Vindiciæ Pietatis;

h.5.10.

OR,

A VINDICATION

OF

GODLINESS

In the greatest Strictness and Spirituality of it,

FROM THE

IMPUTATIONS

OF

FOLLY and FANSIE

Together with

Several Directions for the Attaining and

Maintaining of a Godly Life.

ING A. 1664.

By *R. A.*

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BIBLIOTHECA REGIA MONACENSIS

Elisebeth Kerr

London December 21 1707

God this book from my mother
who recommended it to me to keep and rea

To my dearly Beloved in Christ, the Inhabitants of the Parish of B. *in the County of* S.

My dearly beloved Brethren;

THE ensuing Sermons, as they had their Birth for your sakes, so are they now offered into your hands; and they come unto you, upon the same important errand upon which their Author hath been sent among you, *viz.* to shew the path of Life, and to bring you into, and establish you in that holy state and way that leads to everlasting Blessedness.

The chief hindrances of Sinners eternal Happiness (next to that innate enmity against God and Godliness, which is rooted in their hearts) are, their prejudices against, and their ignorance of the good ways of the Lord.

Satan and his Instruments have made it their business, by those Vollies of reproaches and unreasonable calumnies, which they are continually discharging against holiness, to render it in the judgment of the world, an empty and contemptible thing.

Two things there are, amongst many others, which they lay to the reproach of it. The one, that it is Folly; whatever there may be in this Godliness, yet it is attended with so many difficulties, dangers, and hazards, and will be such an unsufferable prejudice to all that will have much

to do with it, that 'tis a fooliſh thing, upon ſuch hazards and diſadvantages to adventure upon it. If this will not do, but the conſciences of men, whilſt they apprehend the real worth and excellencie of it, ſtand convinced, that it is not folly, but wiſdom, to adventure on any difficulties, to run any hazards for ſo glorious a prize; then comes in the ſecond reproach, That it is but a device, a ſpecious contrivance, to take up eager heads, to amuſe and divert the buſie, and keep in awe weak ſouls, when if it be enquired into, notwithſtanding its glorious pretences, it will be found nothing elſe but imagination, meer fanſie, and no reality at all in the heart of it.

Theſe impreſſions I have endeavoured, according to my might, to wipe away from your hearts, and the hearts of ſuch as read, what you have heard, in the enſuing diſcourſes; where, I hope, you will ſee, both ſufficient reaſon whence to put to ſilence the ignorance of fooliſh men, to eſtabliſh your hearts in the firm belief, and reſolved embracing of it, and abundant encouragement to hold on your holy courſe to the end.

The other hindrance of a godly life is mens ignorance; they walk not in the way of the Lord, becauſe they know not the way of the Lord; ſome rude and dark notions of Religion poſſibly they may have, but wherein the Spirit and Life of Godlineſs ſtands, and how to ſet upon an holy and heavenly courſe they cannot tell. This hin-

drance

drance I have in part prevented in that deſcription I have given of a godly man, and more fully removed in thoſe Directions which I have ſubjoyned, for the obtaining and carrying on a godly life.

Brethren, my hearts deſire and prayer for you is, that what I have done, may be ſucceſsful to your ſouls; *that you may be ſaved*, as the Apoſtle ſpeaks; that you may be brought into, and eſtabliſhed in the way of Truth, and may be found walking in the way of Righteouſneſs. And if the Lord ſhall be pleaſed ſo to follow theſe my endeavours with his bleſſing, that they may contribute any thing to this end; If the Lord ſhall ſo animate theſe (otherwiſe) dead words, by his quickning Spirit, that any ſouls of them that are without, may be added to the Church, that any cubits may be added to the ſtature of thoſe that are within, it ſhall be a Crown to me, and exceeding cauſe of rejoycing. Let the Lord Almighty have the praiſe for ever, as from all ſuch who ſhall reap any benefit hereby; ſo from the ſoul of

Your Servant

in the Goſpel,

R. A.

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Ephes. 5. 15.

See then that ye walk Circumspectly, not as Fools, but as Wise.

IN the first verse of this Chapter, the Apostle exhorts to the whole duty of Christians, *Be ye followers of God*; the same Exhortation he gives in other terms, *ver.* 8. *Walk as Children of Light*: both which Exhortations are comprehensive in the whole duty of Christians.

In the following verses, he gives particular Rules and Directions, respecting the particular duties of Religion. 1. Walk in Love, *ver.* 2. Flee all Iniquity, both 1. Greater Iniquities, Fornication, and all Uncleanness, or Covetousness. 2. Smaller Iniquities; 1. The evils of the tongue; neither filthiness, that is, filthy talking, nor foolish talking, nor jesting, which are not convenient. Not only evil works, but evil words; not only an unclean conversation, but corrupt communication, is uncomely in the Saints. 3. Partaking in other mens sins, *ver.* 7. which he further dehorts from *ver.* 11. charging them, 1. To have no *communion* with them. Have no fellowship with the unfruitful works of darkness: 2. To be guilty of *no connivance* at them, but rather reprove them.

Of these strict Rules in the Text, he presses the strict observation; see that ye walk circumspectly with an eye to every duty, to every direction; not only the greater and more weighty duties of Religion, but the lesser and smaller parts of it, even to all that the Lord requires.

In the words you may observe,

1. A strict charge: *See*, or look diligently and carefully to it.

2. The

2. The matter given in charge, *Walk Circumſpectly*, which ſome render, *Walk warily*; others, *accurately*, *exactly*; others, *Walk preciſely*; and that a learned Critick affirms the word ἀκριβῶς moſt properly ſignifies, *preciſely*.

3. A commendation of this circumſpect walking: *This is wiſe walking, not as fools, but as wiſe*: Intimating, that to walk looſly, is to walk fooliſhly; to walk circumſpectly, is to walk wiſely, as men of wiſdom.

The obſervations from theſe words, are chiefly theſe two:

Doctr. 1. Chriſtians muſt be Preciſians.

2. Preciſians are no fools; or, Chriſtians of an exact and circumſpect life, are, whatever the world accounts of them, truly wiſe men: This latter Obſervation is it that I intend to inſiſt upon.

Beloved, I am entring upon a diſcourſe of a ſort of people, of whom we may ſay, with thoſe Jews, *Act.* 28. 22. *Concerning this Sect, we know that it is every where ſpoken againſt*, *And*, with the Apoſtles, 1 Cor. 4. 9. *are made a ſpectacle to the World, and to Angels, and to Men*; concerning whom Heaven and Earth are divided, and the world is divided within it ſelf: Of whom God ſays, *The World is not worthy*; of whom the world ſay, They are not *worthy to live*; of whom God ſays, they are the *Apple of mine eye*; of whom the World ſays, they are *a ſore in our eye*; whom God accounts his *Jewels*, whom men account the *filth of the World*, and the *offſcowring* of all things: Of whom God ſays, they are the *Sons of Wiſdom*, but men ſay, they are *Fools*. And, as God and men are thus divided, ſo are men no leſs divided amongſt themſelves. Some few ſay concerning theſe, as they concerning Chriſt, *They are good men*: Others ſay, *No, but they are deceivers of the people*. A Preciſian, with the moſt, is grown into a Proverb of Reproach,

proach, a mark of Infamy. To be a Drunkard, a Fornicator, a Swearer, is no reproach, in compariſon of being noted for a Puritan.

Well, but let us enquire a little more narrowly into the way and manner of this ſort of people, about whom the World is thus moved, and hath been in all Ages.

In order hereunto I ſhall ſhew you,

Firſt, What a Preciſian is; and Secondly, prove to you, againſt all the world, that he is no Fool, but a truly, yea, the only wiſe; which if I do not, through the help of God, make evident to the Conſciences of impartial and unprejudiced perſons, let me paſs for a deceiver.

Touching the former, What a Preciſian is, a Scripture Preciſian. Let me firſt tell you, to prevent miſtakes, who he is not.

1. Not a *Phariſee*, a painted Sepulchre, whoſe Religion is a meer ſhew, who hath the Form of Godlineſs without the Power; who is pure in his own eyes, and yet not cleanſed from his filthineſs; who is exact about the punctilio's of Religion, and hath a great zeal about the *Minima Legis*, the lower and more circumſtantial matters, and neglects the weightier things of the Law: this is not he.

2. Not a *Phanatick*, properly ſo called (though that be a Vizard put upon him by ſome, as the hides of Beaſts were put upon the Chriſtians of old) not a *Phanatick*, I ſay, whoſe Religion is all Fancie, Imagination, Enthuſiaſms, the dreams and viſions of his own heart: Neither is this he. Chriſtianity is not in a Caſtle in the air, but is a Building that hath Foundation.

3. Not a *Phrenetick* (no ſon of violence or contention,) who not knowing what ſpirit he is of, calls for fire from Heaven to ſet all in combuſtion, if every thing be not exactly faſhioned according to his own mind. Neither

ther is this he. *The Wiſdom that is from above, is firſt p… then peaceable; the ſervants of the Lord muſt not ſtrive, b… be gentle, &c.*

By a Preciſian, I mean a ſincere circumſpect Chriſt… an, one whoſe care and endeavour is, *To walk uprightl… according to the truth of the Goſpel*, who withdrawin… himſelf from the fellowſhip, faſhions, and luſts of th… world, and denying hmiſelf the ſinful liberties thereof… doth exerciſe himſelf to keep a good conſcience toward… God and men. This is the perſon againſt whom the grea… hate and envy, and ſevere cenſures and calumnies of un… godly men are chiefly intended, under what colour o… diſguiſe ſoever they are carried; the enmity is not be… twixt Sinners and Hypocrites, but betwixt Sinners an… Saints, the ſeed of the Serpent, and the ſeed of the Wo… man; not the pretended, but the true ſeed; *Iſraelite… indeed*, are the men whom the *Iſhmaelites* perſecute… Gal. 4. 29. *He that was born after the fleſh, perſecuted hi… not that pretended to be, but was born after the Spiri…* Of this perſon, or of this ſort of people, I ſhall give yo… a more full deſcription in theſe two particulars:

1. By their make or Conſtitution.
2. By their Way, or Converſation.

I. By their Conſtitution, they are made and cut o… exactly according to the pattern, they are born of th… Spirit, born of God, and they bare the expreſs image … their Father upon them: *Col.* 3. 10. *Renewed after t… Image of him that created him*; they are of a new Ma… from what they were, there is a mighty change wroug… in and upon them, 2 *Cor.* 3. 18. Μεταμορφούμεθα, *We a… changed into the ſame Image.* In our firſt birth, w… were brought forth in the Image of our firſt Fathe… *Gen.* 5. 3. *Adam begat a Son in his own Image*; that i… a fleſhly and earthly Image. *The firſt man was of … earth, earthly*, and ſuch are all his natural Progeny, a…

earthl…

arthly generation; he that is born of the Spirit, is rought forth in a ſpiritual frame, *John* 3.6. *That which born of the Spirit, is ſpirit.* He that is born from a-ove, is of an heavenly *Nature*, as well as *Original*. The hange that Religion makes on men, is not ſuch a low id inconſiderable a thing as ſome men make it, ſtanding nly in ſome little reformation of the life, but it con-ſts chiefly in the renewing of the ſoul after the Image f God, the forming of Chriſt upon the heart, or Inner an. As that ſecond change, which ſhall be at the Re-rrection, will be at the transforming of our vile bodies, to the likeneſs of Chriſts glorious body; ſo this firſt hange is a transforming of our *vile ſouls* into the like-eſs of his glorious Spirit. Chriſtians are the Temples f the Lord, and as *Moſes* made the Tabernacle ex-ctly according to the pattern ſhewed in the Mount, ſo eſe ſpiritual Temples are made as exactly according to eir pattern, 2 *Cor.* 3. 3. *They are the Epiſtles of Chriſt, ritten not with Ink, but with the Spirit of the living d; not in Tables of ſtone, but in fleſhly Tables of the urt.* Carnal men plead hard for their Chriſtianity, ey are all Chriſtians, all Diſciples, all the people of od, though they be Ignorant, Unbelieving, Earthly, nſual, yet ſome kind of Profeſſion (ſuch as it is) there mongſt them; a profeſſion of Faith, a profeſſion of pentance, which, though it amount to little more an bare (*ſaying*) I believe, I repent, I am ſorry for ſins, yet this muſt paſs for Chriſtianitie. But (as Chriſt ce ſaid to the tempting *Jews*) *whoſe is this Image and perſcription?* Where is the divine ſtamp and impreſs? here is your likeneſs to Chriſt? Is there not ſtill the ſage of the Old man? Is there not the old Pride, the Envy, the old Enmitie againſt Holineſs, the old il and Falſhood, and Luſt ſtill ſpread over you? Is s the Image of Chriſt? Chriſtians that are truly ſuch,

are preciſely formed according to this pattern; they have face for face, limb for limb, grace for grace; all the grace that is in Chriſt, is truly, though not yet, perfectly copied out upon them, though the characters may be ſomething blotted and obſcured, by reaſon of the remainders of corruption, yet there they are; the ſame mind, the ſame heart that was in Chriſt, is in them. A true Chriſtian is a Tranſcript of Chriſt: *As he is, ſo are we in the world.*

This inward change, this forming of Chriſt upon the heart, is the very ſoul and life of Chriſtianity. You may as well call him a *Man*, whoſe ſoul is not in him, as you may call him a *Chriſtian*, who hath not the Spirit of Chriſt in him. Let no man count himſelf a Chriſtian from any outward priviledges, much leſs from any outward *Paint* of Chriſtianity, but from the inward *Print* of it upon his heart. Thou hopeſt thou art a Chriſtian, but where is the Image and Superſcription of Chriſt upon thy heart? Doſt thou not find, not only an unlikeneſs to Chriſt, but a diſlike of Chriſt, an inward loathing of the holineſs of Chriſt, and a riſing of heart againſt the ſtrictneſs of that holy life which he requires? Doſt thou not find a ſavour of earthlineſs and fleſhlineſs bearing the ſway and rule in thine heart? Doſt thou not find principles tending altogether to looſeneſs and licentiouſneſs? Is this thy likeneſs to Chriſt? Doſt thou not find an emptineſs of the Light, Life, Love, Grace of Chriſt in thy ſoul? Whatever thou haſt of Chriſt without, thou haſt nothing of Chriſt within. Deceive not thy ſelf, God is a Spirit, and his eye is firſt upon the ſpirits and ſouls of men; he loves truth in the inward parts, he loves holineſs in the inward parts: *He is a Jew who is one inwardly*, and he is a Chriſtian which is one inwardly: He is not a Chriſtian, who is only outwardly ſo. Nay further, as he is not a Chriſtian, which is not inward

ſo, ſo neither he that hath ſomething of the inwards of a Chriſtian, and hath not radically all the graces of Chriſt in him; he that hath faith, and hath not charity; he that hath the light of a Chriſtian, and not the love; he that hath the deſires of a Chriſtian, and not the Conſcience of a Chriſtian; he that wants any one of the vital parts of Chriſtianity, hath nothing at all; a thorow Chriſtian is throughout conform to the pattern. And thus you have a deſcription of Scripture Preciſians by their Make or Conſtitution.

II. I ſhall deſcribe them by their Converſation,

and that { 1. By the end of their Converſation.
2. By their Courſe or Motion to this end.

1. By the end of their Converſation: What is it that theſe men would have, or whither are they bound? They cannot be content to go along with their Neighbours, to live and do as others: whither is it that they are going, or what is it that they would have? Why this is it, they are travelling Heaven-ward, trading to another Country, they are bound for the Holy Land, for the Holy City, they are going towards *Sion* or *Jeruſalem*, which is above, *Jer.* 50. 5. *They ſhall ask the way to Sion with their faces thitherward.* *Sion* was the ancient ſeat of Gods Reſidence among his people, the place of Gods ſolemn ſervice, wherein he was wont to meet his people, and appear unto them. This *Sion* which was here below, the place of Gods *gracious preſence*, was a type of that *Sion* which is above, *Heaven*, the place of Gods *glorious preſence*; this ſort of people are travelling Heaven-ward, they are thoſe *ſtrangers* and *pilgrims* here on Earth, mentioned, *Heb.* 11. 13, 14. *That are ſeeking a Country*, not an earthly, but an heavenly Country, as it is there expreſt. There are two things in the forementioned Text, that diſcover whither they are travelling.

1. The enquiry they make. You may gheſs whither a Traveller is going, when you hear him ask diligently the *way* to ſuch or ſuch a place, *They ſhall ask the way to Sion.* 2. Their ſetting their faces thitherward, *They ſhall ask, &c. with their faces thitherward.* Their ſetting their faces towards *Sion*, notes two things. 1. Their *looking wiſhly* towards it. A Travellers eye is much towards his Journies end; Chriſtians that are making Heaven-ward, are much and often looking Heaven-ward; a Chriſtians heart is in his eye, and his eye is on his home. 2. Their ſetting their faces thither, notes the bending of their courſe thitherward. 'Twas ſaid of Chriſt, *Luk.* 9. 51. *He ſet his face to go to Jeruſalem.* Chriſtians ſet their faces Heaven-ward, and thither they bend their courſe: They are much in asking the way, *What muſt I do to be ſaved? who ſhall aſcend into the holy Hill? what manner of perſons muſt we be, that we may get thither? and they take the way that leads thither.*

And this is a further Deſcription of this ſort of people, they are men for another Countrie, men for another World; they are born from above, and they ſeek things above; they are riſen with Chriſt, and they are aſcending unto Chriſt; their treaſure is above, their hopes are above, and thither are they haſtening; whatſoever they have of this Worlds goods for the ſupport of their life, yet theſe things are not the ſcope and end of their life. They ſeek that glory, honour, and immortality which comes from God, and they are going on from ſtrength to ſtrength, till they come and appear before God in *Sion.* And herein lies a ſpecial difference betwixt them and all others whatſoever: worldly men are men of this world, for a worldly happineſs, for a worldly heaven, and heaven on earth; or if they have any thoughts or hopes of another heaven, yet they think not to much of it as to ask the *way* thither. How ſeldom do

we hear any ſuch queſtion put by them, *What muſt I do to be ſaved?* What muſt I do to be Rich? Which is the *way* to honour and temporal preferment? Or how may I eſcape trouble, and ſave my ſelf harmleſs? Theſe inquiries, and ſuch like, are ordinarily in their hearts and mouths; but ſuch a ſerious queſtion as this, *What muſt I do to be ſaved?* comes ſo ſeldom from any of them, that 'tis a wonder how the Devil with all his skill can make them once believe or hope that ever they ſhall attain to that ſalvation: or if they do ask the *way* to Heaven, yet it is not with their faces, but with their backs thitherward: whatever little talk there may fall in ſometimes about ſouls and eternal ſalvation, yet their faces are ſet another way, they bend their courſe to *Egypt* and *Sodom*, towards their wealth or their wickedneſs. Hearken, O ye fooliſh worldlings, you ſay every one of you, you hope for ſalvation, but which way are your faces ſet? whither are you going? Is that way of Swearing, Lying, and Luſt, and carnal Liberty, and Covetouſneſs, and Senſuality, to which you give up your ſelves, is this the *way of Life?* In this a ſincere Chriſtian is differenced from all others in the world, he fixes his heart, and his hope, and aims upon an eternal happineſs, and he bends his courſe towards the obtaining of it.

2. By their courſe or motion towards this end. And here I ſhall give you a threefold deſcription of them:

1. *They are ſuch as walk in a right way.*
2. *They are upright and exact in the way.*
3. *From this way they will not be turned aſide by any flatteries of the world on one hand, or frowns on the other.*

I. They are ſuch as walk in the right *way*, which is called ſometimes, *The way of the Lord*, ſometimes, *the way of Truth*, ſometimes *the way of Righteouſneſs*, ſometimes *the way of Life*, Pſal. 1. 1, 2. Pſal. 116. 1. They un-

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derſtand which is the right way by theſe three pair of *Way-marks*.

1. *The Old and good Way.*
2. *The New and Living Way.*
3. *The Strait and narrow Way.*

Firſt, The *Old and good Way*, that is the *right way*, that is the *way* they are commanded to enquire after and take, *Jer.6.26. Stand ye in the ways and ſee, ask for the old paths, where is the good way, and walk therein. Stand ye in the ways and ſee.* There are many *ways* in the world, ſome that are apparently the *way* of Death, and not a few that pretend to be the *way* of Life. If you would know which of all theſe *ways* is the right, ask for the old path, the *good way: The old path*, that which was from the beginning. Godlineſs is no innovation, it is as old as the world, 1 *Joh.*1. 1. *That which was from the beginning declare we unto you.* Then it is the *good* as well as the *old way*. Antiquitie alone is not enough to prove that we are in the right; there is an *evil way*, that is an *old way*, the *way* of ſin is very ancient. The right *way* is the *old* and *good way*; there is a threefold *good*, Profitable, Pleaſant, and Honeſt. Though the right *way* have both profit and pleaſure in it, yet the proper Character of it, is the *honeſt way*, the *way* of Righteouſneſs, Mercy, Holineſs, *&c. Mic.* 6. 8. *He hath ſhewed thee, O man, what is good, to do juſtly, to love mercy, and to walk humbly with thy God.* This is good, the *good way*, Phil. 4.8,9. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure*, &c. *theſe things do, and the God of Peace ſhall be with you.*

Secondly, The *New and living way*. Three things it may be you will ask me about this.

1. What is this *New and Living Way?*

I anſwer, Chriſt is this *way*, *Joh.* 14.6. *I am the way.*

Heb.

Heb.10.19. *Having therefore boldneſs to enter into the holieſt*, ver. 20. *By a new and living way which he hath conſecrated for us*, &c. A Chriſtian that walks Heavenward, walks in Chriſt, *Col.*2.6. He walks in union with Chriſt, in the Name and ſtrength and Spirit of Chriſt; he that is not in Chriſt, is out of his way; whatever good there ſeems to be in the way he is going, yet it is not ſaving good.

2. Whether there be two right *wayes?*

I anſwer, No, but one; it is true, there is mention made alſo of the *way* of Gods Commandments, but theſe make not two diſtinct *ways*, but are one and the ſame *way*; *faith in Chriſt, and obedience to the Law of God*, are the one *way* of Life: He that walks in God, walks in Chriſt; it is through Chriſt, and our union with him, that we are ſtrengthened and enabled to do the will of God; it is through Chriſt that what we do is accepted of God; there is no act of obedience, be it never ſo excellent for the matter of it, that is a ſtep to the Kingdom of God, that hath not ſomething of Chriſt in it, that is not done through his Spirit, and ſprinkled with his blood: and ſo on the other ſide, whatever faith, and hope, and Confidence we have in Chriſt, if it be not ſuch a faith, ſuch an hope as brings forth obedience to the will of God, it cannot ſave us: this is the right *way*, and the one and onely *way* of life: In all that general Aſſembly and Church of the firſt-born, that are already in Heaven, there is not one ſoul but entred by this one *way*. *Abel*, and *Enoch*, and *Abraham*, and *Moſes*, and *David*, and *Peter*, and *Paul*, with the whole generation of Saints now in glory, they all went the ſame *way*, they walked with God, and lived, and died in Faith, and now inherit the Promiſes. And all the reſidue of Saints that are yet in their Pilgrimage; yea, whoever ſhall be in the Ages to come, muſt by this one

way enter into the Kingdom of God. This is the good *old* and *old way*, which was from the beginning, this is the new and *living way* which ſhall be to the end, *Tit.* 2. 8. *Theſe things I will that you affirm conſtantly, That they which have believed in God, might be careful to maintain good works; theſe things are good and profitable for men.* If this be ſo, if this be the one and only *way* of life, then in what caſe are the ſinful unbelieving world? Whither are ye going, O ye ſons of folly? You tell us, you hope to be ſaved, what, in your unbelief and folly? Search and ſee if in the whole Book of God you find any other *way* of ſalvation, but Faith in Chriſt, and Obedience to the Goſpel.

3. How can one and the ſame *way* be old, and yet new? I anſwer, 'Tis *old*, and yet not *antiquated*; 'tis *new*, and yet no *Innovation*; 'tis *old*, becauſe it was from the beginning; 'tis *new*, becauſe now in the latter end of the World it hath been newly caſt up, made more plain, eaſie, and open.

Thirdly, The ſtrait and *narrow way*, Mat. 7. 14. *Strait is the gate, and narrow is the way that leadeth unto life.* Chriſtians muſt go *by a line*, there is no elbow room for luſt to expiate; every ſtep on this hand, or on that, is a deviation, it is a *way* that is hedged in; the Commandment is the hedge which limits us within a very narrow path: Chriſtians muſt live *by rule*, they muſt not eat nor drink but *by rule*, they muſt not buy nor ſell but *by rule*, they muſt not work nor ſit ſtill, they muſt not ſpeak nor keep ſilence but *by rule*, Gal. 6. 16. *As many as walk according to this rule, peace be upon them.* 'Tis alſo a *narrow way*, the word might have well been tranſlated, a *troubleſome*, or *painful way*; the Verb, from which the word comes, ſignifies to oppreſs: there are many preſſures and afflictions to be met withal in this *way*. The *Croſs* is a Chriſtians *Way-mark*: *Through many Tribulations*

lations we must enter into the Kingdom of God. The *way* of ſin is a Plain, there is neither hedge nor ditch to limit them, there is neither buſh nor brake to diſcourage them.

Now this is the *way* which circumſpect Chriſtians take; this *good and old way*, this *new and living way*, this *ſtrait and narrow way*, this is the *right way*, and this is alſo the moſt excellent *way*. For,

1. It is the *way* of Truth, *Pſal.* 11. 30. *I have choſen the way of Truth:* John 14. 6. *I am the Way, and the Truth, and the Life:* It is the *way* which the Truth or Word of God doth preſcribe to us; it is the *true way*, that is, indeed, in all the parts of it, that which it declares it ſelf to be: The *way* of ſinners is a lie, a *way* made up of lies: The evil *works* of ſinners are lies, *Prov.* 11. 16. *The wicked work a deceitful work*, the work of a lie. The words ſignifie, their *words* are lying words, their very duties are a lie, *Hoſ.* 11. 12. *Ephraim compaſſeth me about with lies:* that is, with lying Duties, lying Prayers, lying Sacrifices, lying Praiſes, their Prayers are no Prayers, their Sacrifices are no Sacrifices, they do but diſſemble with God, and deceive themſelves in all their performances; their hopes are a lie, their comforts are a lie, their Refuges are a lie, the *way* of ſinners is wholly made up of lies: But the *way* of Chriſtians is a true *way*, their Duties, their Comforts, their Joyes, their Hopes have truth and reality in them. *Pſal.* 25. 10. *All the paths of the Lord are mercy and truth to them that keep his Covenant.* Now look what excellencie there is of truth above a lie, ſo great is the excellencie of this *way* of Chriſtians above all other *wayes*.

2. It is the *way* of Righteouſneſs and Holineſs; Holineſs hath a glory in it: Every thing, by how much the more pure it is, by ſo much the more precious

ous in its kind. What other excellencie have the Angels of light above the Devils, but their holineſs? What was it that transformed the Angels that fell into Devils, but the loſs of their Holineſs? Wherein ſtands the reaſonable creatures likeneſs to the God of Glory, but in the Holineſs? This is the Divine Nature, they are made partakers of the Spirit of God, and of Glory reſting upon them, 1 *Pet.* 4. 14. Holineſs hath ſuch a ſelf-evidencing Excellencie, that the Conſciences of carnal men do often, whether they will or no, give their Teſtimony to it. Who is there almoſt, whom luſt hath tranſformed into ſo very a Brute, but many times even when his tongue is reproaching it, his Conſcience gives him the Tongue the lie? Who is there, whoſe luſt hath ſo totally put out his Light, that doth not, in his ſerious judgment, conclude that a gracious, humble, meek, merciful, ſober, heavenly life, is really more excellent (though not ſo ſutable to his brutiſh appetite) than lewdneſs and ſenſuality? There is ſuch a beautie and Majeſtie in holineſs, that doth command an acknowledgment of it from all ſorts of knowing men.

3. It is the *way* of God; not only the *way* wherein the Lord hath commanded them to walk, but wherein the Lord appears to them, wherein they have the Viſion and Fruition of God; and therefore a godly life is often expreſſed *by walking with God, by living in fellowſhip or communion*, or *acquaintance with God*, Pſal. 16. 8. *I have ſet the Lord always before me*, Pſal. 17. 15. *I will behold thy face in Righteouſneſs. Enoch* walked with God. *Noah* walked with God; Good company will make any *way* pleaſant; how craggie or dirtie ſoever our *way* may be under foot, it's pleaſant to ſee the Sun ſhine over us: Pſal. 50. 23. *To him that ordereth his converſation aright, will I ſhew the ſalvation of God.* The Lord meets his people in his *wayes*, and cauſes all his goodneſs to

paſs

paſs on before them, proclaiming his Name, *The Lord gracious, and merciful, ſlow to anger, and of great kindneſs.* This Viſion of God makes all the labours and difficulties of this way ſweet and pleaſant to them; certainly this is a bleſſed way, for God is in it. Where is bleſſedneſs to be had but in God? how is bleſſedneſs to be had in God, but in beholding and enjoying of him? wherein ſtands the bleſſedneſs of Heaven, but in the viſion and fruition of God? Chriſtians, Let all the ungodly world ſay all they can to diſgrace and diſparage the *way* of Righteouſneſs, as a wretched, diſconſolate, and contemptible *way*; yet till they can confute your ſenſes, and make you not to believe what you taſte and ſee, be not diſcouraged; neither let them delude you into any better opinion of their *wayes* of ſin, from any pleaſure, credit, caſe, or gain, that is in them; God is in the *way* of Righteouſneſs, and there alone to be found and enjoyed, and therefore this is the moſt bleſſed and excellent *way*.

4. It is the *way* of the Kingdom; the proper excellencie of the means ſtands in this, that it wil certainly bring about its end; that's our beſt way that will bring us ſafely home. This *way* is called, *The way of life*, Pſal. 16. 11. *Thou wilt ſhew me the path of life*, 2 Pet. 1. 5, 11. *Add to your faith vertue, to vertue knowledge, to knowledge temperance, patience, godlineſs*, &c. *For ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting Kingdom.* If there were no other excellencie of this *way*, yet this is enough to commend it, and exalt it above all other *wayes*, that it's the *way* to Heaven. If the *way* of Holineſs and Righteouſneſs, were in all other reſpects, as deſpicable and uncomfortable a *way* as the world imagines it; if Godlineſs were in it ſelf as great a burden and bondage as carnal men account it; if all the reproaches and ſlanders, and calumnies, and lying reports, that ungodly men caſt upon the way of the Lord, were true; yet this,

that

that it's the way to everlasting blessedness, would answ
all that is spoken against it. If you were to go to *Lo*
don upon a business, wherein your life, and all that ev
you had were concerned, you would not stand reasoni
thus: Is not the way to *York* a better and more ple
sant way? Whatever the way to *London* be, how lon
or how dirty, or how dangerous, or how hard to find
ever it be, yet your life and estate depending on your g
ing thither, leaving all other wayes and disputes abo
them, you will take the way that leads thither. The w
of the Lord, whatever you have to say against it, to di
courage or make you unwilling to travel it, yet 'tis t
only *way* you have to save your souls, the only *way*
eternal blessedness; when you have made all your ob
jections, and all your excuses, you must take up this ho
course of life, or you can never come into the Kingdo
of God. The *way* of carnal jollity and merriment is,
you think, a more pleasant and delightful way: But
this your *way* to heaven? The *way* of covetousness an
worldliness, you count a more gainful and profitab
way, but this is the *way* of life: The *way* of sloathfu
ness and idleness is, you think, an easie *way*, bu
is this the *way* of the Kingdom? The strict and se
vere *way* of Holiness, hath little carnal delight, ease, an
worldly profit in it; but is not this the *way* to everlastin
life? *Heb.*12.14. *Follow peace with all men, and holine*
without which no man shall see God. Now if all this be so
(search sinners, search and consider if it be not so; con
sult the Scriptures, consult your Reasons and Conscien
ces, and see if you find them not all bearing witness to
this truth; and if these things be so, as hath been said
then come all ye fooliſh and vain-hearted persons, and
judge of the unreasonableness of these scoffing demands
of the looser sort to the people of God, who in scorn and
derision, will be often asking of them, Why must you be

so nice? why so preciſe? why ſo ſtrict, and making ſo much ado about every ſmall matter? why cannot you be content to do as others, and take the ſame liberty as others? Why, 'tis all one as if they ſhould demand of them, Why will you keep your *way*, the *way* of Life? Why will you be ſaved? Why can't you be content to be damned as well as others? Is there not a great deal of wiſdom and reaſon in ſuch queſtionings, and ſcoffing demands? If you ſtood by a dangerous mighty Bogue, through which there was one narrow tract of firm ground, and ſhould ſee a company of poor creatures even ſunk, and almoſt ſwallowed up, and choak'd in the mud and mire, on the one hand and the other, and yet ſhould you ſee them laughing, and mocking, and jeering at thoſe who kept the narrow tract of firm ground that would bring them ſafely over; would you not ſay, they were all mad or bewitcht? This is the caſe of all fooliſh worldlings, they are ſunk in the mud, they are even ſwallowed up and choaked with their luſts, and ready to periſh, and yet they fall a laughing and deriding of them who will keep the ſure way. Sinners, what do you mean? you are ſinking, you are ſinking; a few ſteps further, and you will be ſwallowed up: Why will you not come back, and get into this *ſafe way?* Leave your ſcoffing at the Saints, and learn of them; leave your judging and cenſuring, and follow them in the ſame holy ſteps that they are going in before you.

II. They are upright and exact in the *way*, they walk on in the ſtrait *way*, with a ſtrait foot, *Pſal.* 119.1. *Bleſſed are the undefiled in the way*, or the perfect, or entire in the way, *Pſal.* 39. *I ſaid I will take heed to my wayes, that I offend not.* It's ſaid of *Caleb*, Numb. 14.24. *That he followed the Lord fully*, Luk. 1. 6. 2 Cor. 1.12. *This is our rejoycing, the teſtimony of our Conſcience, that in all ſimplicity and godly ſincerity, we have had our Converſation*

in the world, 1 Theſſ.2.10. *Ye are witneſſes, and God* [illegible] *how holily, and juſtly, and blameleſly we behaved our ſel* [illegible] *among you.* Obſerve it, they lived a holy, harml[ess] blameleſs life; and that holineſs which appeared u[pon] them, was not a cheat, or juggle, to deceive the wo[rld] but was really what it appeared to be: and for this t[hey] appealed to a threefold witneſs; 1. A witneſs in th[eir] breaſts, the teſtimony of their own *Conſciences*; *Thi[s] our rejoycing, the teſtimony of our Conſciences.* 2. A w[it]neſs in the world; *Ye are witneſſes*, your eyes have ſ[een] what our life hath been; be but true witneſſes, and th[at] be you witneſſes; ſpeak but what you have ſeen, a[nd] ſpeak the worſt (*among you that believe:*) The world w[ill] be ready to ſay, You are too crafty to let us know wh[at] you do in ſecret, when you are amongſt your ſelves; but ſays he, let them that believe, ſpeak, thoſe that ha[ve] been with us publickly and privately, what our conv[er]ſation hath been. If it be ſaid, They are of your o[wn] party, and will not ſpeak all they know, then he appe[als] to a third witneſs, 3. A witneſs in Heaven, (*and G[od] alſo:*) He that ſeeth all things, before whom are all [our] *ways*, he that ſeeth all things, ſeeth our integrity a[nd] blameleſsneſs.

But here, that I be not miſtaken, I muſt diſtingu[iſh] betwixt their *aims*, or what they are preſſing and read[y] ing towards, and their attainments, or what they ha[ve] reached to. The aims of theſe circumſpect Chriſtia[ns] in their whole courſe, are at perfection, *Phil.* 3. 14. *preſs toward the mark:* They would keep their m[ind] without the leaſt wandring, they would not tread a ſtep awry, they would not ſpeak one word amiſs, th[ey] would not think one thought amiſs, they would not ne[g]lect any one duty, nor commit any one ſin, but would what the Apoſtle would have them to be, *Holy and har[m]leſs, the children of God without rebuke, in the midſt of* [a] *crook*

ooked generation. Theſe are the *Aims*: and as to their *ttainments*, though they fall ſhort of their deſires, they nnot do as they would, *The good that I would, I do not*; t they do their beſt, they follow the Lord with the beſt their underſtanding, ſerve the Lord with the beſt of heir ſtrength; and when they have done their beſt, they ourn and grieve that 'tis no better.

That I may more diſtinctly open this exact and upright walking in the way of the Lord, which their hearts e ſet upon, I ſhall conſider it,

1. As it hath reſpect to the Commandment.
2. As it hath reſpect to Conſcience,

1. Their exact walking, as it hath reſpect to the Commandment, ſtands, 1. In having reſpect to every *Commandment*, to the whole Word of God, *Pſal.*119.6. *Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments*, Mat. 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you.* The life of a Chriſtian is a buſie life, the Word of God finds us much work to do, we have work for every facultie and member; our underſtandings have their work, our wills, affections, conſciences, tongues, ears, eyes, hands, have all their particular works aſſigned them; every grace hath its work, faith hath its work, love hath its work, patience hath its work. Every luſt makes us work, to reſtrain, deny, watch, crucifie them; theſe are weights and clogs that will hang on, and will hinder us from all other works, if we let them alone; theſe are working againſt us continually, and apt to ſet us on work againſt our ſelves, a working miſchief and ruine to our ſouls, if they be not continually looked to, and kept under. We have work againſt us for every condition; our proſperity finds us much work, to keep our ſelves humble, heavenly, watchful, in an holy fear and jealouſie, leſt the contentments and pleaſures of this life make an invaſion and in-

rode upon our hearts, and ſpoil us of our graces and co
forts. Our afflictions find us work, to keep our ſpi
from ſinking and fainting, from murmuring and envyi
at thoſe whoſe *way* doth proſper. We have all the
and ſolemn duties of Religion to attend upon; we ha
Praying work, and Hearing work, and Sacrament wo
and Reading work, and Heart-ſearching work, and M
ditating work: We have work to be done for other
our neighbours and acquaintance, our friends, and o
enemies, our families, our ſervants, our children; w
have not only work to do for them as men, but work
do for God with them. God hath work for us to
among our neighbours, God hath work for us to
in our families, and for our friends and enemies, inſtruc
ing work, reproving work, praying work, works of me
cie and charitie, *&c.* we have a continual ſucceſſion
work, every day hath its buſineſs. Chriſtians muſt ha
no ſleeping dayes, their very Sabbaths muſt be workin
dayes; we muſt be at work for our ſouls, even on tho
dayes wherein we muſt do no bodily work. *There r*
mains a reſt for the people of God: ſuch a reſt, where
they ſhall work no more, nor be weary any more, when
in all their work ſhall be *to eat of the fruit of their doing*
but on this ſide that reſt, there is no reſt, but we muſt
full of labour.

You ſee the Word hath provided much work fo
Chriſtians; now thoſe that are circumſpect and upright
and in the way, will be through-paced, and ſtick at no
thing the Word requires; they are for any ſervice, read
for every good work, they will not pick and chooſe, the
will not halt or balk with God, but as the Apoſtle, *Co*
4. 10. *Endeavour to ſtand compleat in all the Will*
God. Thoſe duties that have moſt pain in them, tho
duties that have moſt hazard attending them, thoſe du
ties that have the greateſt contrariety to their natur

mper and diſpoſitions; if they be duties, if the Word ys, *This muſt be done*, this is that which the Lord re-uires, an upright heart will yield and ſtoop to them. Bre-ren, if there be any one thing required in the whole ook of God that you cannot conſent to, but allow your lves in the ordinary neglect of, concerning which you y with *Naaman*, *The Lord ſpare me in this one thing*, hatſoever elſe you do, you can have no comfort that our hearts are upright.

2. In having reſpect to the moſt *ſpiritual and inward part of the Commandment*; the Commandment contains *fugienda* and *facienda*, ſins to be avoided, and duties to be performed; and both theſe are either outward or ſpi-ritual. 1. As there are outward ſins to be avoided, ſins of the mouth, ſins of the eyes, ears, hands, ſo there are in-ward ſins, ſpiritual wickedneſſes, *evil thoughts*, Jer. 4. 14. *unclean luſts*, Mat. 5. 28. *inordinate affections*, *an evil conſcience*, and the like; now ſincere Chriſtians have an eye to, and hold a ſtrict hand upon theſe ſpiritual wick-ednеſſes, labour to have their conſciences purged, *their hearts ſprinkled from an evil conſcience*, their affections and luſts mortified, *Gal.* 5. 24. *They that are Chriſts have crucified the fleſh, with the affections and luſts*: their care is, not only that they be no Drunkards, nor Swearers, nor Liars, nor Railers, nor Oppreſſors, nor of proud, froward, fretful, impatient carriages and behaviours; but they would not covet, they would not luſt, they would not be of a proud, impatient, fretful, envious, unpeaceable heart; they would not that an evil thought, nor a vain thought ſhould lodge within them. 2. As there are outward du-ties to be performed, praying, hearing, works of mercie, &c. ſo there are ſpiritual duties, purely ſpiritual, as the internal acting of faith, and love, and hope, and the fear of God, the ſouls chooſing of God, cleaving to God, re-joycing, delighting in God, meditating of him, &c. Ex-

act Christians have a special respect to those *spiritual* [du]*ties*, in the exercise thereof stands chiefly their livin[g] an holy fellowship, communion and acquaintance w[ith] God; and for outward *duties*, their care is to perfo[rm] them *spiritually*, they pray with the mouth, and pray[in] the Spirit; they praise the Lord with their lips, and off[er] up their hearts as a spiritual sacrifice; they hear with the[ir] ears, and with their understandings also; they labour [to] bring their souls under the word, to pour forth their so[ul] in prayer, to draw forth their souls in their very alms, *Isa.* 58. *If thou draw forth thy soul to the hungry*, Psal. 69. 1[0] *I chastned my soul with fasting*. Oh Brethren, if this [be] to walk exactly, then how much looseness doth this di[s]cover in us, looseness in our very duties; men do not on[ly] *drink like Libertines*, and *swear like Libertines*, and *n[e]glect duties like Libertines*, but *perform duties like Liber[-]tines*: thou that usest to pray in thy Closet, or in thy Fa[-]mily, or in the Congregation, in an outward formal way and dost not pour out thy soul in prayer, thou prayest like a *Libertine*; thou that fastest, and doth not *chasten thy soul with fasting*, thou *fastest like a Libertine*; thou th[at] heares't, and dost not bring thy soul under the Word, th[ou] *heares't like a Libertine*: this is loose praying, and loo[se] hearing, loose from the Rule, which requires the exe[r]cising of the inward man, as well as the outward.

3. In observing the *Command to the utmost*; and he[re] I shall give a fourfold further description of them.

1. They endeavour *to get up their hearts to the high[est] pitch of Affection, care and activity*: They would be th[e] best Christians, the most humble, the most mortified, th[e] most patient, the most exemplary and active Christian[s]. *Not sloathful in business, but fervent in spirit, serving the Lord*, Rom. 12. 11. 2 Cor. 7. *Yea, what care; yea, what clearing of your selves; yea, what indignation; yea, what v[e]hement desire; yea, what zeal*, &c. A sincere Christi[an] would

would be a zealous Christian; in his sincerity stands the truth of his Christianity, in his zeal stands the height of it. Zeal is not a distinct grace, but the *height of every grace*: Love in the height of it, Desire in the height of it, Care and Resolution to follow God in the height of it: A zealous Christian exercises every grace, performs every duty, and doth it *with all his might*; he is not willing to spare, or to favour himself, *but will spend, and be spent in the work of the Lord*; the flesh will be pleading for a little ease, for moderation, it will be soliciting the soul, as *Peter* did *Christ*, *Pity thy self*, favour thy self, thou wilt never hold out at this rate, thou wilt pull all the Country about thine ears, if thou beest thus hot and forward; but the soul returns the same answer as Christ did to him, *Get thee behind me Satan*, hold thy peace, sloathful heart, let me alone, for I will speak for God while I have a tongue to speak, while I have an heart, while I have an hand, while I have an eye, while I have a soul, while I have a Being, I will follow on after the Lord, I will serve him, I will praise him, I will sacrifice all I am, and have to him, and then come on me what will.

2. They are *studying and seeking out opportunities for service*. Such Christians are of *strict lives*, but of *larger hearts*; of *strict consciences*, but of *large desires* and aims. Grace sets limits to their consciences, but none to their holy affections; they never do so much for God, but they are studying how they may do more, *Isa.* 32.8. *A liberal man deviseth liberal things*; a merciful man deviseth merciful things, a righteous man deviseth righteous things: he doth not only exercise Liberality and Mercy, and work Righteousness when he hath an opportunity put into his hands; but he sits down and considers what great things the Lord hath done for him, what marvellous loving kindness the Lord hath shewed to him, and thereupon studies and casts about what greater things

then yet he hath done, he may do for the Name of God as it is ſaid of the wicked, *Prov.*6.14. *He deviſeth miſchief continually*: And *Pſal.*64.6. *They ſearch out iniquity, they accompliſh a diligent ſearch*; ſearch out for every opportunitie to work wickedneſs, to ſatisfie their luſt: So righteous men ſearch out, and make a diligent ſearch after opportunities to work righteouſneſs, 2 *Sam.* 9. 3. *Is there not yet a man left of the houſe of Saul* (ſaith *David*) *whom I might ſhew the kindneſs of God?* Is there not yet a poor ſoul in diſtreſs, to whom I might ſhew kindneſs for the name of God? Is there not yet a poor Family in miſery, to whom I might ſhew mercie? Is there not yet a poor ſoul in want, to whom I might ſhew my ſupply? Is there not yet a poor Sinner, to whom I might give counſel? Is there not yet a poor Saint, to whom I might adminiſter comfort for the ſake of my God? As it is ſaid of the Devil, *He goeth up and down, ſeeking whom he may devour*: ſo may it be ſaid of ſuch, they go up and down ſeeking whom they might ſave and recover out of the ſnares of the Devil. Other men, what good ſoever they do, it is as little as may be, their Conſciences will not let them be quiet, but ſomething muſt be done; when they have done ſo much as will but keep Conſcience quiet they have done: A ſincere Chriſtian hath his love to ſatisfie, his deſires to ſatisfie, as well as his Conſcience: he loves much, and it is not a little duty that will ſatisfie ſtrong love.

3. *They ſhun occaſions and temtaptions to ſin*; they would keep at as great a diſtance from ſin as poſſible, they are careful to keep far enough within their line, they dare not venture to their utmoſt border, leſt they go beyond it and they are aware; a wary Chriſtian having obſerved what things have proved ſnares and temptations to him, and have drawn him aſide to iniquitie formerly, will take heed how he comes nigh them again: If carnal ſocietie hath

cool

cool'd and damp'd his heart, and left a fleshly savour *upon his spirit*, he will take heed how he comes into such company again: If going to his utmost liberty in the use of the creatures, either meat, drink, or apparel, hath inticed him beyond his bounds, he will be warie how he allows himself the like libertie, and will denie himself the freedom he might use, rather than again run himself upon danger; he is sensible of his weakness to stand against a temptation, and thereupon is the more watchful that he run not into temptation. Men that are bold to venture into temptation, to venture into evil company, to venture themselves among frothy and vain persons, especially when they have proved what a snare such have been again and again to them, it is a sign that they have little fear of sin, care of their souls or consciences, or regard to God or godliness; a circumspect Christian dares not venture so: profane men wonder at them, why they will be no more free nor familiar with them, not so much as to sit and be merry with them, *They think it strange* (saith the Apostle) *that you run not with them*: Oh, the Reason is, they are afraid of the hook, and therefore dare not meddle with the bait.

4. They *abstain from all appearance of evil*, that is, the command, 1 *Thess.* 5.22. *Abstain from all appearance of evil*; they would live, not only *sine crimine*, but *sine labe*; not only without any fault, but without any flaw or scar upon them. *Oportet Cæsaris uxorem absque suspitione vivere.* To the end they may cut off all occasion from them that seek occasion against them, they would do not only things honest, but things of good report too; they enquire concerning what they are about to do, not only a *Liceat*, but a *Deceat*; not only whether it be lawful, but whether it be comely; there may be divers things that may be lawful in themselves, which are yet unseemly, may look with an evil face: *All things are lawful*,

(ſaith the Apoſtle) *but all things are not expedient.* A ci
cumſpect Chriſtian endeavours both to keep a *good Co*
ſcience, and to keep a *good Name*; he would keep a goo
Conſcience for his own ſake, and a good Name, as far
may be, for his Brethrens ſake; his deſire is both to *hol*
up the power of Religion, and *to keep up the credit of R*
ligion; and therefore it is herein he exerciſes himſelf, bo
to keep a *Conſcience void of guilt in the ſight of God, a*
a converſation void of offence in the ſight of men. The ſe
vants of Chriſt ſee that there are many eyes upon the
that will eſpie the leaſt ſpot upon them, and therefo
their care is, to keep themſelves *unſpotted of the world*, t
carry themſelves ſo, that if it be poſſible, the world ma
have nothing to ſpot them withall; they are ſenſible ho
obnoxious they are to the ſevere and rigid cenſures of th
world, and that all the reproaches that fall on them, fall o
the Lord and his Goſpel. What an out-cry is there in th
world againſt thoſe that fear God, as if they were Brian
and Thorns, the Fire-brands of the world, and the trou
blers of Nations, that turn the World uplide down, as
there were no Lions in the world but Chriſts Lambs, as
Chriſts ſheep were all *Wolves?* And therefore to preven
this, and put to ſilence the ignorance and malice of ev
men, they endeavour as much as may be to gain upon th
hearts, and to get the good opinion of all men, to wi
ſo, that they may not only profit, but pleaſe others, an
render the Goſpel the more lovely with them; they woul
not only *wrong no man*, *defraud no man*, *provoke no ma*
but they would *diſpleaſe no man*, give no man any occ
ſion of offence or diſtaſte at them and their way. Sin
ners, as much as the poor Saints are cried out againſt fo
troubleſome and unquiet, yet they are deſirous rather t
pleaſe, than provoke you; they would pleaſe all the wor
as far as they may, without hurting themſelves or them
Indeed they would not ſin againſt God to pleaſe men

they would not wound their conſciences to ſave their credits, they would not lie, nor diſſemble, nor flatter nor connive at you, nor comply with you in ſin to gain your good will, but as far as they can, in order to your good, they are willing to become *all things to all men*; let them alone but to do their Duty to God, to your and their own ſouls, and if that do not diſpleaſe you, they are willing in all things to do their beſt that they may not offend you.

And thus have I given you the deſcription of theſe men by the exactneſs of their walking according to the *Scriptures*, which ſtands in their endeavour to have reſpect to *every command*, to the moſt *inward and ſpiritual part* of every Command, and to obſerve every Command to the *utmoſt*; to this I ſhall add two things:

1. When they have done all that they can, after this care and circumſpection, they will acknowledge themſelves *unprofitable ſervants*: they are thankful, and bleſs God for helping them on in his way, but yet they are *humble*; they are ſo far from boaſting that they have done ſo much, that they are aſhamed that they have done no more: Whileſt they admire the Grace of God towards them, they abaſe and *abhor themſelves in duſt and aſhes*, 1 Cor. 15. 10. *I laboured more abundantly than they all, yet not I,* (no thanks to me) *but to the grace of God that was with me:* Some comfortable difference there hath been (bleſſed be God) betwixt my Converſation, and the wayes of many others; but, *who hath made me to differ from another? or what have I, that I have not received?* and if I have received it, why ſhould I boaſt, as if I received it not? Something through the Grace of God hath been done, ſome ſervice hath been performed; but what's all this to what I might have done? what's all this I have done, to what I have left undone? How ſmall is my ſervice, if it be compared

with my ſins? How few are my duties, if compared
my neglects? What's all I have done for God, to wh
owe to the Lord, to that which he hath done for me,
hath redeemed my life from death, and crowned me with
ving kindneſs? But oh! What's all I have done, to wh
God hath promiſed to do for me? What's my *Work*
my *Reward?* What's my *Race* to my *Crown?* Such hum
bling ſelf-abaſing thoughts as theſe, do Chriſtians exe
ciſe themſelves in, to lay themſelves low, even in the d
before the Lord. The prophane World brand them
a proud Generation, who ſay to their Brethren, *Stan*
aſide, I am holier than thou. What more common in ſuc
mouths? preciſe, but as proud as the Devil. It's tru
and Chriſtians will freely acknowledge it, and take t
ſhame of it upon them, that this peſtilent evil *Pride*, is
Weed apt to ſpring up in the richeſt Gardens; we ca
hardly be lifted up to an holy courſe, but we are apt
be puft up with a vain conceit; we can hardly do wel
but we are apt to think too well of *what we do:* many
precious Chriſtian hath groaned and travelled in pa
under the bondage of a ſelf-exalting heart; but yet h
is bewailing it, and bemoaning himſelf for it; yea, his ve
ry diſeaſe helps on to a cure, his pride is a means to hum
ble him, his being lifted up above meaſure, is the ver
thorn in the fleſh that brings him low; he abhors himſe
the more, and abaſeth himſelf the lower, for that he ha
exalted himſelf ſo high; and the conſtant deſire and la
bour of his ſoul is, to bring himſelf to, and hold himſe
in ſuch lowlineſs of heart and life, that whatever he be,
or hath done, *the excellency of the power may appear to b*
of God, and not in him.

2. Whatever they have done, they dare not truſt up-
on it, or be found it; they dare not be found in their
own righteouſneſs, but count all things nothing, ſo
that they may *win Chriſt, and be found him.* They la-
bour

our as zealously in the works of righteousness, as they would have done, if this must have been their righteousness, in which they must have stood before the Lord; and yet they depend as singly upon Christ, and his righteousness, as if they had never done any thing.

Before I proceed any further, let us a little consider, what it is of all this which hath been spoken of these men, *wherein their folly lies*: are they fools for making so wise a choice, for choosing the better part; those true riches, that enduring substance, those everlasting treasures, which are laid up in another world; that they will not be cheated, nor be beguiled by the Devil of that better inheritance, by those *toyes* and fooleries, the pleasures, honours, and other vanities of this present world? that is, *are they fools that they are not brutes?* are they fools that they have taken the right way to the obtaining and possessing that blessedness which they have chosen, that they do not content themselves with idle wishings and hopings for that Heaven, and promise to themselves, they shall not fail of it, though they never take that course that leads to it? that is, *are they fools, that they be men?* and will hearken to their reasons and understandings, which tell them, that the end cannot be attained without the means? Are they fools that they will be upright, that they will not lie, nor swear, nor curse, nor drink, nor riot, nor defraud, nor oppress, but are willing to *walk in all the commandments of the Lord blameless?* that is, *are they fools that they are honest men?* Is this their folly, that they will not content themselves with a formal outside Religion, with outward Reformation, but will take care of the heart and inside, as well as the outside; will perform spiritual duties, purge themselves from spiritual wickedness; will make sure work, by laying the Ax to the root of that wickedness which breaks forth in their lives, those lusts that war in their members?

bers? that is, *are they fools, that they are not hypocri*
Is this their folly, that they are ſo free, and forward,
zealous in that which is good? that is, *are they fools,*
they will love God ſo much, and fear God ſo much,
go on ſo far, and ſo faſt in obedience to him; that
do not give up the ſtrength of their hearts, the vigou
their affections, and care, and labour, to the Devil
their luſts, and reſerve onely ſome little for God and t
Souls? Are they fools, that they will be ſo wary
watchful againſt ſin, and temptations to it, that they
keep themſelves ſo far out of danger as may be? that
Is it their folly, that they are not fools? Stand forth
wiſe men of the world, that charge the Saints with fol
read over all the particulars of that true deſcriptio
have given you of them, and tell us in good earneſt, if
can, in which of the particulars their folly lies; is it t
they are not brutes, that they are men, that they arc
neſt men, that they are not hypocrites, or that they arc
fools, that you account them ſuch? Men are fools t
they are ſo preciſe; 'tis all one, as if you ſhould ſay,
they were wiſe they would be brutes, knaves, and fo
Behold here the wiſdom of this world; Hath not G
made *the wiſdom of the world fooliſhneſs?*

Thus we have ſeen what this exact and upright wa
ing is, as it reſpects the commandment; Now ſhall
conſider it,

2. As it reſpects Conſcience: And thus I ſhall g
this double deſcription of theſe circumſpect Chriſtia

1. They take great care of Conſcience.
2. They give good heed to Conſcience.

1. They take great care of Conſcience, and take gre
pains about their Conſcience. Their care they take
two-fold:

1. About the informing and inſtructing Conſcien
2. About the keeping Conſcience tender.

1. The

1. They take great care about informing and instruct- their Conſciences; Conſcience is to be made the in- ward guide of their way. As the word is to be their *guide* without them, ſo Conſcience is to be their *inward guide*. Their care therefore is, that it may not be a *blind guide*. Hence it is, that they are ſo much in ſearching & ſtudying the Scriptures; they are much converſant in their Bibles, they are obſerved to be frequent in hearing Sermons, di- ligent in noting and repeating what they hear; are often putting their doubts, and opening their difficult caſes, to thoſe that are able to reſolve them, and all this to get their Conſciences enlightned and inſtructed in the will of God: Though there are many things that they are ignorant of, yet there is nothing they are willingly igno- rant of, their deſires and prayers to the Lord, are the ſame with the *Pſalmiſt*, *Pſal.* 119.19. *Hide not thy Com- mandments from me*: and with *Elihu*'s in *Job*, *What I know not, teach thou me.*

2. They take great care to keep their Conſciences ten- der: Tenderneſs of Conſcience, is ſometimes taken for weakneſs of Conſcience; a weak Conſcience is that which is both weak-ſighted, & is not able to diſcern be- tween things that differ, but is very ſubject to miſtakes, it miſtakes good for evil, lawful for unlawful, and it's alſo full of troubleſome and unreaſonable fears, and endleſs ſcruples, which, as the crudities abounding in a weak ſto- mack, do make it keck and riſe, not only at that which is hurtful, but ſometimes at that which is wholſom enough; it often fears where no fear is; this tenderneſs their en- deavours are to cure, and not to cheriſh. True tenderneſs of Conſcience is the perfection of it; a truly tender con- ſcience is a ſound conſcience, which is quick of ſenſe, and preſently feels, and ſmarts, and is put to pain with any thing that is really an offence to it. A tender conſcience is as the eye, the leaſt duſt that's blown into it, will make

it

it ſmart, and this not from ſoreneſs, but quickne
ſenſe. The dim-ſighted world look upon all tende
as weakneſs, and count all ſuch, whoſe conſciences
not down with any thing, as a company of ſickly, w
ſy, brain-ſick ſpirits; and all their doubtings, and diſ
factions, to be humour and conceit, and peeviſhneſs,
cauſleſs fears; but this tenderneſs is ſo far from b
the *ſickneſs*, that it is the *health* and ſoundneſs of
heart; it was the commendation, and not the reproac
King *Joſiah*, 2 *King.* 22. 19. *That his heart was ten*
Theſe tender circumſpect Chriſtians are very char
keeping their hearts in; and therefore any thing t
would brawn or harden them, they careſully ſhun; as
eye that cannot endure the duſt that falls into it, is qu
at its ward, to keep off any thing that would be noxio
to it; and this is the reaſon why Chriſtians can bear a
thing rather than ſin, becauſe it's this alone that's hurt
to Conſcience; they are hardie enough to bear affliction
theſe are no prejudice to Conſcience; it is not againſt the
Conſciences to ſuffer, but it is to ſin; affliction may pe
plex the thoughts, and too much diſquiet and diſtemp
the paſſions, but will never trouble Conſcience.

Object. *Tender Conſciences! who more ſtubborn, a*
peremptory, and obſtinate, and ſtiff in their way, than thes
Do you call this Tenderneſs?

Sol. There is a threefold ſtiffneſs: Manifeſted,

1. In a refuſing to receive Conviction, touching an
thing wherein they are faulty, or in an Error.

2. In a refuſing to revoke their Errors upon convict
on that they are in a fault; let either of theſe be charge
upon them, and let the charge be made good, and the
call them ſtubborn, obſtinate, or what you will.

3. In a refuſing to act contrary to their conviction, to
do that which Conſcience is not ſatisfied in; which, afte
their moſt free and fair debate, moſt candid enquiring in-

to,

and moſt impartial weighing all that is, or can be ſaid it, their conſcience ſtill tells them, they ſhould ſin in ing it: Hereupon, though all their friends ſhould come d perſwade, and entice them; though all their Adver- ies ſhould fall a ſcoffing & reproaching them, a threat- ng and perſecuting them, yet ſtill they refuſe to yield. his ſtiffneſs is that ſtedfaſtneſs which the Lord requires them, and is ſo far from being inconſiſtent with true nderneſs, that it is their tenderneſs.

If an Idolater ſhould come and perſwade ſuch to wor- hip an Idol, if he ſhould threaten them with the Fiery urnace, with the Lions Den, and yet they will not; Is this their ſtubbornneſs? Or, is it not their tenderneſs? If an Adulterer ſhould perſwade them to Uncleanneſs, if a Libertine ſhould come and think to ſcoff them out of their ſtrict and holy courſe, or to tempt them but to ſome little indulgence to their fleſh, in ſome ſuch way as this; why, what hurt is there in a little mirth? what great matter is it, to take a little liberty now and then? why, ſhould you think your ſelves wiſer than other men? and yet they will not hearken: Will you call this their obſti- nacie, or their tenderneſs? Here be obſtinate creatures indeed, they will not be Idolaters, they will not be Un- clean, they will not be Libertines, they will not be Liars nor Diſſemblers, they will by no means be perſwaded to rebel againſt God and Conſcience, and therefore they be obſtinate. Perſwade them to that which is good, con- vince them that they are in an Error, and then trie whe- ther they will be obſtinate: tell them, *Friends, You walk diſorderly*, unchriſtianly; you are uncharitable, cenſori- ous, contentious, proud, vain, and convince them of it, and ſee if they will not hearken to you, and thank you for your admonition.

Chriſtians, prove your ſelves to be conſcientious by your tenderneſs; however the world go about to blaſt

and

and reproach you with your conſciences, and call uprightneſs hypocriſie, your tenderneſs obſtinacy, part not with it ſo, but ſtill reſolve with *Job*, chap. 27 *I die, I will not remove mine integrity from me.* There double way wherein we may be ſaid to remove our i tegrity: 1. By departing from it. 2. By belying it.

1. By departing from our *integrity*, by turning a to iniquity, by being found falſe to God and Conſcien and by a liberty in ſinning, exchanging this truth & t derneſs of heart, for hardneſs and hypocriſie. Take h you do not thus depart from your *integrity*. Beloved, live in a world wherein conſcience is like to coſt dear; if you will own any ſuch thing as conſcience, conſcientious walking, you are like to ſmart for it: L to it, that your conſcience be found ſuch as is worth ſuffering for; do not ſuffer for the name of conſcien or conſcientious, but for the thing: Look to it, that wh ſoever you ſuffer for conſcience, you ſuffer nothing fr conſcience, for your wronging, or abuſing, or violat of it. Sufferings for conſcience, for an upright conſcien are precious: Sufferings from conſcience, from an and abuſed conſcience, will be bitter. Let all the wo be againſt you, rather than conſcience; whom the wo ſmites for conſcience, God will heal; whom the wo judges, God will juſtifie; but if our hearts condemn ſo who ſhall plead for us, or comfort us? Carry your ſel ſo, that conſcience may be your Comforter, not your T mentor: There is no torment like the ſtings and reven of an abuſed conſcience: Keep your conſciences ten and they will neither hurt you, nor ſuffer you to be by others; keep your *integrity*, and it will keep you. Pſalmiſt prays, *Pſal.* 25.21. *Let integrity and upright preſerve me:* Let me not think to ſhift my ſelf of trou by ſheltring my ſelf under ſin: Let me not go abou make my peace with my troubleſom adverſaries, by extra

in my lot with them; let me never think to be behol-
g to iniquitie for my ſafetie; *let integrity preſerve me*:
ſerve thou me in mine integritie, and let it preſerve
Chriſtians, give the world leave to talk and do what
y will, but when they have ſaid and done their worſt,
you honeſt, and you ſhall keep you ſafe; Your Conſci-
ces will be your confidence, and your ſecuritie; *He*
walketh uprightly, ſhall walk ſure. Be not reproach-
out of your refuge, let not the world find you obſti-
e againſt your dutie, nor yet yielding to iniquitie; be
t ſtubborn, but yet be ſtedfaſt; yield to reproofs, while
ou ſlight reproaches.

Let us be ſo gentle, flexible, eaſie to be entreated, ſo
rful to offend, ſo ready to pleaſe all men in all things
ich are not againſt Conſcience, its peace and puritie,
t we may convince them, that in thoſe things wherein
fix and do not yield, it is becauſe we *cannot*, not be-
ſe *we will not*; and let us yet be ſo ſtedfaſt in thoſe
ings which would be a wound and defilement to Con-
nce, that we may let them ſee, it is but a vain attempt
them to think to reproach or perſecute us out of our
egrity; let us be ſincerely tender, not out of any ſick-
neſs or weakneſs of conſcience, or from groundleſs ſcru-
loſitie, much leſs from ſullenneſs of *humour*, but from
ſound mind, and pure *Conſcience.*

Let us be univerſally tender of every evil, not only of
greateſt and moſt ſcandalous, but of the ſmalleſt ſins;
only of open ſins, ſuch as come to the view of men,
t of the moſt ſecret ſins, the moſt inward and ſpiritual
ickedneſs, ſuch as need fear no reprover but Conſci-
nce; let us be tender, not only of committing ſin, but
any omiſſions or neglects; not only of our neglects
duties, but our negligencies in duties, and that dead-
ſs, formality, curſorineſs, coldneſs, hypocriſie, di-
ſtractions, which hence ariſe; of the neglects, or neg-

ligent

ligent performances of our duty to God, of our d
men, to our Families, to our friends, to our Enemi
not pitying them, nor praying for them, not w
them well, not doing them good for their evil, an
deavouring by our ſoft, meek, inoffenſive and loving
riage towards them, to win and gain upon their he
Oh Brethren, we have much to blame our ſelves
though evil men have little; or if they have more,
are ſo unhappy as not to hit upon the right, judgi
and condemning us, not for our faults, but for the
that is found in us. But however, we have muc
blame our ſelves for, the Lord help us, we have m
haltings, and many failings. Oh, it were well for us if
hearts had no more to ſay againſt us, than men can
what unevenneſs and inequality is there in our goi
what intermiſſions of our care and watchfulneſs? w
ever our aims and deſires are, what an univerſal re
ſoever we have to the will of God, yet when we c
to practice, in how many things do we go awry? It
be we dare not wholly neglect a dutie, not a pra
ſeaſon, not a hearing ſeaſon, but our hearts will pre
ly be upon us, and ſmite us for it, but are we not often
miſs and negligent in our duties, & go out with it w
out any trouble? may be we take ſome care in the m
ters of our *own* ſouls, but what do we for our famil
our friends and acquaintance? may be we dare not c
form to evil men, nor have fellowſhip with them in t
evil ways, but do we not *connive* at them? may be
do not *render evil for evil*, *railing for railing*, but do
good for evil, do we pitie them, pray for them, and
bour by all lawful means to gain upon their hearts? m
be we dare not be unrighteous, or unjuſt in our deali
but are we not unmerciful, unpeaceable, unquiet?
dare not lie, nor ſwear, or curſe, but are we ſo watch
as we ſhould be againſt idle and vain talkings, frothy
unſavo

ſavoury diſcourſes? may be we cannot ſuffer any root-malice to abide in our hearts, but are there not many den and furious fits of paſſion and anger breaking h much bitter and provoking language? are we not ful and impatient, without ever laying it much to rt? Doth conſcience check us for, and make reſiſtance inſt every evil? Let us be univerſally tender, univer-y careful. Oh that our Conſciences were but as tender ur luſts, our pride will not bear any thing that reflects n our Reputation, our covetouſneſs will not bear a-thing that is an *hindrance* to our *gains*, our paſſions ll hardly bear the leaſt croſs or unpleaſing word; how uchie are we at every little thing that does offend us? h if conſcience were in every thing as tender as Luſt, hat Chriſtians ſhould we be! but wo to us, whatever ſhould be, how ſhort do we fall? how unequal are goings? how unſteadie are our tempers? ſometimes nder, ſometimes hard, ſometimes watchful, ſometimes edleſs, in ſome things careful, in ſome things careleſs; w do we too much juſtifie the wicked, and harden them their Reproaches of us? Let us *preſs* on with ſo much neſtneſs to this evenneſs and exactneſs in all our ways, at it may be ſeen, that however we have not yet at-ned, yet we are following after; though we have not ched to, yet we are reaching towards it; though rough infirmitie we fall into many iniquities, yet we al-not our ſelves a liberty in any; ſuch a conſcience this, ſuch a courſe as this, will plead for its ſelf againſt the calumnies of the world.

2. By belying your integritie; that is the ſenſe in which *Job* ſpeaks in the forementioned Scripture, *I will not remove mine integrity*, that is, I will never bely my integri-: Call you me an hypocrite, or what elſe you pleaſe, od forbid that I ſhould juſtifie you by belying my ſelf, nd ſaying as you ſay. Brethren, do not out of any baſe

fear, or to make your peace with ſinners, do not ſ
your tenderneſs and watchful walking, this was my p
or my hypocriſie, or my humour, or ſelf-will, but ſtand
on your own uprightneſs; *Till I die, I will hold faſt
righteouſneſs, and will not let it go; mine heart ſhall
reproach me while I live*, ver.6.

2. They give heed to conſcience, they will hearken
and follow conſcience; the voice of a well-inſtruc
conſcience, is the voice of God, and to this voice t
will hearken, without turning aſide in any thing, *eithe
the right hand, or the left*. By turning aſide to *the ri
hand*, I mean the ſame which *Solomon* does, by being ri
teous over-much, *Eccl.7.16. Be not righteous overmu*
The impoſing upon our ſelves ſuch ſtrictneſs, and th
ſeverities which God hath not impoſed, the mak
thoſe things to be ſins, which God hath not made t
ſins, and thereby making the *narrow* way *narrower*
the Lord hath made it: and this may be done,

1. By putting Religion in ſuch things, in which G
hath put none, laying other bonds and burthens on
necks, than thoſe which the holy Ghoſt hath laid on
The abridging and cutting our ſelves ſhort of that C
ſtian Liberty, which the Lord hath not only allowed,
commanded us to maintain and ſtand faſt in.

2. By putting more Religion in any thing than G
hath put in it, by laying a greater weight and ſtreſs u
the leſſer and ſmaller things of Religion, than God h
laid on them. By the leſſer duties of Religion, I m
not any *moral duties*: the loweſt of theſe, the loweſt th
ties of mercie, juſtice, charitie, truth, &c. are to be w
koned among the *weighty matters of the Law*, wherein
cannot erre by being too ſtrict: we cannot be too ſtr
or too true, or too merciful, nor too zealous for tru
juſtice and mercie, *Mat.* 5. 19. *He that breaketh the
of theſe Commandments, and teacheth men ſo, ſhall be*

the leaſt in the Kingdom of Heaven: but by the leſſer things of Religion, I mean the circumſtantials of the worſhip of God, the outward forms of worſhip, the geſtures, &c. to be uſed in it. This is a being righteous overmuch, to place more in theſe circumſtantials, than the Scripture hath put, to be ſo zealous for, or againſt them, as if Religion ſtood or fell with them, 1 *Cor.* 7. 19. *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping the Commandments of God.* Some there were that did hotly contend for *Circumciſion*, and did put much of their Religion in that; others were as hot againſt it, and this was much of their Religion: both theſe the Apoſtle checks, telling them that *Circumciſion is nothing, nor uncircumciſion is nothing*; theſe are not the things wherein Religion ſtands; keep the Commandments, fear God, walk before God in holineſs and righteouſneſs, let your zeal be ſpent that way, but trouble not your ſelves ſo much about theſe leſſer matters. Two things muſt here be added.

1. This is not ſo to be underſtood, as if Chriſtians were to ſwallow all things of this nature, without examining whether they be agreeable to the word of God or not; due regard muſt be had to the ſatisfying of conſcience, even in the ſmalleſt things; we may not yield to practiſe any little things which are againſt our Conſciences, though we may not ſpend our zeal about them, as if Religion lived or died with them.

2. Even againſt theſe leſſer things there ought to be a zeal expreſt, if they ſhould be like to prove deſtructive to the ſubſtantials of Religion, and hinder the main end which they pretend to promote; by this it appears what I mean by turning aſide *to the right hand*, or being righteous overmuch.

By turning aſide to the *left hand*, I mean the ſame which Solomon there doth, by being *wicked overmuch*, *Neither be thou wicked overmuch*. This is not to be underſtood, as if

there were any wickedneſs which is not too much, a
tle is too much ; it checks and reſtrains all libertie to
though in many things we ſin all, yet let not ſin get
head of thee,keep it under, keep it down as much as p
ſible, leſt it grow to that height, that it prove thy ſpe
ruine ; by turning aſide therefore to the left hand, m
derſtand all declinings to licentiouſneſs; either,

1. By making duties no duties, making ſins to be
ſins, and ſo making the way of life broader than C
hath made it ; and ſtretching our liberty beyond
line ; as turning aſide to the right hand, ſtands in
infringing of our liberty,in impoſing ſuch burdens w
God hath not impoſed,ſo turning to the left hand, ſta
in taking up a libertie which God hath not allow
throwing off thoſe burdens which God hath impo
making it no matter of conſcience to be ſtrict,not on
the circumſtantials, but neither in the ſubſtantials of
ligion; ſo blinding conſcience,and bribing it over to
with Luſt, that it accounts it not a dutie,to be ſo ſtri
ſo preciſe in any thing, but that there may be a grea
titude allowed,and a remitting of our care and zeal,e
cially in caſes of any hazard or danger that our zeal
ſtrictneſs, is like to coſt us.

2.Making bold with duties and ſins,neglecting kn
duties, running upon known ſins, making ſhipwrac
conſcience to ſatisfie luſt; when though conſcience ſt
convinced,that holineſs,in the ſtrictneſs of it,is our d
and that licentiouſneſs, and living after the fleſh
our ſin ; yet we will indulge to our ſelves fleſhly libe

Now this is another character of circumſpect Chri
ans,they will walk according to conſcience in all thi
without turning aſide either way , either to the r
hand, or the left ; they are not willing to turn aſid
the right hand,either by putting Religion in thoſe thi
in which God hath put none, or by putting more of
lig

gion in any thing, than God hath put in it; their zeal for the ſubſtantials and weighty things of Religion; as r the circumſtantials, though they will not act in theſe ontrary to conſcience, yet they lift not to be contentious bout them, nor cenſorious of thoſe, who agreeing in the ain, do differ in theſe things from them.

But their great care is not to turn aſide to the left hand, they will not for fear of being too preciſe, grow rofuſe and profane; but as the Apoſtle, *Heb.*13.18. *They have a good Conſcience, willing to live honeſtly in all things, endeavouring to deny all ungodlineſs and worldly luſts, and who live righteouſly, ſoberly, and godly in this preſent evil world, being holy and harmleſs, the children of God without rebuke in the midſt of a crooked generation.*

III. From this way they will not be withdrawn, either by any hopes or advantages on the one hand, or by any fears or dangers on the other; they have not taken up Religion on ſuch ſlight grounds, as to be either flattered or frighted out of it. Chriſtians at their firſt engaging in the way of the Lord, do ſit down and conſider what it will coſt them to be Chriſts diſciples, they count all the charges, they caſt up all the damages that they can be ſubject to before-hand, and foreſee that there is enough in Chriſt to make amends for all, and to ſave them harmleſs at the laſt, whatever befals. They count upon tribulations, loſſes, reproaches, and the greateſt of Temptations; and if they did not foreſee, that the gain of godlineſs would countervail all the loſſes and inconveniences its like to be attended with, they would not have adventured on it; but ſeeing for a certainty they can be no loſers, hereupon they ſet up their ſtaff, determining not to depart for ever. They take Chriſt and his wayes for *better for worſe*, for richer for poor, in proſperity and affliction; they reſolve to ſtand or fall, to ſuffer and reign, to live and die with him: They promiſe to him, as *Ruth* to *Naomi*,

Ruth 1. 14. *As the Lord liveth, I will not leave whither thou goeſt I will go, where thou lodgeſt I will l* They will take their lot with Chriſt where-ever it Chriſt hath ſaid to them, *I will never forſake you,* 13. 5. and they have ſaid the like to him; he that not thus engaged, is no true Chriſtian; this abſolute ſolution to be ever the Lord's, never to forſake him of the eſſence of true converſion; he is no true Con that is content to follow Chriſt in fair weather only, far and as long as he ſafely may; a ſincere Convert follow Chriſt abſolutely and unalterably. Now be thus engaged, whatever befalls them, it is no more they looked for; they are called fools, and counted born, and refractory, ſelf-will d, ſelf-conceited, and look'd to be counted ſuch, and ſo it moves them they are ſet upon by flatteries, and tempted by outw proſperitie, but it cannot prevail, *Thy money periſh thee,* ſayes *Peter. Germana illa beſtia non curat pecuni* 'Twas ſaid of *Luther.* 'Money will do do nothing them, Preferment will do nothing with them, Pri Baniſhment, Death it ſelf can do nothing with th *None of theſe things move me, neither count I my life unto me, ſo that I may finiſh my courſe with joy,* 20. 24.

And as they will not be drawn to a total Apoſtaſie Chriſt, ſo neither will they be brought to allow th ſelves in any little deviation, *Pſal.* 44. 17, 18. *All is come upon us, yet have we not forgotten thee, neither h we dealt falſly in thy Covenant; our heart is not tu back, neither have our ſteps declined thy way:* In w caſe they were, you may ſee in the foregoing part of *Pſalm; Thou haſt caſt us off, thou makeſt us to turn backs upon our enemies, and they that hate us, ſpoil themſelves; thou makeſt us a reproach to our neighbou a ſcorn and deriſion to them that are round about us,*

The

though all this be come upon us, yet have we not, &c. *Our heart is not turned back*: We do not repent of our choice, we do not wiſh our ſelves back amongſt the proſperous world, we think never the worſe of the Lord, or his way, we have as good a will to the Lord, high an eſteem of his ways, as ever we had before we were thus afflicted, there's not the leaſt abatement of our love and affection: If we were now to begin again, if we were now to chuſe whom we would ſerve, and know as much we do now, we ſhould make the ſame choice; our heart runs out the ſame way, and in the ſame ſtrength that ever it did; thoſe many waters that have run upon us, have neither quenched, no not ſo much as cool'd our love; *neither have our ſteps declined from thy way*: We have neither been turned back in our affection, nor turned aſide in our practice; through the grace of God our hearts have been kept upright, and we have made *ſtrait ſteps to our feet*. Dan. 6. 10. we read that when a Decree was made, *That whoſoever ſhould aſk any Petition for thirty dayes ſpace, either of God or man, ſave of the King, ſhould be caſt into the Lions Den*: Yet *Daniel* would not forbear to pray to his God; *when he knew that the writing was ſigned, he went into his houſe, and his windows being open in his Chamber, he kneeled upon his knees three times a day, and prayed*, &c. Carnal men would have been ready to have ſaid, What a preciſe Fool was this *Daniel*? What great matter was it that he ſtood ſo much upon? it was not the committing a ſin that he was urged to, but only the forbearance of a Duty; he was not required to fall down before an Image, as the *Three Children* were, or to worſhip any falſe God, but to forbear, for a time, to pray to the true God. If it had been the worſhipping before an Image that had been required, ſome would have reaſoned thus; Why, what great matter had that been, to bow in the houſe of *Rimmon*, to bow before an

Image, or an Altar; this is not praying to them? It is a great difference betwixt *worshipping an Image*, *worshipping God before an Image*; what is there in all But this which *Daniel* stands upon, hath not so foul a 'twas only the *forbearance* of his duty to God, and only for a time: Was this such a crime, to forbear p ing for a few weeks for the saving of his life? Or would needs pray, he might have done it secretly, kept his devotion to himself; Must he needs keep hours and open his Windows too? Yea, he must do and he will do it: *Daniel* would not only continue course of Prayer, but he would not give his Adversa occasion to think that he was afraid to pray; he hel his duty (being called out to a confession of his Religi to let his Adversaries know, that he had not such a sl and low esteem of it, that he was afraid to trust his G with his safety, whilst he continued in the exercise of duty. It's true, that in matters circumstantial, su wherein there may be variation without prejudice to substantials of godliness, such which are not against th Consciences, which they may submit to without sinn against God; here they are not stiff, nor refractory, for peace sake, and in order to the gaining upon the he of others, they are willing, with the Apostle, 1 *Cor.* 9. *To become all things to all men*; in such things when they can satisfie themselves, they are willing, as far may be, to gratifie the minds of others.

But for the Substantials of Religion, the matter Faith, the matters of Righteousness and Holiness, worshiping of God in Spirit and Truth, according to own Ordinances and Institutions, or any thing else of same import with these; here they are resolved, wh ever come upon them, or become of them, not to linquish, or be drawn aside from them, by any soli tations whatsoever; they must obey God rather th

men

n; they must follow God, though therein they for-
e and provoke all the World. In matters which God
h left to their libertie, they are willing to use their li-
rtie, according as it may be behooveful for the Gospel.
matters that concern their personal interest, as men,
ey list not, they ought not to be contentious; spare
em but the libertie to keep a good conscience, give
em leave to fear God, and worship God; give them leave
be holy and righteous, and to walk before the Lord in
eir integritie; and for any thing else, you may per-
ade them to it with ease: But if you entice them a-
y from their God, or impose upon them, to the pre-
dice of a good conscience, you were as good spare your
bour, speak no more to them in such matters, they are
a point, God they will follow, a good Conscience they
ill maintain, whatever come on them, to the end of
eir days.

Thus I have given you a description of the Scripture-
Precisians, which is summarily this; They are the same
with sincere godly men, men fearing God, who are in-
wardly renewed after the image of God, who are adven-
turers for another world, are gotten into the way of
life, and are walking on carefully and heedfully in that
way, whose aim and endeavour is to live, not according
to the wills and lusts of men, but according to the Word
and Will of God, not according to humour and fansie,
but according to conscience; a people that will neither
make the way to Heaven narrower than it is, by being
scrupulous and nice, where God hath given them liber-
tie; nor will make it broader than it is, by taking up
looser principles, or allowing themselves in loose practi-
ces. A people that dare not adventure their souls upon
that easie, formal, careless, outward way of Religion,
that the most do, but are willing to make sure work, by
walking to the exactness of their Rule, and living up to

the

the height of their principles; and who in this
courſe is ſtedfaſt and immovable, will neither be
off by the flatteries, nor beaten off by the frowns
world, but will retain their integritie, hold faſt their
Profeſſion, and hold on in their holy courſe, and
the death.

Concerning theſe men, I ſhall now prove, and
evident to the Conſciences of all impartial perſons, in
ſecond place, *That they are no Fools, but truly wiſe*

In order hereto, I muſt firſt diſcover what's meant
Fools. A Fool is a man void of underſtanding (we are
now diſcourſing of natural Fools, but of thoſe that
ſuch upon a moral account) a man void of true wiſ
Wiſdom is of two ſorts:

1. Fleſhly Wiſdom, a carnal policie; which con
in an underſtanding where the intereſt of the fleſh
and in the ordering and managing of our ſelves and
affairs ſo, that we may advance and ſecure this inte
By the intereſt of the fleſh, I mean, all thoſe things wh
pleaſe and gratifie the fleſh, and wherewith the flesh
minds of men are moſt delighted, and place their co
tent and happineſs in, as outward peace and quiet, o
ward eaſe and ſecurity, outward plenty and proſperi
outward credit and reputation; he that can order
affairs, and ſteer his courſe ſo, as will moſt advance
beſt ſecure theſe his outward concernments, that wh
way ſoever the world go, he may live in peace, and qui
and credit, and plenty, and pleaſure, this is a fleſhly w
man. Concerning this wiſdom, the queſtion is not;
this it will eaſily be granted, *That the children of*
world are wiſer in their generation, than the children
light; can make a better ſhift to live in the world, to ke
themſelves whole in all changes and caſualties; the
poſtle diſclaims this wiſdom, 1 *Cor.* 1. 12. we had
converſation in the world, not *in fleſhly wiſdom*, *but*

grace of God, and in ſimplicity and godly ſincerity.

2. Spiritual wiſdom, which conſiſts, 1. In the underſtanding where our main intereſt lies, which is not in things temporal, meat, and drink, and cloaths, and monie, and houſes, and lands, and pleaſure, and honours; but in things ſpiritual, in the love and favour of God, in a good Conſcience, in Righteouſneſs, Peace, and Joy in the holy Ghoſt; and in things eternal, in that Glory, Honour, and Immortalitie which ſhall be given of God. 2. In ordering our ſelves and ways ſo, as to make the beſt proviſion for ſecuring of this our great and eternal intereſt, that whatever miſcarriages there may be in things of lower value and leaſt durance, that wherein our eternal happineſs ſtands, may be ſecured to us; this is called in Scripture, *The wiſdom which is from above*, wiſdom to ſalvation; and this is the only true wiſdom. God hath made and will make all fleſhly wiſdom to appear to be folly. Concerning this true Wiſdom, this ſpiritual Wiſdom, it is, that I ſhall now make good, That *circumſpect preciſe Chriſtians are no fools, but the only wiſe men*; and that from theſe Reaſons.

1. God accounts them no fools.
2. They will not be accounted fools at laſt, neither by God nor men.
3. The properties of wiſe men are found in them.
4. The Treaſures of Wiſdom are found with them.

Reaſ. 1. God counts them no fools; they are no fools upon a true account, whom the world counts fools, but they only are ſuch whom God counts fools, as the Apoſtle, 2 *Cor.* 10. *Not he that commends himſelf is approved, but he whom the Lord commends*: ſo, not he that condemneth himſelf, or is condemned of men for folly or ſimplicity, is diſapproved, but whom God condemneth. Beloved, whoſe judgment will you take? will you ſtand to the judgment of God in this caſe? His judg-

ment

ment we have plain, *Job* 28. 28. *Unto man he ſaid fear of the Lord, this is wiſdom; and to depart from this is underſtanding.* Pſal. 111. 10. *The fear of the L the beginning of wiſdom; a good underſtanding have al that do his Commandments. The [beginning] of wiſdom* notes either, 1. The entrance of wiſdom; men never gin to be wiſe, till they come to be godly. Look how thou haſt lived a ſtranger from God, in a carnal unconverted ſtate, ſo long thou livedſt a fool; thou never meſt near the threſhold of true Wiſdom, till thou ledſt the fear of the Lord. When the Repenting Prodigal came to his father, he came to himſelf, his underſtanding returned to him; he was beſides himſelf fore, but then he came to himſelf. 2. The top or hei of wiſdom; *Caput ſapientiæ*, the word ſignifies a go man, for true wiſdom is the head, and not the tail; exc lent wiſdom is found in him. In theſe, and multitude other Scriptures, you have the judgment of God o cerning theſe men. God is infinite in wiſdom, and kn all things and perſons what they are; and God is t and all things and perſons are certainly what he t they are. Are you wiſer than he? Will you believe y own conceits and apprehenſions before the Word of All-wiſe and True God? Either you muſt make Sin Fools, or God a Liar.

Reaſ. 2. They will be accounted no fools at laſt, neith by God nor men: They only are to be accounted fo now, that will be accounted ſuch at laſt; at preſent m eyes are blinded, they cannot diſcern betwixt light a darkneſs, betwixt wiſdom and folly, and ſo are ſubje to great miſtakes, but at laſt mens eyes ſhall be opene this blind world ſhall then ſee, and look upon all t wayes and tranſactions of men here below, and all t various ſtates and conditions of the ſeveral ſorts of pe ſons in the world, with another eye than now they d

Whe-

en the deſigns, and ways,and actions of men ſhall be ught to their iſſue,when all vizards ſhall be pulled off, all faces and hearts ſhall be made bare,and naked,and n , then every one will ſee who have behaved themves wiſely, and who have plaid the fool, 1 *Cor.* 3. 13. *very mans work ſhall be made manifeſt*, and thereby eveman ſhall be made manifeſt , the day ſhall declare em : If you ask, what day ? I anſwer,the laſt day,when very man ſhall have finiſhed his work, the day of Judgnt, which is both a day of trial, when all ſhall be proed and examined what they are, and a day of Recomnce, when every man ſhall be rewarded according to work. Let this now determine the queſtion; let thoſe rſons,who will be by both God and men,by good men d evil men,accounted fools at that day,let them be acounted fools now ; and let thoſe men be accounted wiſe ow, whom God and all the world will account ſuch in t day of trial. Now the World are divided in their dgments, ſome think Chriſtians fools, others think em wiſe,but at laſt all the world ſhall be agreed,and of e mind ; and thoſe that ſhall be judged fools then, by e common judgment of all, let them paſs for ſuch now. t you will ſay,what is this to the ſatisfying of our preent judgment ? how can we tell now, who ſhall then be accounted wiſe or fools? I anſwer,beſides that the Word is before you,which is the Law by which that Judgment muſt proceed, from which you may eaſily learn what mens judgments ſhall be ; beſides this, let every man appeal to his own conſcience. Here are two ſorts of perſons in the world: one ſort are ſuch as own God in the world, and follow God,and follow the Scripture,and withdraw themſelves from the looſe and vain ways of the wicked, ſpending much of their time in praying, and hearing,and meditating of God, exerciſing themſelves in holy watchfulneſs over their hearts, and all their wayes ; labouring

in

in all things, that both here and hereafter they may
cepted and approved of God. The other ſort live a
eaſe and their pleaſure, mind their Farms, and Oxe
bellies; hope they ſhall do well enough hereafter, b
not much trouble themſelves, nor take any care or
about it. Let every man ask his own heart thus; whi
theſe two ſorts do I think in my conſcience will be
fools, and which wiſe in the day of Judgment? Bel
will you ſpeak your conſciences in this thing? If it
put to your choice, amongſt which of theſe two ſort
would be found, and take your portion at laſt, what c
do you think you ſhould make? Whether would y
found amongſt thoſe that ſpend their days in ignor
or thoſe that ſeek after the knowledge of God? An
thoſe that labour and ſtrive to make ſure of the lov
favour of God, or amongſt thoſe that take no care
it, but leave it at uncertainties? Amongſt the vain
the ſerious; the diligent, or ſlothful; the hea
minded, or the earthly minded? Dare any of you
Let my ſoul ſtand amongſt the Drunkards and Glut
and Gallants, and Good-fellows, among the covetous
proud, and looſe, and careleſs ones of the earth? A
the Formaliſts, the mockers and ſcoffers at the pure
of the Lord? Let my portion be with them, my pla
with them: Let my ſentence be according to their
tence. If you dare not make this your choice or de
to be found amongſt ſuch at that day, you thereby
perceive what the verdict of your own conſcience
this caſe; whatever you ſay of them now, your co
ence tells you, that theſe will be found the only foo
that day, and thoſe only wiſe, amongſt whom you wo
chooſe to ſtand.

Reaſ. 3. The properties of wiſe men are found in th
I ſhall inſtance but in two.

1. They underſtand themſelves aright.
2. They build ſure.

1. T

. They underſtand themſelves aright; for 1. They un-
ſtand wherein their *intereſt* lies; we ſay of a wiſe man,
s a man that underſtands himſelf, that underſtands
t he hath to do: Chriſtians are men of underſtand-
they underſtand what that one thing is for wch they
in the purſuit and ſecurity whereof, if they proſper,
know they ſhall be happy, whatever elſe they miſ-
y in; and upon their miſcarriage wherein, they know
are undone, whatever elſe they proſper in; they know
re is but one thing needful, and that that one thing is
r eternal reſt, the bleſſedneſs to come, the happineſs of
other world, the obtaining and enjoying of God for
portion of their ſouls: be thou mine, and I have what I
k for, either in heaven or earth, *Pſ.*73.25. *Whom have I*
eaven but thee, and in earth there is none that I deſire in
pariſon of thee? Pſal.4.6. *There be many that ſay, Who*
ſhew us any good? Lord, lift thou up the light of thy coun-
ance up n us; Pſal.27.4. *One thing have I deſired.* Phil.
4. *This one thing I do.* Chriſtians have but one thing
erein they are concerned, God is all they have to
ard, this one thing they have in their eyes, they ſee
ore them where their happineſs lies; and they are able
ſay, Whom have I? or what have I but thee? This one
ng is in their hearts; one thing have I deſired, *That*
y dwell in the houſe of the Lord for ever; and this
thing is in their hand too, the work and the buſineſs
y mind to carry on: *This one thing I do, forgetting*
t which is behind, and reaching forth to that which is
fore; *I preſs to the mark, for the price of the high cal-*
g of God in Chriſt Jeſus. Sinners, you that take your
ves to be ſo wiſe, you are a company of poor miſtaken
eatures, miſtaken in your intereſt; you are in the
orld, you know not for what, you know not what you
ve to do here; you are thoſe men, upon whom God is
id, *Pſal.*14. *To look down from Heaven, to ſee if there*

were

were any among them that did underſtand and ſe
(That did underſtand) that is, that knew that thei
buſineſs they had here to do, and their only ha
which they had to ſeek, lay in God, and that the
applied themſelves to the ſeeking of God; but b
they were all out of the way, there were none a
them that did underſtand this, that this was their
concernment, & thereupon they were all out of the
quite off from that work that they were ſent hit
bout: it is no wonder you ſhoot ſo wide, when you
take your mark: it is no wonder you do you know
what, when you know not what you ſhould do: Is th
work you came into the World for, to Eat, and D
and Sleep, and Buy, and Sell, and Marry, and bring
children, and load your ſelves and them with bur
of thick Clay, to Sport, and Play, and Riot, and L
and ſpend your dayes in meer vanitie and foolerie?
there no higher things than theſe, which God ha
before you, and more worthy your choice and lab
Have you no ſouls to mind, that are of an immorta
ing? and are there not laſting Riches, abiding Pleaſ
an enduring ſubſtance that may be had, that muſt be
for theſe ſouls of yours to live upon, or elſe they w
eternally miſerable? and do you not underſtand
your ſouls are of more value than your perithing
kaſſes? and that the making provition for your ſo
of far higher conſequence than the pampering of
bodies? Will the loſs of your ſouls be recompenc
all your bodily pleaſures and plentie? Will not the ſa
your ſouls ballance and make amends for any loſſes,
ſes, miſcarriages in your fleſhly intereſt? If you d
underſtand this, yet do not judge them fools that do.

2. They underſtand their way, *Prov.* 14. 8. *wiſdom of the prudent to is underſtand his way.* The
dom of a Merchant lies not only in his skill, to ch

deal in the right & richeſt commodities, which will
g in the greateſt and moſt certain gain; but in his
erſtanding the myſtery of his Trade, whereby he may
n the beſt and ſureſt terms procure theſe commodi-
to know the beſt way of dealing and traffiquing for
n: Chriſtians, by their being acquainted with the
ptures, and having been trained up in the School of
iſt, are come to underſtand their Trade, *the myſtery*
dlineſs: They have not only learned to prize the
ation of God, and the glorie and bleſſedneſs of the
ld to come, but are well acquainted with the way
leads to it. Carnal men are ignorant of the way;
gh they underſtand in general, that Religion is the
toSalvation, yet poor miſerable creatures, they miſ-
their Religion; any little ſmatterings of the know-
e of God, with ſome profeſſion of Faith and Re-
ance, eſpecially if it be joined with ſome little out-
d devotion, now and then calling upon God for mer-
this they count Religion enough to bring them to
ven, and any thing that's more than this, they think
ore than needs; theſe are the fools indeed, if we may
ve the Scripture, *Jer.*5.4. *Surely they are poor, they*
oliſh, they know not the way of the Lord. Sinners are
enough in their own wayes; the *way* of ſin they
w, the *way* of lying, and oppreſſion, and unrighte-
neſs, the *way* to wealth, and honour, and temporal
erments they ſufficientlie know, they have ſtudied
travelled theſe *ways*, and are well acquainted with
n; but all this while they are fooliſh children; ſure-
hey are fooliſh, *they know not the way of the Lord:*
iſtians are wiſe, and herein their wiſdom ſtands,
know the way of the Lord; they have a light without
n, ſhewing them this good way; they have a voice
ind them, telling them, this is the way, walk in it; they
e made it their buſineſs to enquire, and ſtudie, and

travel this way; ſurely theſe are wiſe, they k
way of the Lord, they know their way to Hea
they know not the way to be rich in this World,
know the way to be rich towards God; if they
not how to live honourably in the World, yet they
how to live honeſtly; if they know not how to
men, yet they know how to pleaſe God; if they
keep a fair correſpondence with the world, yet they
how to keep a good conſcience in the World; if
know not how to eſcape trouble and affliction, they
how to ſuffer it; if they know not how to eſca
wrath of men, yet they know how to eſcape the
to come; if this be wiſdom, to be skilled in the
of Religion and Righteouſneſs, in the matters o
and a good Conſcience; to have found out the
life, by which to eſcape from Hell beneath, the
godly men are wiſe men; ſurely they are wiſe,
know the way of the Lord.

Object. *But you will ſay, Why may not we be in th
way as well as they? Why may not our way of Religion
good a way, and as wiſe a way, and as ſafe a way as t*

Sol. Will you make uſe of your Reaſons? If you
you ſhall anſwer this Objection your ſelves; their
gion and yours are not two ways of Religion, but
the principles of it, are but one and the ſame; the
rence betwixt them & you is this; You take up but
tle part of that Religion which you both profeſs
you wil have but a little to do with that little of Re
which you do take up; you little mind or ſtudie,
exerciſed in that which you count your Religion;
preciſe ones take up the whole of Religion, and they
themſelves wholly to the ſtudie and practice of it;
make it their buſineſs to ſearch the Scripture, that
may underſtand the will and way of the Lord, a
govern their hearts, and order their lives in all thing

ding to it : So that now, if you will anſwer two ea-
queſtions, you ſhall thereby be able your ſelves to an-
er the Objection ; the firſt queſtion is, *Who are moſt
to be in the right ? either thoſe who endeavour to pra-
e all that they profeſs ; or thoſe, who though they profeſs
truth, do practiſe ſcarce any thing of it, but a ſmall part
, and that the lower, and the leſs conſiderable part of it,
bare out-ſide of it ?* This is no hard queſtion, I hope
'l acknowledge, to be reſolved ; and the ſecond que-
n ſhall be as eaſie, *Who is like to be in the right, the dili-
t Chriſtian that makes it his buſineſs to ſtudy his Religi-
or the careleſs Chriſtian, that ſeldom ſpends a ſerious
ught about it ?* Anſwer but theſe two queſtions, and
n your ſelves will be able to give a reaſon why it's
re like they ſhould be in the right than you. Brethren,
w your ſelves men ; here are a company of poor crea-
es of you, who have ſpent your time in ignorance and
neſs, as to the matters of God and your ſouls, who
le meddle with that of Religion, which your ſelves ſay
muſt do if you will be ſaved ; you ſay you muſt be-
e, you muſt repent of your ſins, you muſt pray to
God for forgiveneſs, and yet what great ſtrangers are
nie of you from theſe things ? it may be, if you con-
er it, you have often gone whole daies and weeks to-
her, and have ſcarce ever prayed, no not ſo much as
r your own fathion, nor ſcarce had any thoughts of
pentance, or asking God forgiveneſs ; you eat, and
nk, and go forth, and come in, and lie down, and riſe
, and never ſo much as look up to God for his mercie
d bleſſings ; theſe others in the mean while, make pray-
,and reading,and hearing,and minding God and their
ls,and their eternal eſtate, their dailie ſtudie and buſi-
s ; now what an unreaſonable thing is it to imagine,
t thoſe who ſo little meddle with any Religion, or any
g of Religion, ſhould be as like to underſtand it, a-

thoſe that make it their daily work? Oh Belove
can you be ſo confident you are in the right, wh
never ſeriouſlie enquire whether you be or no?. a
can you think you have any wiſdom in you, wh
truſt a matter of ſuch weight and importance u
meer preſumption? You are ſtronglie conceited th
are as wiſe as others,and in as good a caſe,and in a
a way, and upon this conceit you venture your
Friends, You are a ſad wonder to me, and I do ſo
wonder that men ſhould think that careleſneſs is a
as diligence, licentiouſneſs as good as ſtrictneſs;
the looſe, and blind, and eaſie *way* which men take
as good,and as ſure, nay, a better and more certa
of life, than the ſtrict and induſtrious *way* of the d
Saints; that I verie much wonder, how men that
and know any thing of the Scriptures, can make
ſelves to think that that ſottiſh, dull, lifeleſs *way*,
they ſatisfie themſelves in, can give any of them th
hopes of ſalvation.

2. They build ſure, ſo that whoſoever or what
falls, they ſtand ſure for ever. They are thoſe wiſe
ers of whom Chriſt ſpeaks, *Mat.*7.24. *Whoſoever h
theſe ſayings of mine, and doth them, I will liken hi
wiſe man, which built his houſe upon a Rock, and th
deſcended, and the floods came, and the winds blew, an
upon that houſe, and it fell not.* Pſal.26.12. *My foot
eth in an even place.* All other perſons and parties
upon ſlipperie places,and have but an uncertain ſtan
When they are in the heigth of all their glorie and
fidence, they are often gone in a moment. A Chr
ſtands ſure; which way ever the Wheel of Provi
moves, it moves in favour of the upright, he is ſti
permoſt when he is undermoſt; he hath the better, w
he hath the worſt; all the viciſſitudes and returns of
ſperitie and affliction, do make no change upon him

main; he is as happie under all his outward losses, as is greatest gains, he's as honourable under the great- contempt that's poured out upon him, as under the hest humane applause: he's as safe in the greatest dan-, as when there is no danger appearing; he's built n that Rock, whence the greatest winds and waves never beat him down: he's *built upon the foundation e Prophets and Apostles*, *Eph.* 2. 20. He hath Reli-, Righteousnes, Innocencie, yea, the Truth and ngth of the Almightie God to uphold him; if ever a istian falls, Christ must fall with him; if ever a Chri- n fall, the Scripture must fall with him; That word, cerning which Christ hath said, *Mat.*24.35. *Heaven Earth shall pass away, but my words shall not pass a-*. He shall never be disappointed of his hopes, un- faithfulnes can disappoint: he shall never be decei-, till Truth becomes a Lie: he shall never wholly be rcome, unless Almightines become Weakness. The nal World build all their hopes and comforts on the d, on the wisdom of the flesh, on the riches, strength multitude of their partakers, on the successes of their nal counsels: they bottom their very souls upon meer lies and presumptions, upon that wood, hay, and stub- the Doctrines, Inventions, and Traditions of men; ,they have their foundation in the dirt and mire, they ngthen themselves in their wickedness. If iniquitie be e to support them, if unrighteousnes be able to ex- them, if ungodlines can secure them, they have nething to lean upon; but if Righteousnes be it t must carry it, if a good conscience, simplicitie and lly sinceritie; if the favour and faithfulnes of God, nterest in Christ, be the only sure refuge, then where the generation of the Ungodly? When they are in height of all their Glorie, 'tis but one turn of the heel, and they are thrown off their legs, their hopes,

and their joyes vaniſh,and all their thoughts peri
God, and Chriſt, and Scriptures, and Conſcience,
any conſiſtencie, Chriſtians have enough. If unr
ouſneſs and wickedneſs ſhould carrie it in this wor
ver ſo clearly and conſtantly,yet if righteouſneſs an
lineſs will but carrie it in the world to come, Chri
are ſafe enough. Carnal men who build their hop
this earth, when the earth is ſhaken, their hopes a
ken, their hearts are ſhaken, and they are even at
wits ends. But ſaith the *Pſalmiſt*, Pſal. 112. 7, 8.
heart of the righteous ſhall be eſtabliſhed,he ſhall not be a
of any evil tidings ; his heart is fixed, truſting in the L
Pſal.46.2,3. *Therefore we will not fear, though the*
be removed, and the Mountains be carried into the
though the waters thereof roar and be troubled, thoug
Mountains ſhake with the ſwelling thereof. Though
the earth ſhould be in an uproar,though the whole w
ſhould be turned topſie-turvy, yet we will not fe
though the Mountains ſhake, yet our hearts ſhall
ſhake. Are they not wiſe men, that are gotten into
a caſe ?

Reaſ. 4. The Treaſures of wiſdom are found w
them. You will yet, it may be, be readie to ſay , w
have they gotten by their Wiſdom? Where is the
come and Revenue, that all their wiſdom hath brou
them in ? If you were to give us an account of thei
ſings, you might eaſily bring in a Bill ; ſome of th
have had ſo little wit, as to loſe all they have ; but,
you take your Bill, and write down their gains ? Wh
you will hearken to me a while, I will ſhew you w
they have gained : They have gotten great treaſure ;
poor as any of them ſeem to be, they are the richeſt m
in the World. Particularly,

1. They have gotten the Pearl, Chriſt is theirs, th
are thoſe Merchants, *Mat.* 13. which have ſought goo

earls, and they have found the Pearl of greateſt price' *nt.* 2. 6. *My Beloved is mine*: that *Corner-ſtone which is d in Sion, which is a precious Stone*, 1 *Pet.* 1. He is eirs, that Pearl which is the *price of ſouls*, the Ran- m that was paid for them, which is the *food of Souls*, eir bread and water, the living bread, the water of life, which whoſo eateth and drinketh, ſhall live for ever: is theirs, God hath given them him whom they have ght, *Iſa.* 9. 6. *To us a Child is born, to us a Son is gi- n*: He is become their own, and they call him their n. (*My Lord and my God*) ſaid *Thomas*. *My Saviour*, d *Mary*. This is the richeſt of treaſures, that com- ehends all treaſures in it; this will ſupply all their ne- ities, make up all their loſſes; they want nothing at have Chriſt to be theirs. Other men have riches, d I have none (ſaith the Saint) I but Chriſt is mine. ther men have Friends in the World, and I have none; h but I have Chriſt to be my friend. Other men live eaſe in their pleaſures, but it is not ſo with me; but hriſt is mine, and I find reſt and pleaſure enough in him. hen I look upon the pomp, and the glory, and gallan- y of the world, I muſt ſay, *Theſe are none of mine*; hen I look upon the rich fields, the pleaſant Vallies, the itful Hills, the Oxen and the Sheep, the Gold and e Silver of the earth, I muſt ſay, *Theſe are none of ine*; but yet the Pearl is mine, and that is all things o me.

2. They have gotten the *white ſtone*, the ſtone of ab- lution, *Rev.* 2. 17. *I will give him the white ſtone*, hich is a token of abſolution: It was a cuſtom among e *Heathens*, to abſolve perſons by giving them a white one, and to condemn by giving a black ſtone, *Rom.* 5. 10. *We have received the atonement*; God is reconciled, our ſins are forgiven, our ſouls are abſolved from thoſe black bills of inditement which were laid in againſt us?

we have received the *ſignal* of this attonement, th
Dove, the Spirit of the Lord in our hearts, and the
of this attonement hence ariſing, the peace of Go
ſeſſeth our hearts ; we taſte and ſee what it is to
peace with God, in thoſe ſmiles from his face, in
dawnings of the light of his countenance, and the ſh
abroad his love in our hearts. Sinners, whilſt you c
with everie one his black ſtone, his ſentence of conde
tion, the earneſt of eternal vengeance, theſe have
white ſtones, the marks of their abſolution, and the
neſts of their eternal bleſſedneſs. When you look on
naked backs, their hungry bellies, the cold lodgings,
are the lot of many of them, you will ſay, Surelie the
a poor and fooliſh people, but ſee that precious ſtone
carrie with them where-ever they are, there you ma
hold their riches and wiſdom. When you conſider
own fulneſs and braveries, your dainties and delic
your ornaments and jewels, your poſſeſſions and hon
you are tranſported with pride and jollitie, and have
moſt forgot that you are men ; but what ſignifies
black ſtone in thy breaſt, that guilt thou carrieſt in
Conſcience? Conſider ſinners, what it is to have God
enemie, Wrath your portion, the Curſe cleaving to
poſſeſſions, your ſentence of death written in your hea
and upon your conſciences, and then you will think th
men have gotten ſomething, that have gotten their
ſolution from all this.

3. The *white Robe*, or the Sanctification. Holine
not only impoſed on Chriſtians as their dutie, but beſto
ed on them as their priviledge : Therefore the Lord
miſes to his people, as their encouragement to ſuffer
fliction, *Heb.*12.12. *That thereby they ſhall be made p
takers of his holineſs:* This is the precious *Treaſure*
the Saints, *Mat.*12.35. *A good man out of the good tre
ſure of his heart bringeth forth good things.* A good ma
thoug

ugh he hath no treaſure in his houſe, nothing in his
rſe, nothing in the field, yet he hath a good treaſure in
heart, a treaſure of Wiſdom and Knowledge, a trea-
e of Grace and Holineſs, a treaſure of Faith and Pa-
nce, of Humilitie and Mercie; and this is a rich treaſure.
s the rich in faith, rich in grace an holineſs, that is a
h man indeed: a heart full of grace, is a better trea-
n a houſe full of gold; as much as ſtrong men glory
their ſtrength, as much as wiſe men glory in their wiſ-
m, as much as great men glory in their greatneſs, one
ain of grace is more worth than all: As much as ho-
eſs is deſpiſed and trampled on by the men of this
rld, it is of greater value than Mountains of gold and
ver. Holineſs is the *health* of the ſoul, the ſoundneſs
the Spirit. Health is a poor mans portion. Look what
kneſs is to the body, that is ſin to the ſoul, the diſeaſe
it; ſinful ſouls are ſickly ſouls, and as it is with ſickly
dies, ſo it is with ſinful ſouls, they are neither fit for
ployments, nor capable of any conſiderable enjoyment:
ſick man can do little ſervice, and can take little com-
t in any thing he hath; ſinful ſouls are good for no-
ing, and can take comfort in nothing that is good:
oline ſs is the health of our ſouls, Sanctification is the
ſtitution of the ſoul, with all its faculties, to their recti-
de and ſoundneſs. By holineſs the ſoul is, 1. Made fit
r ſervice, and that is a great bleſſing. What a miſery is
to be a uſeleſs, unprofitable Lump, good for nothing?
be ſerviceable, and that to ſuch high and noble ends, as
e honouring the Name, the carrying on the deſigns,
e ſhewing forth the vertues of the eternal God, what
bleſſed thing is it? 2. The ſoul by holineſs is made ca-
ble of enjoying the Lord, & all the gifts of God. What
the reaſon that Chriſtians, under a decay of grace, &
vergrown with corruption, can take comfort in no-
ing? Tell them of the Promiſes of the Goſpel, of the

privi-

Priviledges of the Goſpel, of the Joys, and Hop
Glorie to come, they can take no pleaſure, they
no ſweetneſs in it; Promiſes do not affect them,
ledges do not affect them, future hopes and expec
do not affect them: What is the reaſon of this?
their ſouls are ſick, and cannot taſte, or reliſh any
that is good: by how much more healthie men are
ſo much more delight they can take in their buſineſs,
ſo much more comfort they can take in their friends,
ſo much the more pleaſure they can take in their
and drink, or any thing elſe that they enjoy: And
is with a healthie ſoul, by how much the more holi
by ſo much the more ſweetneſs: Duties are ſweet,
nances are ſweet, Promiſes are ſweet, the Societie
Saints is ſweet, the Meditations of God are ſweet:
can trulie be ſaid to enjoy their friends, to enjoy the
miſes and Ordinances, to enjoy their verie Duties, to
joy God in all they have or do, whoſe ſouls are in
an holie healthful ſtate. This is another of the Treaſu
of Wiſdom which the Saints have gotten, they h
gotten holineſs.

4. *The Adoption*, Rom.9.4. *Who are Iſraelites, w*
is the Adoption. There is a twofold *Iſraelite*, an *Iſrae*
after the fleſh, ſuch were the natural children and poſ
tie of *Abraham*; and an *Iſraelite after the Spirit*, ſu
are all Believers, the children of the faith of *Abrah*
and according to this diſtinction of *Iſraelites*, there
twofold Adoption, *outward and viſible*, which perta
to the natural Seed; *inward and inviſible*, which is the
culiar priviledge of the ſpiritual Seed, all the children
the faith of *Abraham*. The Adoption comprehends in
1. The *grace of Adoption*, whereby the Lord hath giv
us the relation of children, and a right to all thoſe pri
ledges and bleſſings that flow from that relation, *Joh*
12. *To as many as received him, to them gave he power*
becom

ome the *Sons of God.* 2. *The Spirit of Adoption,* Gal. . *And because you are Sons, God hath sent forth the Spi- of his Son into your hearts, crying, Abba, Father.* This irit is called the Spirit of Adoption, not only because works in us the dispositions, and dutiful affections of ns, but especially because it witnesses our Sonship, *Rom.* 5,16. *Ye have received the Spirit of Adoption, whereby cry, Abba, Father; the Spirit it self beareth witness h our spirit, that we are the children of God:* The Spi- evidences and witnesses our Sonship, and thereby en- es us to crie, *Abba, Father,* that is, to call God Father; es us the boldness and confidence of children, to come him on all occasions, to make our complaints to him, to ke known our wants, our fears, and our dangers to , to make our requests to him, to depend on him for ovision, for protection; to put in for a childs portion, a share in his riches; to lay claim to, and to lay hold on the inheritance of Sons; to cast our care upon him, d to quiet and comfort our selves in the sufficiency of Father. I have nothing, saith the Child, but from nd to mouth, but my Father hath enough; this is a ssed and glorious priviledge that Christians have ob- ned, to be the Sons and Daughters of the Lord Almigh- 1 *Joh.* 3. 1. *Behold what manner of love the Father h bestowed upon us, that we should be called the Sons of d. Seemeth it a small thing unto you,* said *David, to be n-in-law of a King?* Why, what King was it? it was that was none of the best, and yet he was a King, and t was a great thing for such a poor man as *David* was, be Son-in-law to a King: But what is it to be Sons & irs to the King of Glorie? The Lord sayes to all his ns, as the father of the Prodigal said to his eldest Son, ke 15. 31. *Son, thou art ever with me, all that I have is ine: Son, Daughter* (saith the Lord) *thou shalt be ever ith me, and all that I have in Heaven and Earth, all is thine.*

thine, Mat. 5. *Bleſſed are the peace-makers*; w
they are the children of God: Gods children are
children, not one of them ſhall go without the
bleſſing. The Lord hath not only, as *Iſaac*, a bleſſ
one of his children, but as *Jacob*, he hath a bleſſing
very child. If thou be Gods child, God, even thy
will give thee his bleſſing.

5. The Kingdom, *Mat.* 5. *Theirs is the Kingd
Heaven.* Luk. 12. 32. *Fear not, little Flock, for it is
Fathers pleaſure to give you the Kingdom.* To who
the Kingdom given? To the little Flock, not t
herds of Swine, the droves of wild Beaſts, the prop
multitudes of this wild and wicked world, but to t
tle Flock of Chriſt, thoſe few that he hath called
the World, who follow him, theirs is the Kingdom.
Kingdom? Why, the Kingdom of Heaven, a King
of glory, a Kingdom of righteouſneſs, a Kingdo
peace, a Kingdom of joy and bleſſedneſs, the everla
Kingdom. And here we are fallen upon that heig
and depth, and length, and breadth, which cannot b
thomed, or meaſured; here is the wiſdom of Chriſt
they have gotten the birth-right and the bleſſing,
Sonſhip and the Inheritance, theirs is the Kingdo
Heaven; here is the Faith and Patience, and Hope,
Prayers, and Sufferings, and Labours of the Saints,
riches of their Faith, the fruit of their Patience, the
ter of their Hope, the return of their Prayers, the rew
of their ſufferings, the end of their labours, the everla
ing Kingdom.

Now judge upon all this which hath been ſaid, wh
ye will account the wiſe men; ſhall thoſe be accoun
wiſe, whom men, or thoſe whom God accounts ſuc
Shall thoſe paſs for fools now, who will be found wiſe
laſt? Are thoſe the wiſe men, who never underſto
what they had to do here, and ſo never minded nor he

that neceſſary work for which they were ſent into the
rld? Are our Infants and Children that mind nothing
e but their play, and their meat,and their cloaths, are
oſe the wiſer ones of the World? Are they the wiſe
ilders, who have laid their foundation on the Sand?
hen the winds, and the floods, and the waves have
oken down, and blown away all that you have been
ilding, will you then boaſt of your wiſdom? You that
unt your ſelves ſuch wiſe men, and demand what the
ints have gotten, tell us what you have gotten by all
ur wiſdom? The Saints have ſomething to ſhew for
emſelves as witneſſes of their prudence, Chriſt, the
dden Manna, that living bread that they have laid up
themſelves againſt a time of need, that peace which
ey have gotten to ſupport them in a time of trouble;
eſe are ſome things to ſhew they have not fooliſhly loſt
eir time; every grace that they have gotten, every
mfort that they have treaſured up, there is ſomething
ore to ſhew,every dead luſt pleads for them; *Sampſons*
ad Lyon was not a greater proof of his ſtrength, than
riſtians dead luſts are of their wiſdom; they have
tten the birth-right and the bleſſing. Who was the
ſer of the two, *Eſau* that ſold the birth-right, and loſt
e bleſſing, or *Jacob* that got both? they have gotten
e Kingdom too, theirs is the Kingdom of Heaven;
hilſt others have been dividing the ſpoils here below,
rambling for ſhadows and fanſies, ſharing the Domi-
ons and Dignities, and Preferments, and Pleaſures of
is world amongſt them; theſe have been laying up
ſtore for themſelves a good foundation againſt the
me to come; doth this ſpeak them ſuch a fooliſh
mpany as you would make them? Have they made
ch a wiſe choice, and taken ſuch a wiſe courſe, and yet
uſt they go for fools? Is this your ſerious and ſober
dgment? Do you in earneſt think, that in that change

which

which the Goſpel hath made upon them, they a
ged for the worſe? that in the choice which th
made of God, rather than the World; of Chriſt,
of their luſts; of things eternal, before things te
that they have herein choſen to their loſs? Is th
thought? will you write down this as your Judg
and put your hand to it, and be content that this w
ſhould be produced at the laſt Judgment, as the T
which you will be tried, whether you are wiſe o
liſh? Are you Chriſtians, and do you believe the
ptures, and are you not yet aſhamed that any
thoughts ſhould come into your hearts? Will yo
The Devil is the beſt Maſter, and he's a Fool that w
be his ſervant; but Chriſt is an hard Maſter, an
that's wiſe will venture after him? Will you ſay
Moſes was a Fool in refuſing to be called the ſon o
raohs Daughter, chooſing rather to ſuffer affl
with the People of God, than to enjoy the pleaſ
ſin for a ſeaſon; that the Apoſtles and the Diſciples
fools, that *Peter*, and *Paul*, and *John*, and *James*,
fools, with the reſt of thoſe holy Men and Wo
who denied themſelves, took up their Croſs and foll
Chriſt; and that the Scribes and Phariſees, and P
cans, and Harlots, and Drunkards, and Gluttons,
made a mock and a ſcorn of him and them, had
wit than they? Is not this the verie thing you ſa
charging folly upon thoſe, whoſe aim and deſire
walk in the ſame ſteps that thoſe primitive Chri
walked in before them? Is this your Chriſtianity
this your Reaſon, and Religion, and Honeſtie? S
out your hearts in plain terms. No man would
ken to Chriſt, unleſs he were a fool: no man w
be holy, unleſs he were a Fool: no man would leav
luſts, and his pleaſures, and his liberties, and his van
unleſs he had firſt loſt his wit: Or, at leaſt, no wiſ

uld take up more of Chriſtianitie, than the name, and ſhell, and the ſhadow : None but a fool would make e work for his ſoul, would go through with Chriſt and riſtianitie, would be an inward, heartie, reſolved, uni- ſal, ſincere Chriſtian. Would any wiſe man put it out doubt, that Chriſt is his ; put it out of doubt, that his l is ſafe ; that he's paſſed from death to life, and ſhall er come into condemnation ? what do your brutiſh rts or ways ſpeak leſs, or other than this ? Sinners, is s all the wiſdom or honeſtie you have, thus to ſpeak or nk? If it be, be it known unto you all, that theſe fooliſh nts have more wit than to count the reproaches of h brutiſh ſpirits to be any diſparagement to them, or ir profeſſion ; and therefore, if you will, mock on, and on to admire your ſelves, and the Oaks which you have oſen, and the Gardens which you have deſired, whilſt u deſpiſe theſe and their ways : but however, whilſt y have this aſſurance, that God doth not count them at you call them; that [*You* will not call them *at laſt*, at you call them *now*; you muſt give them leave ough they think never ſo meanly of themſelves) yet, l to have the ſame high thoughts of their God, of their ſpel, of that holy profeſſion and way that they have oſen.

Uſe 1. Let the ungodly world hence learn to have a tter opinion of theſe men, and to forbear reproaching em ; think with your ſelves upon what hath been ſaid, heſe men may be wiſer than we are aware of, they may honeſt men ; we may be miſtaken, theſe may be the *ael of God*, thoſe *Nathaniels* of whom Chriſt ſaith, h. 1. 47. *Behold an Iſraelite indeed, in whom there is no* ; theſe may be *the little flock on whom it is the Fathers aſure to beſtow the Kingdom* ; theſe may be thoſe *little* s, whom *whoſoever offends, it were better that a milſtone ere hanged about his neck, and he were caſt into the midſt*

of

of the Sea: And what if they ſhould be ſo? in wh
are you then, that have reproached and perſecuted
But I muſt be bold to tell, there's no *May be* in th
ter. I queſtion not, but if you would impartially
what hath been ſpoken, and what ſhall yet fart
ſpoken, you will ſee that if God hath any people i
World, theſe are they; and therefore my advice is,
you *refrain from theſe men, and let them alone, leſt,* i
do go on, you *be found fighters againſt God.*

Obj. *But where be any ſuch? There be ſome that*
a fair ſhew, and make ſpecious pretences to the ſtrict
Religion, but they are Hypocrites and Deceivers, and
are they that we only ſpeak againſt.

Sol. 1. Let this be granted, that ſuch men as hav
deſcribed (if) there be any ſuch, are truly wiſe men
men of ſuch principles, that men of this profeſſio
they really be what they profeſs, and live accordi
their principles, that theſe are men of wiſdom; no,
grant that godlineſs is wiſdom, and the fear of the L
is underſtanding: I would that I could bring you th
heartily to grant, that godlineſs hath an excellencie
and that a life led according to thoſe principles of g
neſs, which have been laid before you, is the moſt e
lent life: Hence theſe two things will unavoidably fo
1. That by how much more exactly and ſtrictly any
ſons live according to the principles of godlineſs, b
much the more they have attained to true Wiſdom.
godlineſs be our wiſdom and excellencie, then by h
much the more preciſely godly any perſons are, b
much the more wiſe and excellent; by how much
more preciſe a Chriſtian or godly man is, by ſo much
more he is a Chriſtian or a godly man; and therefor
never any man be blam'd for that he is ſo much, but
he is no more preciſe. 2. By how much the more lo
any perſons live from the Rules of Religion, by h
mu

ch the more liberty they take to walk after the flesh, ſo much the more fooliſh they are; and ſo you may hout controverſie conclude, that whatever theſe pre- people be, you that are Libertines (to be ſure) are *ls*.

2. Are there none ſuch? What, hath God no people the World? hath the Devil gotten all? God hath a ple ſomewhere, and a peculiar people, whom he hath ſen to ſalvation, whom he hath redeemed, and called, juſtified, and ſanctified, and ſet apart for himſelf n the reſt of the world. All are not *Iſrael*, all are not ciples, but there are ſome whom God hath peculiar- ſet apart to himſelf from the reſt of the men; and where theſe to be found, if not among theſe preciſe walkers? e peculiar people of God are, as hath been ſufficiently ved, an holy people, an hearing people, a praying ple, a zealous people, a watchful, gainful, induſtrious, r, meek, merciful, patient people, and all this in ſin- rity. Now where ſhall we look to find out ſuch a peo- ? Muſt we rake the kennels, and ſearch the ſinks of arth? Muſt we ſeek in the Alehouſes, or Taverns, Play-houſes? ſhall we take out the Drunkards and otous, the Swearers and Lyars, the Covetous and Op- ſors, the vain ones of the Earth, the blind people, t brutiſh Generation that know not, nor mind not the d, or his wayes, and ſay of any of theſe, ſurely here y be, theſe are the people of God, here be the men t are no hypocrites, theſe are that *Royal Prieſthood*, t holy Nation, that peculiar people whom God hath ed to ſhew forth his praiſe before the World? Sin- s, if you have ſo much reaſon or conſcience, as to con- de that none of theſe are they, then tell us farther, o, or where they are? or elſe at laſt acknowledge, t if God hath a people any where, 'tis amongſt thoſe t you have reproached.

3. If you ſay there be Hypocrites among them, theſe are they that you ſpeak againſt, and not a thoſe that are upright, let me give you this double vice.

1. Take heed you miſtake not your mark: do ſhoot at Saints indeed, under the name and diſgu *Hypocrites*; do not count that hypocriſie which God counts ſincerity; you may be miſtaken (as I told you fore) and what if you ſhould be miſtaken? what if it ſh prove, not only that the men which you reproach *Hypocrites*, God ſhould account ſincere: but if the thing which you call their hypocriſie, the Lord co their excellencie, what if it ſhould be ſo? Then you ſhot a fair ſhot; every reproach which you have thu out, it is as ſo much dirt which you have thrown int face of God, ſo many darts which you have ſhot int apple of Gods eye: You who are ſo free in reproa Profeſſors, take heed that it be not not found, tha ground of all your evil language againſt them, an uſage of them, be not for that they are, but for that are not *Hypocrites*.

2. If they be *Hypocrites*, and only ſuch that you againſt, take heed you miſtake not your Arrow; caſt that upon them for a reproach, which is good; take good names to reproach evil men. If they be *crites* any of them, and you know them to be ſuch them *Hypocrites*; but do not take the name of Sain Preciſian, or holy Brother, and put them as ma diſgrace and ſcorn upon them; he that calls a Sain *pocrite*, reproaches the Chriſtian; he that in ſcor an *Hypocrite* Saint, or holy Brother, reproaches C anity it ſelf.

Uſe 2. But I have yet a greater requeſt unto you to have a good opinion of theſe men, and no lon reproach them; my requeſt to you further is, T

l come in, and be of this number. Some of you, it may will be ready to reply, *He ſhall have hard work that l perſwade me to be a Preciſian*; and truly I am afraid too, if all that the Devil can do will hinder it; if all hat your carnal reaſon and fleſhly luſts can do, if all that our ſinful companions can do will hinder it; I ſhall be re enough not to prevail with you; yet know, that the motion which I make to you, is from the Lord; and you deny me, you therein deny him; and if you deny him, you muſt come upon it, there's another day coming when he will deny you. You ſay, you will not be perſwaded, but what is it you will not be perſwaded to? Why this is it, you will not take the yoke of Chriſt upon you, you will not be adviſed, nor be ruled by him, ſo as to live as he would have you live, but you will have your liberty ſtill to walk according to your own mind and heart, that is, you will not be Chriſtians; Will you not? Are you in good earneſt? Are you content that the Lord ſhould take you at your word, and for ever give you up to your hearts luſt, and let you alone to walk in your own counſels? Are you content from henceforth to give up your hope in Chriſt? Are you content to be damned? Brethren, this is the choice you are put to, either an holy Life, or everlaſting Death; either you muſt ſubmit to the yoke of Chriſt, or you can have no benefit by the Croſs of Chriſt; either you muſt kiſs his golden Scepter, or be broken in pieces with his Rod of iron; refuſe to follow him in his Kingdom of Grace, and you thereby ſhut your ſelves out of the Kingdom of Glory; whereof, that I may the more effectually convince you, I ſhall yet farther prove to you, both by Scripture and Reaſon, that this ſtrict and preciſe way of Life, is ſo undoubtedly and abſolutely neceſſary to ſalvation, that whoſoever doth not thus walk, cannot eſcape the damnation of Hell.

I know carnal men are confident that they ſhall be ſa-

ved without ſo much ado, and this is that which ha
them in their ſins, their ſtrong conceit that the way i
ſo ſtrait and narrow as many would make them belie
they doubt not but they have found out a ſhorter
eaſier way than this; and what is this eaſier way? W
'tis but *call upon God for mercy, keep the Church, do no*
any wrong, be no Drunkard, no Swearer, nor Adulter
if thou be ſometimes overtaken, ask God forgiveneſs, cry
mercy, and then hope well, never deſpair of Gods mercy
not, thou ſhalt be ſafe enough.

Now I ſhall make it plain to you, that this looſe
eaſie way of Religion, will certainly leave every ſoul
goes no further, to periſh everlaſtingly; and that
ſtrict holy life, which hath been deſcribed, is indiſpe
bly neceſſary to ſalvation. Beloved, the matter that
upon is weightie, a miſtake in your Religion is morta
that which you have taken up for the way of life b
ſo, you are undone for ever; and that this your
way is not it, I ſhall now make evident,

1. From Scripture: Let us but ſeriouſly examine
weigh thoſe many high expreſſions which we fi
Scripture, in the *Commands*, *Exhortations*, *Inſtruc*
Inſtances, *Promiſes*, and *Prayers* recorded in it,
which, the one way of life is deſcribed, and then le
reaſonable man judge, if all this amount to no more
that poor, and pitiful, and empty thing, which
men count their Religion.

1. For Scripture commands, conſider theſe: *Stri*
enter in at the ſtrait gate; looking diligently leſt any
fail of the grace of God. Work out your ſalvation
fear and trembling; not ſloathful in buſineſs, but fe
in ſpirit, ſerving the Lord. Put off concerning the Co
ſation, the old man which is corrupt, according to the
ful luſts; and put on the new man, which after God
ted in righteouſneſs and true holineſs: Waſh thim

om thine iniquities, that thou maiſt be ſaved: How long all vain thoughts lodge within thee? Let no corrupt communication proceed out of your mouth, but (ſpeak ye) *that which is good, to the uſe of edifying, that may miniſter grace to the hearers. Walk in love, love one another, love your enemies, bleſs them that curſe you, pray for them which perſecute you; render to no man evil for evil, but overcome evil with goodneſs. Mortifie your Members which are upon the earth, walk in the Spirit, abſtain from all appearance of evil, be watchful; ſtand with your loins girded, and your lights burning.*

2. For Scripture-inſtructions, conſider theſe; *The grace of God which bringeth ſalvation, hath appeared to all men, teaching us, that denying all ungodlineſs and worldly luſts, we ſhould live righteouſly, godly, and ſoberly in this preſent world: Pure Religion, and undefiled before God and the Father, is this, To viſit,* &c. *and to keep himſelf unſpotted of the world. They that be Chriſts, have crucified the fleſh with affections and luſts. He that is angry with his brother without a cauſe, ſhall be in danger of the judgment. He that looketh on a woman to luſt after her, hath committed adultery with her in his heart. Of every idle word men ſhall give an account at the day of judgment. If any man ſeem to be religious, and bridleth not his tongue, that mans Religion is vain.*

3. For Scripture inſtances. *David* is ſaid to be *a man after Gods own heart, and did that which was right in the ſight of the Lord, and turned not aſide from any thing that the Lord had commanded him all the days of his life, ſave only,* &c. Of *Joſiah* it is recorded, *That his heart was tender, and perfect with the Lord his God, and that he turned not aſide to the right hand, or to the left. Paul* profeſſeth that he ſerved the Lord inſtantly, *night and day; that forgetting thoſe things which are behind, he reached forth to the things that are before, preſſing to the mark,* &c. *The*

life which I now live in the flesh, I live by the faith of Son of God. To me to live is Christ, to die is gain. I so not as uncertainly; so fight I not as one that beareth air, but I keep under my body, and bring it into subjec lest preaching to others, I my self should become a cast-a

For Scripture-promises, consider these: *Blessed ar poor in spirit, blessed are the meek, the merciful, they hunger and thirst after righteousness, the pure in heart, that are persecuted for righteousness sake, for they sha God, theirs is the Kingdom of Heaven, they shall be comf ed, filled, and great is their reward in Heaven.*

For Scripture-prayers, consider these: *The God of sanctifie you wholly; and I pray God that your whole sp soul and body may be preserved blameless until the comi our Lord Jesus Christ. Now the God of peace make you fect in every good work to do his will, working in you which is well-pleasing in his sight.*

Multitudes of such like Scriptures might be added these may suffice. Now wherefore are all these th written? wherefore are all these strict commands gi these holy lives of Saints left upon Record, these Pr ses made, and these Prayers kept upon the File? Are not all written for our learning, to let every man woman understand what manner of persons they s be, what manner of lives they must live, if they wi saved? If less or a lower Religion would serve, to purpose is this waste? If it be so, people may forbe charge Precisians with keeping more ado than needs lay in their charge against the Scriptures for requi more than needs. But do you think indeed, that the ptures have spoken these things in vain? If it be vain, if all this be comprehended under the one needful; if all this do but shew us the one and only of life; if we must be thus renewed and changed minds; and must thus holily and unblameably order

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lives, or else we cannot be saved, as the Scriptures mentioned many of them expressly affirm; then what will become of that poor confident multitude we are now dealing with? Does all this amount to no more than keeping your Church, saying your Prayers, learning and saying over the Creed, and the Ten Commandments, living peaceably with your neighbours, paying every man his own, crying to God for mercy when you have committed a sin, and the like? Can you call this cold, lifeless way, your striving *to enter in at the straight gate?* Is this your *working out your salvation with fear and trembling?* Is this all that is meant *by fighting the good fight of faith*, *by wrestling against flesh and blood*, *against principalities and powers*, *by being instant in prayer*, *fervent in spirit*, watching and running, *and pressing toward the mark?* Brethren, if there be one way of Life, if all this which hath been represented to you out of the Scriptures, be to shew you from the Lord, what a strait way this one way of Life is; and if you will compare your way you depend upon with it, methinks you should need no more to convince you of your dangerous mistake hitherto, and to leave you more ready to embrace the Exhortation I am pressing upon you, namely, To come in among the number of, and take up the holy course of these circumspect Christians.

But if this be not sufficient, I shall yet make it more evident by *Reasons* drawn from the Scripture, which I shall give you in these *six Propositions.*

1. The Gospel requires, as indispensablie necessarie to salvation, *inward holiness*, or the renewing of the heart, or inner-man. Needs this any proof to them that understand the Scriptures? There must be *another spirit*, Num. 14.24. *A new heart*, Ezek. 36.26. *A clean heart*, Psal. 73.1. *A true heart*, *or an upright heart*, *sprinkled from an evil Conscience*, Heb. 10.22. Ezek. 18.31. *Make you a new heart, and a new spirit, for why will ye die?* Jer. 4.14. *Oh*

Jeruſalem, waſh thine heart from wickedneſs, that thou maiſt be ſaved. What do theſe Scriptures, eſpecially the addition in the two laſt, *For why will ye die?* And *why thou maiſt be ſaved.* What do theſe import leſs than That there is no ſalvation poſſible, there is nothing certain death and deſtruction, to thoſe whoſe hearts not waſhed and made new: *Joh.* 3. 3. *Except a man be born again, he cannot enter into the Kingdom of* What is the product of this new birth, or this conver but a new creature? Some there are, it is true, that pret this Converſion, which is made ſo neceſſary to vation, to be nothing elſe but the coming of perſons *Judaiſm*, or *Paganiſm*, to *Chriſtianity*, to the owning embracing the Chriſtian Faith. But if this be true, all that believe Chriſt to be the *Meſſiah*, and are bap and live in the Profeſſion of the Chriſtian Faith, ſha ſaved; Come ye Drunkards, come ye Adulterers, L Covetous, with all the profane Rout of Nominal ſtians, and keep an Holy-day to the memory of theſe Doctors, who bring you ſuch a large and eaſie Goſpe will carry you all to Heaven, with all your Luſts Lewdneſs on your backs. But is this true? Is this ſpel? Is this all the Converſion that is neceſſary to vation? It cannot be: For,

Firſt, There are many that embrace the Chri Faith, that are hypocrites; and ſhall hypocrites be ſa

Secondly, There are many ſuch Converts that diſorderly, *whoſe God is their belly, whoſe glory is ſhame, who mind earthly things*, *Phil.* 3. 18. of whom Apoſtle here tells us, that *their end is deſtruction.*

2. This inward holineſs which the Goſpel requ ſtands not in ſome ſudden and unconſtant good thoug or ſome tranſient good affections, but is an *holy fra habit*; thus much is intimated in the forementioned preſſions, *Another Spirit, a new Heart, a new Cre*

holy thought, a good desire, is another thing from new heart; they cannot so much as evidence, that the art is renewed: as in a renewed heart there may be e evil thoughts, and evil lusts arising and working, some good thoughts and affections may spring up in an evil heart; true holiness is not a fit, but a frame; there may be fits of passion, or of pride, or of envie (too often) in a Saint, and yet in the main he may be a Saint still: There may be fits of devotion, fits of zeal sometimes in a sinner, and yet he is a sinner still. Holiness is the temper and constitution of a Christian, his new nature that abideth in him.

3. This inward habitual Holiness stands in an universal compliance of the heart with the whole Will of God; the heart that is formed after the Image of God, is conformed to the Will of God, *Psal.* 40. *Thy Law is within my Heart*; not a piece but the whole, every word and tittle of it. Thy Law is within me. The Law is said to be within the heart of a Saint in a double sense:

First, It is published, and revealed, and made known in the heart, it is understood by the soul; there is the light of the Word shining in every Christian.

Secondly, It is embraced, approved, consented to; there is the love of the Law in the heart of a Christian; the heart closes with it, and all that it requires, as a good word, and worthy of all acceptation.

A Christian doth not only accept the Promises of the Gospel as good words, and comfortable words, but can heartily write, *Good is the Word of the Lord*, upon every precept; he likes his duties as well as his priviledges, his work as well as his reward: This towardliness of heart is set forth in those expressions of a willing mind, a ready mind, a forward mind. And as his heart is towards his work, so it is for any work the Lord calls it to; he hath *respect to all the Commandments*, he would not

be

be without one leaf, no not one line of the whole
of God; he is *ready to every good work*; he wou
have one dutie abated to him of all that God hath
red, he would not have one ſin allowed to him of a
God hath forbidden him: He that ſayes concernin
one word in the whole will of God, *This I mu*
ſtruck out, or be diſpenſed with in it, ere I can be a
ſtian, his heart is not upright: He that would hav
one ſin to be no ſin, any one dutie to be no dutie, an
ſin to be allowed him, or any one dutie to be abated
is no Chriſtian.

4. This inward habitual Holineſs is ſuch as bea
ſway, and hath the preheminence in the heart; th
ſin be there ſtill, yet where there is true Grace, ſin
underling, and brought into captivitie, it hath loſt
power and intereſt which it had in the ſoul before,
the heart is now given up to God; the ſtream runs
venward, the ſtream of the thoughts, the ſtream
affections run that way; God and the way of ho
hath a greater ſhare and greater power in the heart
all the world; there is more love to God, ſtronge
ſolutions for following God, than can be ballance
the higheſt intereſt of the fleſh. God and the W
ſtand as two Suiters for the Heart, but God can
from the World; ſo that as before it followed the W
with the neglect of God, now it will follow God
the neglect of the World; before it would, it m
mind God and godlineſs, as far as it could without
judice to its worldlie intereſt, ſo far as it could wit
nour, or eaſe, or ſafetie; but now it will mind the w
and its fleſhlie intereſt, ſo far only as is conſiſtent
godlineſs and a good Conſcience: this is ſinceritie,
the cleareſt and moſt certain evidence of it. Ca
imagine that we love God ſincerelie, when we lo
World better? when we love our eaſe, or credi
pleaſ

aſures, or carnal friends better? When theſe can do re with us, and command us farther than God & glo-: *Mat.*10.37. *He that loveth father or mother more than is not worthy of me.* Luk.14.33. *Whoſoever he be of you at forſaketh not all that he hath, he cannot be my Diſciple.*

If there be any certain unqueſtionable Truths in the whole Doctrine of the Goſpel, this is one of them, That whoever hath true ſaving grace, hath more love to God and holineſs, than to all things elſe whatſoever. Though it be controverted, Whether common grace and ſaving grace do not differ more than in degree, yet this is without controverſie, That ſaving grace doth contain in it an higher degree of love to God, than to all things elſe.

5. This inward, habitual, prevailing holineſs, wherever it is, will infalliblie bring forth this ſtrict, preciſe, and holie life: For,

First, That holineſs in the heart will bring forth holineſs of life, is as naturallie certain, as that he that hath the Life and Reaſon of a man, will act as a man; as that a root will bring forth ſuch branches and fruit as partake of the kind and nature of the Root; as that a Fig tree will bring forth figs, that an olive tree will bring forth olives.

Secondly, It is as certain, that according to the proportion of holineſs in the heart, ſuch will be the proportion of it in the Life; if holineſs bear the ſway in the heart, it will bear the rule in the Life; if that little good that is in the heart, be held as an underling in the ſoul, thereafter will the life be; this is as certain, as that the ſoul governs the body.

Thirdly, It's no leſs certain, that the loweſt degree of prevailing holineſs in the heart, will bring forth this preciſe holy life, in the ſenſe I have deſcribed it: that is, though there be not perfect holineſs brought forth; though he that hath a lower degree of true grace, falls much ſhorter of that perfection, than he that hath an

higher

higher degree; though there be many failings, a drings, and weakneſſes, and turnings aſide to through corruption and temptation, yet thus far t eſt of Saints have arrived, That his aims, deſires, vours, are after a perfectly holy Life; he hath a to every Commandment, to every duty; he do habitually allow himſelf in any iniquity; there change in his courſe actually appearing; and this poſes to himſelf, and ſets his heart upon it, to g daily to a more thorow and univerſal conformity the principles of godlineſs laid down before him Scriptures, and made manifeſt in his Conſcience.

This is as certain as the two former, He that is would be perfect. In the true love of holineſs, is ſarily included a love and longing for it in the perf of it. He that loveth holineſs for it ſelf, will love it when it is moſt it ſelf, in its perfection; and lo longing, will infallibly bring forth laboring, and ſo ing after. Therefore,

6. Whoſoever is not truly a perſon of a preciſe certainly in the ſtate of damnation: This ſo clear lows from the former Propoſitions, that it needs ther proof. He that is not inwardly, habitually, ſally ſanctified; he that loves any thing more tha or godlineſs, that is, he is not converted and new and ſo become a new creature, is actually in the damnation; and he who is not a preciſe walker, thus converted, new-born, or ſanctified; for who made this new creature, will infallibly make it app hath been proved) by this newneſs of life.

You ſee, Beloved, to what iſſue this matter is bro either you muſt take up this ſtrict way of holineſs, Reprobates from God. Whoſoever there be amongſt that have the moſt rooted enmity in your hearts a this holineſs of life, and have caſt the greateſt ſligh

empt on it, and thoſe that thus live, and, as *Michal* *David*, to deſpiſe them in your hearts; whoever a- g you are moſt peremptorily reſolved againſt heark- to any farther Treaties about this thing, caſting off with the greateſt ſcorn and indignation, I muſt old to tell you from God, That if you live and die in mind, God muſt ceaſe to be true, the Scriptures muſt roved to be a Lie, the Doctrine of the Goſpel a meer ery or falſhood, or you will be ſhut for ever out of Kingdom of God.

And do you not yet ſee enough to perſwade you to come in and be of this number? Are you not yet con- ced that 'tis your duty, that 'twill be your wiſdom to e ſuch? That none but Fools and Brutes will continue o be Libertines? Whilſt you charge folly on the Saints will you at laſt prove your ſelves to be the only Fools? And will you verifie that Proverb, *Bray a Fool in a Mor- tar, and yet his folly will not depart from him?* Shall it be ſaid of you, Let them be inſtructed, let them be convin- ced, let them be warned, yet ſtill all's one, fools they are, and fools they will be: Oh ye fools, when will ye be wiſe? Search the Scriptures, and learn of them; come unto Chriſt, and learn of him; and if he do not ſpeak the ſame things which here have been ſpoken, if he do not teach you the ſame Leſſon which here you have been taught, then go on, and take your liberty ſtill; but if Chriſt ſays, Be holy; if Chriſt ſays, Be circumſpect; if Chriſt ſays, Be perfect, and you ſtill refuſe to hearken, then carry this Inſcription upon your Foreheads, *We have rejected the Word of the Lord, and what wiſdom is there in us?*

John

Joh. 1. 47. *Behold an Iſraelite indeed, in whom t*
no guile.

WE need not go far back to find out the ſe
theſe words, which they fully enough co
within themſelves. The occaſion of them was this,
lip calls *Nathaniel* to come to Chriſt; *Nathaniel*
called, comes; and coming to Chriſt, our Lord giv
judgment of him.

In the words we have, 1. A note of Obſervation
hold! this hints us two things; 1. That a *Natha*
true *Iſraelite*, is a *worthy ſight*, worth the obſer
Behold an Iſraelite. 2. That a *Nathaniel* is *a rare*
We do not uſe to put a *Behold* on that which we ſee
day.

2. A Deſcription of *Nathaniel*, and in him, of
cere godly man. 1. He is an *Iſraelite*. *Iſrael* was fi
name of *Jacob*, who upon his wreſtling, and as a P
prevailing with God in prayer, had this new name
him of God, and was thenceforth called *Iſrael*; from
afterwards, the whole generation of the *Jews* were
Iſrael; in the New Teſtament, all the people of God
called *Iſrael*, *Gal.* 6.16. Both in the Old Teſtamen
the New, *Iſraelites* were ſuch as had the account
people of God, whom God hath ſeparated and ſet
for himſelf, as his peculiar people, out of all the reſt
World: ſo that an *Iſraelite* here, notes *one that belo*
God, *a good man.*

2. An *Iſraelite*; Ἀληθῶς, one that's *truly an Iſr*
not *after the fleſh*, but *after the Spirit*, not in ſhe
appearance, not in conceit, or his own or others
ons, but in realitie.

An Israelite without deceit, in whom is no guile: is no Jugler, or craftie dissembler, that did only per-e, bear the face, and act the part of an *Israelite*, but honest, down-right, plain-hearted *Israelite.*

In all this we have a full description of a sincere godly ; he is an *Israelite*, one separated to God; an *Israe-* indeed; not in conceit or fansie, but in truth; not deceit or guile, but in singleness of heart.

That which I intend for the Foundation, on which to ld my discourse, is, *An Israelite indeed.* Thence let e Doctrine be,

Doctr. A sincere godly man is no Phanatick; or, God-ness is no fansie. As there is an *Israelite* in conceit, so re is an *Israelite* indeed; as there is Godliness in ew; so there is godliness in truth; Godliness is no nsie.

The great design of Satan and his Instruments is a-inst *Godliness*, to resist it, disgrace it, and if it were ible, to root it out from under Heaven. And be-use whilst Godliness appears to be, what indeed it is, its own lustre, glory, and excellency, all such attempts inst it, are like to be vain and ineffectual: therefore plot is, to cast a mist before the eyes of this Pur-blind World, and to make them believe that there is no such g, or that it is not what it is; that 'tis *a meer fansie*, re is nothing in it: That which men call Godliness, but a conceit, a meer dream of some brain-sick per-ns, who thinking themselves wiser and holier than the st of the world, and being strongly opinionated of their ays, and intoxicated with their own imaginations, whilst they would perswade others that they are in the rk, and under strong delusions, are most of all mistaken d deluded themselves.

Now, because this is such a mischievous Engine to hinder the propagation of the Gospel, and to hold men back

back from that true godlineſs which is neceſſa
vation, and without which they periſh everlaſti
ſhall through the grace of God, prove and mak
dent as the light, the truth of the Doctrine pr
That *Godlineſs is no fanſie*, and that the ſincer
ſtricteſt godly men, are moſt unjuſtly and unreaſo
termed *Phanaticks*, of any perſons in the world.
Godlineſs, I mean that ſincere and ſtrict profeſſio
practice of Religion, which is above the ſize, a
yond the meaſure of the common ſort of people, wh
themſelves Chriſtians; that which the Scripture cal
Religion, *the power of Godlineſs*, *walking with God*,
ing in Spirit, *living in all good conſcience*.

By a *ſincere godly man* accordingly, I underſtan
ſame perſons which I in the fore-going Diſcourſe
by a *preciſe or circumſpect Chriſtian*; one that w
adventure his ſoul on that cheap, eaſie, outward, c
way of Religion, which the moſt do, but labours to
ſure and thorow work, by ſetting himſelf to live
the height and exactneſs of thoſe principles of Rel
which he hath received from the Scripture.

When I ſay, That *Godlineſs is no fanſie*; by a
I mean, that which hath no being, but in the imag
on; that which hath no foundation in the Scripture
is a meer conceit or airy *Notion*, a figment of men
brains. This is the reproach that the prophane
caſts upon ſtrict godlineſs, That it is a meer fiction,
dream of mens own hearts; that the inward likene
God, the exact walking with God, living in fello
and communion with God, the joy of God, the
Faith, the ſouls exerciſing it ſelf upon God, and the
Jeſus, and the like, are meer conceits, there are no
things, but they are mens own dreams and deluſions.

Now this is that which I ſhall prove and make g
you, That this godlineſs, in its greateſt purity, p

and ſpirituality, is not ſuch an empty thing, but is and really that which it aſſerts it ſelf to be, and hath ſoundations in, and an evident conformity to that *and acceptable, and perfect will of God*, revealed in criptures.

he proofs which I ſhall bring in, ſhall be ſuch as have ct to the ſpecial parts of it; where I ſhall make it ſelt:

That the Doctrines and Principles of Godlineſs are *Truths.*

That the Duties and comforts of godlineſs are *real s and Comforts.*

1. That the Doctrines and Principles of godlineſs are *Truths.* Wiſdom hath her pillars: Godlineſs is not a in the air, but is a Building which hath foundati- *Heb.*6.1. I ſhall inſtance in ſome of the chief of the ſe iples, and ſhew you:

1. Concerning the *Being of God* and *his Holineſs:* this is a certain truth, that *there is a God, and that an holy God, and a friend to Holineſs:* If there be eal and evident truth in the world, this is a truth, *there is a God: Aut Deus eſt, aut nihil eſt,* Either is a God, or there is nothing: We may as well ſay, we ſee the Sun, and the Moon, and Stars, and the ns of them; when we ſee the Earth, and the ſe- Creatures upon it; when we ſee our ſelves, Men Vomen, walking up and down thereon, that all this a conceit, that our eyes deceive us, that our ſelves, ll the things we ſee, are but phantaſms, and appa- s, as we may queſtion *whether there be a God, Rom.* . *The inviſible things of him from the creation of the are clearly ſeen, being underſtood by the things that ade, even his eternal power and Godhead.* And to on whether God be an holy God, is the ſame in , as to queſtion whether there be a God; to con-

 ceive,

ceive, that *there is a God without holineſs*, is to in
that there is a God that is no God: Sin is ſuch
and imperfection, as is utterly inconſiſtent with
infinitely perfect Being. And to queſtion whethe
be a *friend to holineſs*, is to queſtion whether he be
to himſelf.

Atheiſm, whatever the fooliſh World ignorantly
is the greateſt and moſt notorious *Phanaticiſm*, Pſal.
The fool ſayes in his heart, there is no God, he fanſies
is not; and *Prophaneneſs* that cauſes men to conce
God as not ſo holy and righteous as he is, is next
theiſm, *Pſal.* 50. 21. *Theſe things thou haſt done,*
kept ſilence; thou thoughteſt that I was altogether
one as thy ſelf; but I will reprove thee, and ſet them
der before thine eyes. Theſe things thou haſt done; tho
done wickedly, haſt been a Liar, a ſlanderer, a dru
a partaker with adulterers, *And I kept ſilence*, I l
alone, and did not preſently teſtifie my diſlike or d
ſure againſt thee; hereupon thou conceitedſt, b
thou wert let alone in thy ſin, and didſt not pr
ſmart for it, That I liked it well enough, and wa
gether ſuch a one as thy ſelf. *That thou hadſt a Go*
thine own heart, after thine own ſoul, that was ne
leſs a friend to thee, for that thou wert ſo great a
to thy luſts and wickedneſs: Thou thoughteſt thi
a fooliſh conceit thou hadſt in thy heart; I, but
but a conceit; I will make thee know, that I am a
manner of God then thou vainly imagineſt; I wi
my time for thee, when I ſhall reprove thee for a
wickedneſs, and convince thee of thy folly, and
thy ſins in order before thee.

Sinners, You that either think that there is no
or becauſe he keeps ſilence, lets you alone in you
lets you flouriſh and proſper in your wickedneſs,
upon conclude, He is a Friend, one that favours lo

ungodlineſs; he will have his time for you, to con-
ce you, and reprove you out of theſe vain conceits,
make you know that he hates and deteſts both you
your ways; and that he loves that holineſs, and is
iend to thoſe holy ones, which for a time he may ſuf-
you to deſpiſe and trample upon, *Rev.3.9. Behold, I*
make them of the Synagogue of Satan (which ſay they
Jews, and are not, but do lye) behold, I will make them
come and worſhip at thy feet, and to know that I have lo-
thee. You will not now be perſwaded, but God will
ke you know whether you will or not, that theſe are
y whom he hath loved: Pleaſe your ſelves with your
n wayes, and bleſs your ſelves in your own hearts
ile you will; continue your confidence, that God is
ſuch enemy to you, that he is not ſo hard and ſevere
inſt ungodlineſs as men ſpeak; that God is a friend to
orance, Formality, Licentiouſneſs, and counts ſuch
beſt Subjects: And as for thoſe which make ſuch a
, and ſuch a ſhew, and keep ſo much adoe about holi-
ſs and ſtrictneſs, make your ſelves believe that God is
much againſt them as you; and that he doth not like
t men ſhould be ſo fearful of ſin, and watchful againſt
, and zealous for holineſs; that he likes thoſe beſt that
l take their eaſe, and their liberty, and their pleaſure:
know, that God will have his time for you, to make
of another mind, when he ſhall come to reckon with
, to reprove you, and ſet your ſins in order before
.

2. The Doctrines concerning *Sin*, are certain Truths:
ll mention but theſe four:

1. *That Man is a ſinner.*
2. *That Sin is the greateſt of evils.*
3. *That ſpiritual ſins are the greateſt of ſins.*
4. *That Sin is the Root of all miſery.*

1. *That man is a ſinner*: A ſinner *by nature*, a ſin-

ner *by practice*; in a *sinful state*, 1 Joh. 5. 10. T
world lyeth in wickedness. Running on *in a sinful*
Psal. 14. *They are all gone out of the way*; that is, he
versally sinful; this sowre Leaven hath leaven
whole lump; every part of man, head, heart, h
and inside, outside, all are *full of wounds, and bruise*
putrifying sores, Isa. 1. 6. That man is a *great sinner*
17. 9. *The heart of man is desperately wicked*; it is be
like those bad figs which *Jeremiah* speaks of, those
were good were very good, and those that were bad
very bad, *Psal.* 5. 9. *Their inward part is very wicke*
'Tis expressed in the abstract, not *wicked*, but *wicke*
and in the plural number, *wickednesses*. There is a
plication of all sorts of wickednesses, and sin is so
and (as it were) incorporated into the hearts of m
if their natures were even transubstantiated into
of corruption. Is all this but conceit? *Gen.* 6. 5. G
that the wickedness of man was great in the earth, a
every imagination of the thoughts of his heart wer
evil continually: [*God saw* Gods eye cannot be dec
men may think they see what they see not, and m
see what is before their eyes; but can Gods e
him?

2. *That sin is the greatest of evils*: The Apostle
forth the formidable appearance that sin had by the
expresses it thus, *Rom.* 7. 13. *That sin might appear*
sin: He could find out nothing more evil and odi
express it by, than it self. If he had said, that sin
appear to be a Snare, a Serpent, a Viper, a Devil, a
that had been much, but yet not enough to set for
evil of evils: Sin never is seen in its perfect odiou
but when it shews its own naked face, and looks
self: We can never know how great an evil sin is,
know how good the Lord is, how precious Christ is
precious the soul of man is; to all which sin is so

and deſtructive, *Rom.* 8.7. It is ſaid to be *enmity againſt God*; God hath no enemy in the world but Sin, and those whom Sin hath made him. Sin hath ſet all the earth againſt the God of glory. From this enmity which Sin hath filled the hearts of men with, ariſe all their rebellions againſt his Word and Government; all their unwillingneſs and averſneſs from his ways, their wearineſs of his ſervice, their frowardneſs, murmurings, impatiencies, frettings, and inſurrections of heart againſt his diſpenſations and providence. The unrulineſs and ſtubbornneſs of the will of men, the diſtemper and diſorders of their paſſions and affections, the vanity, vileneſs and confuſion of their thoughts, the defilement and deadneſs of their conſciences, the ebullition of ſo many helliſh Luſts, feſting mens hearts upon all miſchief: Whence is all this, but from Sin that dwells in them?

Sin hath made men very *Devils*, ſet upon all manner of miſchief. *Devils againſt God*, hating, reproaching, blaſpheming, curſing, fighting againſt God; there ſhould quickly be no God, nor Heaven, nor Being left, if the wickedneſs of mans heart had power anſwerable to its malice. *Devils againſt themſelves*, ſet upon the deſtruction and damnation of their own ſouls, there needed not another Devil to tempt and devour them; if God ſhould but let them alone, they would quickly make their deſtruction ſure of themſelves. *Devils one againſt another*, There is not one Sinner, but if God ſhould pull up the fences, and let his wickedneſs have its full courſe, would do his utmoſt to damn all the world, enemies, friends, husbands, wives, children, all ſhould be deſtroyed.

And can there now be a greater evil than this imagined? I, you will ſay, if all this be true, it is a great evil indeed: But may be, for all theſe great words, there may be no ſuch great matter in it. Why, do but conſider what Sin hath done, and cannot be denied, and then you will

ſee reaſon to believe all that hath been ſaid
Mount *Calvary*, and ſee what it hath done there
was it that ſlew the Lord of glory, that put
death? Was it not thoſe ſins that were laid upon
Theſe were his *betrayers and murtherers*; Theſe
the thorns, the nails, the ſpear that wounded him
gall and vinegar that was given him to drink: L
ſweat, the cries, the groans, the blood, the ſoul that
preſſed and poured out by ſin, let theſe ſpeak if too
hath been ſaid.

Turn aſide from Mount *Calvary*, and go down to
Valley of Hinnon, lay your ear to the mouth of *Toph*
hearken what work ſin hath done there: What is i
hath filled Hell ſo full already, that hath ſent down
& *Judas*, *Ananias* & *Saphyra*, with thoſe millions of
ned ſouls that are already tormented in thoſe fla
Did *God* damn ſo many ſouls for *nothing*, or for a
inflict ſo great a torment for a ſmall offence? Wha
hath caſt them in thither? Was it their righteouſ
Was it not their iniquities? If you could ſtep down
thoſe Chambers of Death, and ask thoſe wretched
tures, *Friends, how came you in hither?* What would
anſwer? *Oh it is our ſins that brought us into this pl*
torment: Oh! it was my Covetouſneſs brought
ther, would one ſay: Oh! it was my lying broug
hither, ſays another: Oh! it was my pride, or my
ſion, or my wantonneſs, or my ſloathfulneſs, that bro
me hither, ſays a third? Oh ſin, ſin! this is it for
we burn, we roar, we rave, we die, we die eter
Can there be too much ſaid of the evil of ſin, that
done all this miſchief?

3. *Spiritual ſins are the greateſt of ſins: Soul pollu
are the moſt foul polutions.*

By how much the more excellent the ſoul is above
body in its nature, by ſo much the more vile and miſe

s, being depraved with ſin? The ſoul of man is the *ſubject of the image of God* in man; there was h of God to be ſeen in the body, or externals of man, the face of God, the glory of God was ſtamped n his ſoul; the ſoul being corrupted, it *became the eſs image of the Devil*: Satan is rudely limb'd, and e darker ſhadows of him drawn on the outward man, he is drawn out to the life in the ſoul; the very face, heart of Satan, his pride, malice, envy, falſhood, is raven on the heart: A proud heart hath more of the il than a proud look; a wanton heart is more vile a wanton eye, a murderous or adulterous heart is ſe than a murderous or adulterous act. It is true, en ſin is committed without, it is worſe than when it s in its cauſes within; and ſin in its birth, is worſe in its bare conception; and the reaſon is, becauſe when ſin is committed, there are both parts, the out-ward and the ſpiritual together, there is the ſin of the d, and the ſin of the heart too, to make up the mur-: But then, if you ſhould diſtinctly conſider, that ich the *Hand* hath done towards the murder, and that ich the *Heart* hath done, the hearts part would appear be incomparably the worſt: The ſins of the heart are *root ſins*, the ſpring that ſets all the wheels a going, fountain that ſets all the ſtreams a running, the fire ſets the furnace a ſmoaking: Carnal men make lit-of outward ſins, nothing of ſpiritual. If they would be extortioners, or oppreſſors, or ſwearers; or cur-, ſome of them, yet evil thoughts may lodge in them, it may bear the rule in them, Pride, Envy, Ignorance, heiſm, Heart-blaſphemy, theſe are ſcarcely accounted evils; What are Thoughts, a little inward diſcontent, anger, and the like, that we ſhould trouble our ſelves with theſe? Oh! You do not know what there may be in a Thought, or a ſecret luſt; there may be a thouſand evil

words and actions, in the bowels of a few evil t
Luſts are big-bellied, a world of monſtrous b
continually ſpringing forth from them: Beloved,
ſhould examine the wickedneſſes of your lives, Dr
neſs, Whoredoms, Lying, Oaths, Perjuries, and as
one by one, Drunkenneſs, whence art thou? Ad
whence comeſt thou? Oaths, Curſes, Lies, whe
all ye? Would they not anſwer with the Apoſtle,
we not *hence, even from thoſe luſts that war in your*
bers? Blame not Chriſtians that they are ſo much
of their own hearts, that they take ſo much pains,
ſo much time, about purging and waſhing, and wat
theſe, keeping their thoughts, governing their p
mortifying their luſts; if they do not, they know
there is within them. He that makes nothing of
thought, the Devil is like to bring him to ſometh
a little time.

4. *Sin is the root of all miſery*; the miſeries o
Life, of all the diſeaſes, pains, torments, tumults,
motions, quarrellings, contentions, murthers, rapine
preſſions, wars, famine, poverty, peſtilence, and all
of calamities that this world groans under, *Jer.* 2. 17.
thou not procured all theſe things to thy ſelf? that i
thine iniquities: What a world had this world be
it not been for ſin? A Paradiſe, all the earth had b
the garden of the Lord. How *great peace* had
been, had it not been for this *make-bate?* How
joy, had it not been for this *Tormenter!* How *great*
ty, and order, had it not been for this, which is t
formity and confuſion of all things! What a wo
this become by ſin: how full of violence! What L
Tygres, Wolves, are the Inhabitants thereof becom
to another! What thorns and briars are they, ſcrat
and tearing one another! What lying and ſlandering
defaming, and defrauding, and quarrellings, and figh

here broken forth : this earth is even almoſt become
ell ! whence is all this? the Apoſtle tells us, *Jam.* 4. 1.
n whence come Wars, and fighting among you ? Come
not hence, even from your luſts that war in your mem-
? Sinners lay the blame of all upon righteouſneſs
holineſs, and the knowledge of God and Conſcience,
on ſuch perſons as exerciſe themſelves in keeping a
d Conſcience, and walking holily, and working righ-
ſneſs : Theſe are the troublers, theſe are the diſtur-
, theſe are the fire-brands that ſet all in a combuſtion,
gh they little think what it is that herein they ſay.
impute the troubles of the earth to righteouſneſs and
neſs, &c. To affirm, as many do, it had been a bet-
world if it had not been for ſo much preaching and
ying, and profeſſing, and keeping ſuch ado about con-
nce, and the like, is all one as to ſay, It had been a bet-
er world, if *God had not been in fault* ; we may thank
God and his Law ; we may thank *Chriſt and his Goſpel*
all our troubles. But let ſuch blaſphemers know,
'tis themſelves and their wicked hearts, their A-
iſm and Ignorance, their Idolatries and Adulteries,
ir Pride and their Covetouſneſs, their Lewdneſs and
ntiouſneſs, that they owe all their troubles and mi-
s to, *Lam.* 1. *Jeruſalem hath ſinned, therefore is ſhe*
ved; her adverſaries are the chief, her enemies proſper,
filthineſs is yet in her ſkirts, Job 8. 11. *Can a Ruſh*
grow without mire ?

Now from all this it evidently follows, 1. That no ſin
properly be called little. 2. That the Saints mourn-
for ſin, praying, watching, fearing, ſhunning Sin, with
occaſions, temptations, and very appearances, are not
fanatical, but reaſonable ſervices.

Notwithſtanding all this evil that is in ſin, this is it wch
carnal men make matter of nothing ; *'Tis every mans*
caſe, we are all ſinners, and why ſhould we trouble our

ſelves

ſelves at that which we cannot help? And wh
der do they make at poor Saints, that they are ſo
and ſo watchful, and ſo tender, and ſo much t
when they fall into ſin, counting their fear their fo
their mourning madneſs, as if it were a meer Scare
or a Bug-bear, or as if it were nothing but the
melancholick fanſies that they thus trouble them
about? what is it that you are afraid of? why ca
not be ſo free, and take your liberty as well as ot
what hurt is there in a little mirth, in a little freed
live as other men do? Oh ſinners, if *Samuels* M
were taken off from this Devils back, and the vail
taken off from your eyes; if you did but ſee ſin a
you would ceaſe your wondring.

Is ſin nothing? is enmity againſt God, his Go
ment, his Being, nothing? Are the fruits of ſin not
Is poverty nothing? Is ſword and famine, and peſti
nothing? Are all the bodily diſeaſes that come upon
and the torment of them: Is the Gout, and the S
and the Strangury, and the pains of Child-bearing
thing? Are Death and Hell, and the vengeance of
nal fire, ſuch ſlight matters? Is the fruit ſo bitte
deadly, and do you think there is ſo little hurt i
root? You may as well count theſe torments, whi
hath brought upon the world, to be conceits or
matters, as have ſuch thoughts of ſin.

Whoſoever makes nothing of ſin, makes lig
Chriſt; whoever fears not, feels not, flies not, m
not for ſin, as the moſt dreadful of evils, regards not
nor his own ſoul. He that hath ſo much wit as t
pute ſin into a trifle, hath yet but little underſtan
and leſs Religion: He that conceits that a cold (
forgive me) will make him whole of his inward Di
or a ſlight (*I cry God mercy*) will make amends fo
actual wickedneſs; if he prove not himſelf a Pha

e end, let the moſt circumſpect Chriſtians paſs for naticks now.

..ners, if you will not yet be convinced, if the Scrip- do not convince you, if your eyes and ears do not you to underſtand ſin better, take heed leſt God you hereafter, as *Gideon* taught the men of *Succoth*, *bryars and thorns*, with fire and brimſtone, and his proof from your bones, and from your bowels, cauſe the revenging worm, when your pangs ſhall upon you, to bring back the memory of your ſlight- ns upon you thus: *Now ſinner, now wretch, what reſt thou of thy luſt now; of thy pride and thy jollity, thy covetouſneſs now? Where are thy ſlight thoughts this now? Where's thy vain confidence now, that thou ldeſt go out with all this well enough, that thou ſhouldeſt pe well enough, that all the threatnings and woes de- nced againſt thee, would come to nothing? Now ſinner rn, and be learning this Leſſon for ever, what a fool thou been in the midſt of all thy high conceits and boaſtings thy wiſdom.*

3. The Doctrine of *Redemption* is a real Truth: Need ove this? That *Chriſt is true*, the true Meſſiah, true , and true Man; had a true body, and a true ſoul; t *his ſayings are true*, He was a *true Prophet*; That *ſufferings were true*, He was a *true Prieſt*; That as as truly dead, ſo he as truly roſe, aſcended, and is the d both of the dead and of the living, and is *a true* : That he hath truly and fully accompliſhed his le undertaking. Am I ſpeaking to *Jews* or *Pagans*, I need prove this? Am I not ſpeaking to Chriſtians, muſt prove themſelves Liars, their profeſſion a Lie, their faith vain, if they deny theſe things? But refore was all this? What came Chriſt into the world wherefore? wherefore was he born? wherefore did he live, die, aſcend? what was the intent of all this? why, it

Was

was, to make a total and bleſſed change upon th
ble condition of whomſoever of this ſinful w
embrace and give entertainment to him; 'twas
this old world new, this crooked world ſtrait, th
rable world bleſſed; 'Twas *to bring deliveranc*
Captives, & the opening the Priſon to them that are
Iſa.61.1. *To make an end of ſin, to finiſh tranſgreſſi*
to bring in everlaſting righteouſneſs, Dan. 9.24. 'T
undo all that miſchief which ſin and the Devil
wrought and brought upon this world, 1 *Joh.* 3.
this cauſe the Son of God was manifeſted, that he mi
ſtroy the works of the Devil. 'Twas *to aboliſh death*
bring life and immortality to light. 'Twas *to redee*
all iniquity, and purifie to himſelf a peculiar people, z
of good works, Tit.2.14. 'Twas, *that being delivered*
our enemies, we might ſerve him without fear, in h
and righteouſneſs, all the days of our lives, Luk. 1. 7
That they who live, ſhould not henceforth live to them
but to him that died for them, and roſe again, 2 Cor.
Hereupon ſayes the Apoſtle, *Tit.* 2. 11, 12. *The g*
God which bringeth ſalvation, teacheth us, that deny
ungodlineſs and worldly luſts, we ſhould live righteou
berly, and godly in this preſent world. And laſtly,
deem us, 1 *Pet.*1.4. *To an inheritance, incorruptible,*
defiled, and that fades not away, reſerved in Heav
us. 1. *To an inheritance.* Chriſtians are not brough
of *Egypt*, and redeemed from their houſe of bond
and then left to ſhift for themſelves, or to periſh i
Wilderneſs; they are redeemed to *an inheritance*,
are a *purchaſed people*, and there is for them a *pure*
poſſeſſion. 2. An *incorruptible and undefiled inherit*
an enduring poſſeſſion, and an *holy habitation.* Ho
is a great part of the bleſſedneſs of the Saints. Sin
you that deſpiſe holineſs, deſpiſe one of the richeſt
els in the Crown of glory. 3. *Reſerved in heaven*; th

good Land, where their inheritance lies, that's the ntry which Christ hath purchased for his ransomed ; *The whole Land is theirs, theirs is the Kingdom of ven.*

his is that Redemption which by the Gospel is prea- unto you; and if Christ had failed of performing accomplishing of any of all this, he had been but an mpleat and imperfect Redeemer.

y the way, learn what great Reason there is, that the pel should have better entertainment, than for the t part it meets with in the world; one would think, considers what entertainment it hath, and the Mi- ry of it, that were some dismal word, and a dreadful nd that it came upon; if Christ had come to destroy world, could he have had less welcome? If the Go- were as the Law, not only a *dead, but a killing Let- a Ministration of Death and Condemnation:* If the isters of the Gospel had been Messengers sent up from bottomless Pit, *to deceive the Nations*, to destroy ls, to drag them down to everlasting darkness, there uld hardly have been a greater hate and out-cry, than re is against it and them. Surely such a message, and h messengers, deserve better welcome, and better ge.

But to our purpose; you have heard what that Redem- on is, which the Gospel brings us: Now doth Christ his works by halts? Deliver out of Prison, and leave ransomed Ones in their vile Prison-garments; change ir Relations, and never change their conditions; Re- em them from death, and not redeem them from quity? Was this the intent of Christ in dying for ners, that they might play the Beasts, and the Re- s more securely? Did this grace abound, that sin ght super-abound? Doth the Law of Faith, make void the Law of Righteousness? Doth it not establish

it?

it? What's the import of thoſe ſeveral expreſſio
mentioned, *That he might redeem from all iniqui*
puriſie a peculiar people, zealous of good works; t
might ſerve him without fear, in holineſs and righteou
that they that live, ſhould not live to themſelves, b
him that died for them, that denying all ungodlineſs
Is not all this included in the Redemption which C
hath wrought? And what doth all this import, o
than that godlineſs we are pleading for? Is this a
of that which Chriſt hath redeemed us to, and is t
nothing in it? Hath Chriſt ſweat, and groaned, an
boured, and travelled in pain, and all this to bring f
a lie? Hath he died to purge, and purifie, and wa
cleanſe his people, and when all comes to all, it is not
but a cheat? Did Chriſt die but in conceit, and a
but in conceit? As certain as it is that Chriſt did
barely perſonate a Redeemer, ſo certain this is, that
Redeemed do not barely perſonate Saints. Let all
world be Judges, what honour thoſe perſons have
Chriſt, that have no better opinion of the fruits of
death. Hence it appears,

1. That the Redemption of a ſinner, is the deſtruc
on of ſin; Chriſt died to ſave men from their ſins,
in them; to redeem from all iniquity, as well as fr
wrath.

2. That Redemption and Regeneration are linked t
gether: He that is brought from being a ſlave, is bo
ſon; he that is not partaker of the renewing of the h
Ghoſt, is not partaker of the Redemption of Chriſt.

The Doctrine of Redemption by Chriſt is abuſed b
wilful ſinners, and made to ſerve as their great plea
gainſt the neceſſity of Holineſs: Convince them
ſin, of the neceſſity of turning, of the danger of co
tinuing, and going on, here they preſently take San
ary, *Chriſt died for ſinners*; and here they think the
ſelv

ves ſufficiently ſecured, not only againſt all the threat-
gs of wrath, but againſt all exhortations to holineſs:
gue with them from the command of God, *This is*
Will of God, even your Sanctification: caſt away your
nſgreſſions, why will you die? turn and live: From the
reatnings of God, *If ye live after the fleſh, ye ſhall die*,
c. Yet this they think will anſwer all your arguments,
hriſt died for ſinners, I put my truſt in Chriſt, that I
all be ſaved. What? truſt in Chriſt, and not turn to
hriſt? hope to be ſaved by Chriſt, and refuſe to be ſan-
tified? Will Chriſt redeem thoſe from the curſe, who
ill not be redeemed from iniquity? *Jer.* 7. 9. *Will ye*
eal, and murther, and commit adultery, and ſwear falſly,
c. *and come and ſtand before me in my houſe, and ſay,*
e are delivered to do all theſe abominations? Will you
o wickedly, walk in all manner of wantonneſs, la-
civiouſneſs, luſt, exceſſes? &c. and then come and take
hold of a Redeemer, as if you were delivered to do all
this wickedneſs: *Is my houſe become a Den of Robbers?*
Are the Redeemed of the Lord a generation of Re-
bels, enemies of all Righteouſneſs, Liars, Proud, Cove-
tous, Blaſphemers? Are theſe the *followers of the Lamb?*
Tis true, the Apoſtle ſayes, *Such were ſome of you*,
1 *Cor.* 6. 11. Yet he adds, *But ye are waſhed, but ye are*
ſanctified, but ye are juſtified in the Name of our Lord Je-
ſus, and by the Spirit of our God. Chriſtianity without
godlineſs, this is a fanſie indeed: *Let every one that na-*
meth the Lord Jeſus depart from iniquity; either turn
in iniquity, or talk no more of Chriſtianity: A *Chriſtian*
and an *Infidel*, are not more Ἀσύμφωνα, than a *Chriſtian*
and a *Libertine*: Take heed ſinners, and let not the Go-
ſpel undo you, let not mercy damn you; put not your
faith to do the ſad office of *Infidelity*. Beloved, let it
never be ſaid, while the *Juſt live*, you muſt die by your
faith, this is like to be your caſe; you would never have

dar d

dared ſo to have ſlighted holineſs, and perſiſted
had it not been for your truſt in Chriſt. You mu
Chriſt to be no Chriſt, no Redeemer, or but an h
deceitful Redeemer, if you count your ſelves good
ſtians while you are yet in your ſins. You muſt hav
ther Chriſt, another Goſpel, ere ever you can be
in your ſinful ſtate, *Rom.* 8. 1. *There is no condem*
to them which are in Jeſus Chriſt, who walk not aft
fleſh, but after the Spirit: This is Goſpel, wherei
have the Redeemeds Charter, *He ſhall not come into*
demnation, his character, *he walks, not after the fleſh*
after the Spirit; that is, he is a man of a godly
Whom doth the Goſpel ſecure from condemnat
why, thoſe that are in Chriſt: But who are they? W
only thoſe who walk not after the fleſh, but after
Spirit; thoſe that walk otherwiſe, can have no bo
by the Goſpel. You all ſtand as convicted Malefa
guilty of death; you have ſinned, and what have
to ſay, why you ſhould not die, and have your ſent
of condemnation paſt upon you? May be you will
for a *Pſalm of Mercy, my Book, Lord, my Book,*
Goſpel will, I hope, ſecure me. No ſinner, thou
not have it, thou art one that *liveſt after the fleſh*,
canſt not have the benefit of the Goſpel. This is
Law, and the Goſpel ſayes not one word to reverſe
If ye live after the fleſh, ye ſhall die. Chriſt never inte
ed the benefit of his Redemption to any of you, w
ther you would repent or no, be holy or no; you m
as well write for Goſpel this, *He that believeth ſhall*
damned, as this, *He that obeyeth not the Goſpel ſhall*
ſaved: And you may as well ſay, that *ſinning is ſervi*
of Chriſt, as that, *thoſe that live after the fleſh, obey*
Goſpel.

4. The doctrine of Regeneration is a real Truth
There are three things moſt evident concerning thi

1. Thi

1. That there is ſuch a change, and that neceſſary to ſalvation.
2. That this is a great and mighty change.
3. That this is an inward and ſoul-change.

. That there is ſuch a grace as Regeneration, and t neceſſary to ſalvation, *Joh.* 3. 3. *Verily, verily,* or ly, or *certainly, except a man be born again, he cannot he Kingdom of God.*

. That the change that is wrought by Regeneration great and a mighty change; it is as great as the ma- g ſomething of nothing: Regeneration is a *new Crea-* ; it is as great as the raiſing up of perſons from death ife. Regeneration is a *Reſurrection: You hath he quick-* , *who were dead in treſpaſſes and ſins,* Eph. 2. 1. There s great a power, as much of Divinity manifeſted in ckning a dead ſoul, as in raiſing a dead body. When d would confirm the faith of the *Jews* concerning ir Converſion and Reſtauration, after their cutting which the Apoſtle tells us ſhall be as *life from the d*; he evidences that he was able to accompliſh it by making dry bones to live, *Ezek.* 37. 3. *Can theſe bones e? Son of man, propheſie unto theſe bones, ſay unto them, ye dry bones, hear the Word of the Lord:* 'Twas a ange ſervice the Prophet was put upon, but yet he opneſies; *and behold there was a great ſhaking, and bone ne to his bone, and they were covered with ſinews, and h fleſh, and the breath of life was breathed into them, d they ſtood upon their feet a great Army: Theſe bones, th the Lord, are the houſe of* Iſrael *and* Judah. That is, they lay in their ſtate of rejection from God; and if e Lord could not have made theſe bones to live, he d failed of his confirmation of their faith touching e reſtauration of this dead people.

When the Miniſters of the Goſpel are ſent forth to each to ſinners, it is even as likely a ſervice, as if they

had been ſent among the Tombs and the G
propheſie to the Sculls, and the Bones, and th
the dead? And if there were not a Divine and A
ty power accompanying their Miniſtry, their
would be the ſame, as if they had been preach
Beaſts of the Field into Men, or of Stones atte
to raiſe up children to *Abraham*.

3. It is an inward Soul-change; Regeneration
uniting of dead Souls to Chriſt, Gal.4.19. *My little*
dren, of whom I travel in birth, until Chriſt be form
you. Here note three things.

1. That the reſult of this union with Chriſt is
Life, 1 Joh.5.12. He that hath the Son hath life, G
ratio unius eſt corruptio alterius.

In this *Generation* there is a Death, and a Life.

1. A *Death*, Col.3.3. *Ye are dead*, that is, You
are dead, your old man is dead; *Our old man is cr*
fied with him, Rom. 6.

2. A *Life*: There is new ſenſe and motion, tha
a living power communicated to ſouls united to C
whereby they are enabled to move and act in ſuc
holy, ſpiritual and heavenly way, as was impoſſible
fore: Grace is a living thing, that ſpirits and ani
all the Faculties anew, that puts life into all the du
and performances of the Saints; which, though for
matter of them they might have been done before,
they were but the dead carkaſſes of duties, rather
the things themſelves.

2. This new Life is a *new Nature*, the Saints pa
cipation of the Nature of Chriſt, a change of the qu
ties of the ſoul: they are *new creatures* that have pa
the *new Birth*: The ſecond *Adam*, as well as the f
brings forth his children in his own likeneſs: The
vine Birth is the bringing forth of the *divine Natu*
2 Pet. 1. 4. As they ſaid vainly, *The Gods are c*
d

own in the likeneſs of men: it may be here ſaid truly, Men are raiſed up in the likeneſs of God, renewed after his Image, made partakers of his holineſs: Thoſe that put any thing leſs in this change than the new creature, make Regeneration to be as very a contradiction as the Popiſh Tranſubſtantiation; Bread is made a god and yet is bread ſtill; a Brute is made a Saint, and yet remains a Brute ſtill; A God under the accidents of bread, and a Saint under the qualities of a Swine.

3. This new nature is a *glorious nature*, comprehending in it that *divine light*, whereby the Saints are enabled to underſtand and look into the depths of eternity, the inviſible things of God, the myſteries of the glorious Goſpel, that *divine love*, and faith, and hope, and the whole train of glorious graces, together with thoſe *principles of righteouſneſs, truth, mercy, charity*, &c. whereby they are made capable of enjoying fellowſhip and communion with God, of bearing his Name, ſhewing forth his Vertues and Praiſes before the world, and doing his will: In ſum, it is the Image of God, the Epiſtle of Chriſt written upon the Tables of their hearts: And thus much thoſe Scriptural expreſſions, *New creatures, partakers of the Divine Nature, partakers of his holineſs, children of light*, with the like, do ſignifie and import.

What a ſtrange piece of vanity ſhould we make of the Scriptures, if all theſe high & various expreſſions ſhould ſignifie no more than that empty and pitiful thing that carnal men do count their Religion, or godlineſs? that ever that ignorant, ſottiſh, formal, brutiſh generation, which have no more of the knowledge of God than an Heathen, no more of the life of God than a Stock, no more of Religion than to ſay over a Prayer by rote; So far from being partakers of the new Nature, that they know not whether there be any ſuch thing, or what it

s: That ever ſuch a blind, ſenſleſs multitude ſho
magined to be the perſons whom the Scripture
by *new Creatures*, *the children of God*, *the child*
Light, *the Images of God*: Much more that thoſe
live after the fleſh, who are proud, covetous, ſen
filthy, beaſtly in their converſations; yet if they h
been baptized, and paſſed under that ſacramental
generation, and do but ſay now and then, *I repent*,
God forgive me, that theſe alſo are the children of G
and have all that new Birth which is neceſſary to t
ſeeing the kingdom of God; Who can with any co
of reaſon imagine? Such as can make themſelves bel
this, have made ſuch a forfeiture of their underſt
ings, that they may be like in time to believe, that
Devil is God, and that Hell is Heaven; and may even t
up the Alcoran for their Bible, and let the Scriptures
for a Fable.

Sinners, Conſider with your ſelves, Is there any ſu
thing as the new Birth? Can there be a new Birth wi
out a new Life? doth Chriſt bring forth *dead child*
or do dry bones live? Doth the Goſpel bring forth m
ſtrous births, children without eyes, without an he
without an heart, or with the heart of a beaſt under
face of a man? Doth it bring forth Serpents, Vip
Dogs, Swine for its Children, and muſt the kingdom
Heaven be peopled with ſuch Inhabitants as theſe?
theſe be the children of the Kingdom, where or w
are the children of this World? Are the *Nathaniels*
Iſraelites indeed, in whom there is no guile? Are th
the true Seed, and the Saints ſpurious? Are theſe
the Sons, and the Saints Baſtards?

Or if you will, let theſe vile ones of the Earth go
none of the ſeed; take the beſt of carnal men, that h
the faireſt face of Religion, and form of Holineſs, wi
out the inſide, the new Nature; are theſe they? Is
ſhad

adow the ſubſtance, and the ſubſtance but a ſhadow? o ſay that the inward life of godlineſs, the ſpirit and ul of Chriſtianity, is but a conceit, and this outſide is l, this is Chriſtianity, is as good reaſon as to affirm that picture is a man, & that a living man is but a picture; nd as good Divinity as I my ſelf heard preached at *Oxford* about thirty years ſince, by a zealous Advocate for he lawfulneſs of ſports on the Lords day; who preaching about the obſervation of the Sabbath, & diſtinguiſhng betwixt the ſubſtantial, and the circumſtantial duies of that day, ſaid, That *Preaching is a Religious Ceemony, Praying is a Relegious Ceremony, but bowing at he Name of Jeſus, ſtanding at the Creed and Goſpel, Holy nd Religious Feaſting, Holy and Religious Dancing; heſe are the ſubſtantials.* Hence it follows,

1. That Regeneration is not a *ſuppoſitious* change, or the counterfeit of a change; there is ſome difference hereby put betwixt perſons and perſons; the Regenerate and the Unregenerate are not one and the ſame, no more than the living and the dead.

2. It is not a bare *Relative* change, as Juſtification and Adoption are held to be; there is a change of nature wrought by it, and not barely of Relation.

3. It is not a *Superficial* change, or meerly outward, that goes onely skin-deep; it is not as 'tis ſaid concerning Baptiſm, onely *the waſhing away of the filth of the fleſh*, the cleanſing of the out-ſide, and leaving luſt to reign within. Regeneration is the change of the man, and not barely of the manner.

4. In this change we may read all godlineſs; we may read the uſe of things very much in their beings; we may know wherefore they are, much the better, if we underſtand what they are; Gods expectations may be read in his operations; we may underſtand much

of our work, by obſerving Gods work upon us: A
in making men *living ſouls*, does thereby tell us,
pects other things from them, than from dead *ſtock*
ſtones; and in making them *reaſonable ſouls*, intim
that he expects they ſhould live other lives than *do*
ſtones do in making them *Chriſtians*, making them
takers of the Divine Nature, he makes it evident,
he expects they ſhould live another life than *other*

The new life, or life of godlineſs, may be read in
new birth, or new natures: The Regenerate are ſaid E
2. 10. *To be created in Chriſt Jeſus unto good work*
which God had before ordained that they ſhould walk
them; *Created unto good works*, that notes two thing

1. Intended to good works.
2. Fitted to good works.

1. That in their new making, they were intended
good works; this was Gods mind and meaning, he ſo
ordained that they ſhould walk in them: He did
ſet up ſuch a light in man, to be put under a buſh
he beſtowed not ſuch a talent on man, to be bound
in a Napkin.

2. That in their new making, they were fitted
good works, *created to good works*, that is, they we
brought forth in ſuch an holy nature, endued with ſuc
a Divine light, ſuch holy principles, powers, affectio
diſpoſitions, and inclinations, as fitted them for an h
ly active life: And this divine, and excellent ſtructu
of this new creature, do both ſignifie what life it is in
tended to; and that this life to which it is intended,
indeed an excellent life: there is ſomething ſure in thi
godly life; God did not new make men for nothing
and ſomething of worth and real excellency, or elſe h
would not have been at ſuch coſt in preparing men for
it; if there were no other godly life, than that which the
carnal

nal world counts godlineſs, there needed no new cre-
on to fit men for it. What is there in the whole frame
the Religion of the vulgar, but a carnal man may
ch to? For the devotional part of it, *Saying or hear-*
g of a prayer, obſerving of days, rites, and cuſtoms, &c.
hat great difficulty is there in that? *May not a Pub-*
an do the ſame? Yea, may not a Harlot, a Drunkard,
Ideot do the ſame? Such devotions will neither di-
rb their luſts, nor yet will their luſts diſtaſte or diſable
ſuch devotions; and for the righteouſneſs of it, *To love*
oſe that love them, to be good Neighbours, to be no Extor-
ners, no Adulterers, &c. there is not ſo very much in
at, *do not even the phariſees do the ſame? what do you more*
en others? ſaid Chriſt to his Diſciples. What ſingular or
xcellent thing do you? God hath done ſingularly well by
ou, you are fearfully and wonderfully made (as 'tis true
f the natural, ſo much more of your new birth) and
urioully wrought, not in the lower parts of the earth,
ut in the higheſt Heavens; you are born from above,
God hath done more for you than for others; what do
ou more than others? Some it may be would have an-
wered, What do you more than others? Why, there's
o more to be done; all that's done more than others
lo, is meer fanſie or conceit: But beloved, when you
ook upon that ſapleſs, lifeleſs, empty way of Religion
which others are content with, methinks your reaſons
hould demand, What hath God new made me, made
me partaker of the Divine Nature, of the life of God,
or no more but this? Hath God given ſuch a glorious
Goſpel, raiſed up ſuch a mighty Saviour, who hath ſhed
ſuch precious blood, ſent forth ſuch a glorious Spirit, gi-
ven commiſſion to ſuch multitudes of heavenly Ambaſ-
ſadors to preach, perſwade, beſeech, exhort, to travel
in birth with me, till Chriſt hath been formed in me,
and all this, to bring me to no better a life than this?

Surely there is ſomething farther, that the L
been at all this coſt, and built this ſtructure for

Study this new birth, ſtudy the Creati
throughly, aud if you ſee not the moſt holy, h
ſpiritual converſation that is pleaded for, radic
ſeminally in the bowels of it, then let godlineſs
a fanſie for ever. Let the Regenerate but live acc
to their new nature,& if that be not the very go
we contend with you about,then call us what yo

5. *Faith* is no fanſie, *Heb.*11.1. *Faith is the*
or the ſubſiſtence of things hoped for, and the evid
things not ſeen. It hath a ſure foundation on wh
bottom'd,that ſure word of promiſe, 2 *Pet.*1.19.
which (ſaith the Apoſtle) *ye do well that ye take*
There is a believing on *Chriſt for ſalvation*, and
lieving that we ſhall be *ſaved by Chriſt*; the for
called the *direct act of Faith*, & is the ſouls accept
Chriſt the Lord & Savior,& an adventuring,and
upon him for life;this is founded on the Rock of a
the veracity and faithfulneſs of that God that cann
who hath ſaid, *Joh.*3.16. *Whoſoever believeth on hi*
ſhall not periſh, but have everlaſting life. The latter
Saints,is called, *the reflex act of Faith*,and hath its
dation partly on the *Word of God without them*, p
on the *Work of God within them* : And this Faith,
ther this Act of Faith, if the former hath been firſ
forth, is ſuch alſo as will never deceive. As thoſe
truſt in God, becauſe they have the Word and O
God, *in which two immutable things it is impoſſi*
God to lie,ſhall not be confounded,but have ſtrong
ſolation : So thoſe that believe they ſhall be ſaved,
cauſe they find their hearts purified, who believe t
their names are written in heaven,becauſe they find t
Law and Image of God written and engraven on the
hearts ; who believe that they ſhall not come into co

demnatio

mnation, becauſe they are in Chriſt,& walk not after e fleſh, but after the Spirit; who believe they ſhall o- rcome death,becauſe they have overcome the world; at they ſhall reap in mercy,becauſe they have ſown in ghteouſneſs ; that they ſhall reap in joy, becauſe they ve ſown in tears ; that they ſhall receive the inheri- nce of ſons, becauſe they have received the adoption ſons ; who finding themſelves firmly knit and joyned the Lord,are *perſwaded that neither death,nor life,nor ngels, nor Principalities,nor Powers, nor things preſent, r things to come, nor heighth, nor depth, nor any other reature ſhall be able to ſeparate them from the love of od, which is in Chriſt Jeſus their Lord.* Thoſe that on ch grounds as theſe,believe they ſhall be ſaved,it ſhall rtainly be unto them according to their faith ; if it be us with them indeed,if they be in Chriſt,if they walk ot after the fleſh, but after the Spirit, if their hearts be urified, &c. The Word of the Lord ſtands good and re to them,that they ſhall not come into condemnati- n; and they ſhall as infallibly be ſaved,as if their parti- ular names had been written in the promiſe : The ve- acity of God ſtands as firmly engaged to make good onditional promiſes,where the condition is fulfilled,as the promiſe had been abſolute.

There is a faith which is a meer fanſie. The faith of *Enthuſiaſts*, who believe upon unſcriptural Revelation, who believe above and beſides what is written; Faith of *Ignorants*, whoſe belief is (according to the *Athenians* worſhip) on the *unknown God*; the Faith of *Idlers*, who believe they ſhall reſt with Chriſt,though they never la- boured with him: The faith of the *Profane*,who believe they ſhall be ſaved, though they be not ſanctified; ſuch faith is meer fanſie;opinion or preſumption you may call it, rather than faith : You that are ignorant, idle, pro- phane,and unſanctified; and yet believe you ſhall be ſa-

ved,

ved, you believe a lie, you believe that which G
never ſaid ſhall be; nay, you believe that which G
ſaid ſhall never be, *Jer.*27.11. *They are a people of*
derſtanding, therefore he that made them will not ſav
1 Cor.6.11. *Such ſhall never inherit the Kingdom*
Hear, ſinners, hear, God muſt be a Liar, or you
a Lie.

But the faith of Gods Elect, ſuch as hath been b
deſcribed, this is that precious tried faith, by which
ſoever believes ſhall not be confounded. Chriſtians,
that have obtained ſuch precious faith, a Chriſt-em
cing faith, an heart-purifying, a fleſh-mortifying, a
conquering faith, you may venture ſafely upon it; if
this faith deceive, God hath deceived you, the S
ptures have deceived you, Chriſt hath deceived you,
hath prayed (and we may be bold to turn Chriſts pr
into a promiſe) that this faith fail not; let the Phan
World laugh, and mock, and call your conſolations de
ſions, your confidence conceit, or what they will;
them alone, you muſt give Loſers leave to talk
laugh; yet, *Caſt not away your confidence, which h*
great recompence of reward.

6. The Doctrine concerning *good works*, is a cert
truth. In this I ſhall ſhew,

Firſt, What we are to underſtand by *good works*.
good work in general, is an holy or gracious action
the making up whereof, theſe *four things* are neceſſa

1. The Principle muſt be good from which it pro
ceeds, it muſt be from an honeſt and upright heart, fro
a pure conſcience, from faith unfeigned, *&c.Mat.*12.35
1 *Tim.*1.5.

2. The matter muſt be good; ſomething that is com-
manded, *Micah* 6.8. *He hath ſhewed thee, O man, what i*
good, and what doth the Lord require of thee? Iſa. 29.13
Their fear towards me, was taught by the precepts of men

3. The

. The form or manner of doing must be good, it must
well done; this takes in the consideration of all its
umstances, of time, place, &c.

. The end must be good, it must be done to the glo-
of God, 1 *Cor.* 10. 31.

As to the particular kinds of *good works*, they are not
ily to be reckoned up: The *Papists* talk little of any
d works, but the exercises of *bounty and liberality*, in
ing alms, feeding the hungry, cloathing the naked,
iting and relieving the afflicted, building of Almsh-
uses, Colledges, and the like; upon which they insist
much, as if there were scarce any other *good works*, but
ch as these; but we may not confine them within so
rrow a compass. Good works do signifie the same with
good life, or a godly life; the doing and observing all
ings which God hath commanded us: Our living ho-
ly, honestly, circumspectly, fruitfully, imports the same
with our doing good works; the exercising of all the
graces of Christ, faith, love, hope, &c. The subduing and
orrifying of lust and corruption, the governing our
arts, the governing our tongues, the ordering of our
rriages towards God, and towards men; all acts of
Religion, Righteousness, Mercy, Charity, Praying, Fast-
ing, Hearing, Sanctifying the Sabbath, Lending, Giving,
Forgiving, Peace-making, Instructing, Exhorting, Re-
proving, Denying our selves, taking up our Cross, fol-
lowing Christ, Fighting the good Fight of Faith, lay-
ing up treasures in Heaven, and the like; these are good
works: every thing is a *good work*, concerning which
God will say at last, *Well done good and faithful servant*:
In all these the Lord requires,

1. That we act, *ad extremum virium*, to our ut-
most, *Eccles.* 9. 10. *What thine hand findeth to do*, and
so what thy head, or thy heart findeth to do, *do it with*
thy might, Tit. 2. 14. *Zealous of good works*, Rom. 12. 14.

Not ſlothful in buſineſs, but fervent in ſpirit, ſ
Lord. Col.1.10. *Fruitful in good works.* 1 Co
Abounding in the work of the Lord.

2. That we act in theſe, *Ad extremum vitæ*,
end of our days, *Deut.*6.2. *Fear the Lord thy G*
keep all his Statutes and his Commandements, all t
of thy life.

3. That we be doing *Per totum vitæ curſum*, wi
intermiſſion; there muſt not only be well-doing,
continuance in well-doing, *Rom.*2. God will not hav
Chaſms or vacuities in our lives, but every day m
filled up with the duties of it; Chriſtians muſt not
of getting to Heaven *per ſaltum*, they muſt not lea
walk; they muſt not leap over a duty, nor leap o
day, *nulla dies ſine linea*. The Law of God doth not a
a day to ſin, nor abate us one days work. To dem
breathing time from the ſervice of God, is to defr
much time for the ſervice of ſin. We are ever ſervin
Maſter or the other, we are certainly ſerving ſin, w
we are not in one way or other ſerving the Lord.

Secondly, That *good works* are neceſſary: Nece
to ſalvation; ſo though we are not like to be ſave
our *works*, yet we cannot be ſaved without them. He
works not, ſhall not eat bread in the Kingdom of G
The everlaſting reſt is not for loyterers, but for labo
ers, *Mat.*7.21. *Not every one that ſaith unto me, L*
Lord, ſhall enter into the Kingdom of heaven, but he
doth the will of my Father which is in heaven. Faith c
not ſave us without works: The Apoſtle tells us, *Ja*
2.26. *Faith without works is dead*; and a dead faith c
not bring us to life. Therefore the Apoſtle *Paul* ſo
hemently charges, *Tit.*3.8. *This is a faithful ſaying, a*
theſe things I will that thou affirm conſtantly, that t
which have believed in God may be careful to maint
good works, for theſe things are good and profitable
mi

. Where obſerve the Preface to the charge, *This is ithful ſaying*, that is, a true ſaying, and a great truth, orthy ſaying, or ſtrenuouſly worthy to be delivered, thy to be received, *and theſe things I will that thou m conſtantly*, or teach conſtantly, or reſolvedly, be beaten off from it. Why, what is this great truth? y this is it, *That they which have believed in God, as they would that their faith ſhould ſtand them in ſtead, muſt be careful to maintain good works*: not y to do good works, but προίσταθαι to maintain, or to cel and abound in good works; theſe things are good d profitable to men.

Now let me demand of all the world, where lies the *anaticiſm* in any of all this? which of theſe Doctrines is that is but a conceit? Is it this, that *Chriſtians ſt not only be Believers, but muſt do good works?* Is it is? *That they muſt work with all their might, that they ſt continue at their work without intermiſſion*, (that is) that they muſt beſtow none of their time on the Devil, but all on God? Or is this the conceit, *That this ell-doing is neceſſary to our well-being?* Let this be granted, that there is no fanſie in all this, and I have at once diſpatched my whole undertaking; and if I had no more to ſay, I have ſufficiently made it good to you, that ſtrict godlineſs is no fanſie. For this doctrine of good works, which I have laid before you, *this is godlineſs*, godlineſs in the greateſt ſeverity and ſtrictneſs of it; grant a neceſſity of ſuch a life as this, and you grant all that is deſired. And can any of this be denied? Muſt we ſerve the Lord? To be doing good, is the ſame with ſerving God. Muſt we ſerve the Lord openly, and wholly; may not ſin claim a ſhare, and now and then ſomething to be done for the Devil? Muſt we ſerve the Lord with all our might, or may leſs ſerve? Conſider that Scripture, Luke 17. 10. *When you have done all that you can, ſay,*

we

we are unprofitable ſervants, we have done no m
our duty to do. When we have given unto God a
owe him, then let the Fleſh and the Devil take

Beloved, conſider what I have ſaid, & obſer
ther all that diligence, faithfulneſs, zeal, tender
preciſeneſs which the ſtricteſt Chriſtians either
or profeſs, be not included in theſe three things, t
the Lord with all our might, to the end of our d
in a conſtant and continued courſe of godlineſs.

Chriſtians ! Now that you ſee what little wei
reaſon hitherto there appears in this charge of the
againſt us, let us be encouraged to hold faſt, and h
our holy courſe; let our practiſes be exact accord
our principles, and let our principles alone to ple
themſelves; God will plead for them againſt a
world: Let us not give occaſion to evil men to c
us with looſneſs, and then we may give them lea
charge us with overmuch ſtrictneſs.

But oh! how much reaſon have we to blame our
on the one hand, whilſt they injuriouſly blame us o
other: Too ſtrict, too preciſe, too painful in the wo
the Lord! oh, how ſadly deficient rather are we! h
ſpare are our duties! How little is our care! How un
are our goings! We need not fear any exceſs, where
feel ſo many defects. Oh how ſcanty are our ſervice
our God! How barren are our fields! How thin do
good fruits ſpring up? Sinners, charge us with our
renneſs, and we will joyn with you in the charge: t
Lord pardon us, it is but little that we have brou
forth; our good fruits are but like the *gleanings of*
harveſt, here & there an ear, or a poor handful; or like
gleanings of the Olive tree, Iſa. 17. 6. *Two or three Ber*
in the top of the uppermoſt bough, four or five in the outm
fruitful branches. Bleſſed be God for any thing, but
to us that there is no more; it is but here a little a

re a little, here a line & there a blanck that we have
hew. Oh how many Chaſms and Vacuities are there
be found in our courſe? how many empty hours and
pty days have we lived, concerning which, if we
uld have asked, *Anima quid feciſti hodie?* Soul, what
count canſt thou give of this days work? In ſtead of
ing in our *bill*, we muſt give in a *blanck*, and write
wn nothing but *perdidi*, *perdidi*, I have loſt a day
re. Oh Brethren let us take heed of giving in any
re ſuch blanck accounts; leſt from our *perdidi* we
uld at laſt come to write down *perii*, *perii*, I am loſt,
m undone, I have loſt ſo much time, that now I am
aid I have loſt my ſoul.

Beloved, whileſt others beſpatter our diligence, let
bewail our negligence; let us bewail it and amend.
to be ſtrict, and watchful, and fruitful, be to be vile
d fooliſh, let us reſolve with that holy King, *We will*
more vile than this; we will be more fooliſh than this,
this be folly: whileſt men charge us, that our Religi-
is fanſie, we have no ſuch way to vindicate it, and
ove it a reality, but by being more Religious, more
rictly ſo, more fruitfully ſo: our fruitfulneſs in good
orks will be the proof of our ſincerity, and will ſilence
ur adverſaries calumnies.

Object. *But is there ſo much in this doctrine of good works, and all neceſſary to ſalvation? who then can be ſaved? May not a good will ſerve to make up the defects of* good works? *We have heard that God accepts the will for the deed, and we hope that though we have done little, yet that this will be accepted, that we have a willing mind.*

Sol. Though this be a truth, & may adminiſter comfort to Chriſtians in many caſes, that a willing mind is accepted with God, where there is little done: yet becauſe it hath been by divers much miſtaken & abuſed, and this miſtake hath probably proved fatal to many a

ſoul,

ſoul, being made uſe of to ſerve for an excuſe o
heart and barren life; give me leave before I
any farther, to turn aſide a little, and make ſo
upon the conſideration hereof, and to ſhew you i
ſenſe the will may be accepted, where the work
done.

There is a queſtion put amongſt the School-men
ther a will to ſin where the act follows not, con
not as great a ſin in the ſight of God, as both the w
the act: *Durandus* determines it thus, the reaſon
the will to ſin brings not forth the act, may be two
either *propter incompletam & imperfectam volunt*
becauſe the will is not ſo fully peremptorily re
and ſet upon it; or elſe, *propter impedimentum aliqu*
cauſe though the will be fully reſolved upon it
there is ſomething that hinders the execution, as it
be, want of power or opportunity to commit it:
in the firſt caſe ſays he, where the reaſon of the not
ing of ſin, is in the compleatneſs of the will, there
will without the act is not as great a ſin as the will
act together: but if the will were ſo fully reſolved
it would have brought forth the act, if it had not
hindred, there the guilt is as great, if the ſin be not c
mitted, as if it had been committed.

There may be uſe of this to the determining the
ſent queſtion: where there is a will to perform a d
and yet it is not done, if the reaſon of the failing be
from the incompleatneſs of the will, but from ſome u
voidable hindrance, there the will is accepted, as if
work had been done: where the wil is ſo ſtrongly ſet
on duty, as that it would have brought forth the perfo
mance, had it not been for ſome invincible hindrance,
ſhall not fail of acceptance; the reaſon is, becauſe wh
the defect is not in the will, God hath the heart, a
whereſoever God hath the heart, there is certain acc
ta

ce with God: where the heart is engaged against any
ticular luſt, and is reſolved upon it, this luſt I muſt
rtifie, and through the help of God will ſeek its de-
ction, though it cannot yet compaſs it, yet this reſo-
ion evidences, that the heart is on Gods ſide; it doth
ſide with luſt againſt God, but ſides with God againſt
, and ſo in all other the like caſes, 2*Cor.* 8. 11. *If there
irſt a willing mind, it is accepted according to what a
n hath, and not according to what he hath not*: He that
es according to what he hath, he that does according
what he hath, and does it heartily, ſhall be accepted
doubtedly. It may be thy caſe may be ſuch ſometimes,
t *to will* may be *all thou haſt* towards a Duty: As for
ance, when thou haſt a will to ſhew mercy, to give an
ns, if thou haſt nothing to give, thy will is all thou
t. 'Tis true, there may be miſtakes, and we are too
to ſuch miſtakes, to impute our failings in duty to
nt of ability, when they are for want of will. How or-
arily do men thus excuſe the groſſeſt neglects, even
en they yield themſelves over to an univerſal careleſs
idle life, wherein there is not the leaſt care or pains
en to pleaſe or follow God? Why, *I do what I can, I
do no more than I can*; I would live a better life, but
annot; when yet the will is only in fault: though you
do no more than you can, yet if you had a good wil to
ou might do more than you do. But ſtil the great que-
n will be, how may I know (in caſe of failings of per-
mance) whether my wil be ſo fully ſet upon my duty,
t there *would be performance* if it were not hindred, if
ere not for want of power or opportunity? I anſwer,
. There is no pleading want of ability to excuſe a to-
neglect of godlineſs; if the pretence be of want of
ity to live a godly life in general; *I am willing to live
odly life, but cannot*, there 'tis certain the defect is in
will; the Spirit of Sanctification, is a *Spirit of power*,
where the wil is once ſavingly renew'd by that migh-

child,

ty Spirit, there is certainly such a power comm
as will infallibly bring on the soul to follow
course of godliness, whatever particular weak
failings there may be, 2 *Tim.* 1.7. *God hath not g*
spirit of fear, but of power, and of love, and of
mind. Jer. 42.20,21. *Ye dissembled in your hear*
you sent me to the Lord your God, saying, pray for
whatsoever the Lord our God shall speak, we will do
was a fair promise, what could be said more? *W*
the Lord shall say, we will do; and like enou
might have some intention to it; but says the P
Ye dissembled with me all the while; why, how d
appear? why, in the next *verse*, sayes he, *I have*
declared it to you, but you have not done any th
which the Lord your God sent me to you. If you
had been right, there would have been somethin
but you have done nothing. Beloved, you that
fain would follow God, but cannot; you would
a godly life, but do nothing towards it; you wou
lingly leave off your worldly life, or your fleshly
your idle life; you would fain leave off your dr
and gaming, and wantonness, and betake your s
praying and repenting, & denying your selves, an
ding your souls, and the things of Eternity, but
not able; the meaning is this, you are not willi
cannot find in your hearts to take up such a *cou*
have some *velleities*, some *wishes*, and weak incl
to godliness, but no will to it; if there were a
mind within, doubtless there would be some sig
your course without.

2. For particular Duties, when we are willing t
and yet fall short of performance, we may kn
the will would bring forth the acts, were it not
great impediments.

1. When the non-performance of Duty bri
sorrow and trouble of heart, when it is a grief o

that we cannot do what we would, *Rom.*7.18,19,24. *will is present with me, but how to perform that which good, I find not; the good that I would do*, &c. *O wretched man that I am, who shall deliver me from the body of this death?* That which hindred him was a sore burden to him, under which he groans, and passionately wishes for his redemption and deliverance from it; those so in case of failings are quiet, and well enough contented, much more, those who are glad of an excuse, as often 'tis to be observed in many, who when they are upon difficult or displeasing duties, are glad they have so much to say for themselves, that they are not able, or have not opportunity; 'tis an argument, that little could have bin done, had they had never so great ability to. When, if we cannot do the duty, *we do what we can towards it.* A man that's poor, and cannot give an alms to his Brethren in distress, yet he can pity them, pray for them, make their case known to others that can relieve them; if he do not what he can, if he do not open his bowels to them, though he cannot open his hand, though he had never so much, his poor brother would be like to be little the better. The poor widow that cast in her mite into the Treasury, which was all she had, 'twas a sign she had a large heart, though she gave so small a gift, 2 *Sam.*7.8.17. *David* had it in his heart to build an house for God, and yet did it not, the Lord hindred him. How could it be known that *David* would indeed (if he might) have built it? why, by this it appeared, though he might not do it, yet he did what he might towards it; though he might not build, yet he prepar'd materials for the building. If thou art but a babe in Chr. hast had but a little grace, hast yet but a little understanding, a little strength; though thou canst not follow the Lord so exactly as to attain to such a fruitful life as those that are grown and experienced Christians have attained to, yet if whilst thou art *but a child*, thou dost follow the Lord *as a*

child, according to the measure of thine under
and ability; thou art yet unskilful, and perfor
duties in a broken manner, but yet thou dost
them; thou art *weak* as a child, but yet art *tract*
child, willing to be led where thou canst not go
be thus with thee, thou needest not be discourag
that whilst he is but a child, does follow God as a
according to his measure, 'tis a sign that if he
man, he would follow him as a man. If you labour
any lust or violent passion, which it may be flow
your *natural complexion*, or bodily constitution,
whenever its moved & stirred, you are not able to
before it; and notwithstanding you know it is you
to mortifie and crucifie it, yet still this is your ca
though it be *matter of great grief to you*, & as a co
thorn in your flesh, & it be the longing desire of yo
to have it destroy'd, yet you can do little to it; in th

1. If your will to be rid of it, bring forth a co
watching & praying against it; if you cannot ove
it, yet you are still fighting against it; if it will live
yet you wil not let it live in peace with you, espec

2. Your striving against it be not altogether w
success, but brings forth some actual restraint of
those outward acts by which it would vent it s
you can't overcom passion, yet you restrain in so
sure your tongue from uttering it in any angry wo
if you cannot overcome your inward pride, yet
forbear those self-exalting words, & vain boasti
by which that lust is so vented; if your heart be
gainst it, that it thus strives against the lust with
does ordinarily restrain some of its outward actio
may be sure, that if you could have your will, it
not be suffered to lodge one night more within
you have a slothful heart, are naturally, or by occ
any bodily distemper, dull, heavy, and unactive;
still wishing for a more active, lively spirit, but ca

n it; yet though your heart be heavy and ſleepy, you
ll not let it ſleep in quiet, but are frequently jogging
d awakening it by the moſt ſtirring & quickning con-
lerations; if you endeavour to ſerve the Lord with the
ſt you have; if what you want in quickneſs and
itefulneſs, you labor to make up in ſerioufneſs; though
u make on by a ſlow pace, yet you do go on; why,
en know, that you have to do with a God that knows
d conſiders your frame, and in this caſe alſo will ac-
pt you, according to what you have, and not accord-
g to what you have not.

3. If there be ſome duties that you are unable to do,
t if you be faithful in others that you can do; if you
ve not an alms to give to one that's poor, yet you can
ve counſel to him, and therein ſhew kindneſs to his
ul; if you can't ſo well compoſe your thoughts to any
ked meditation, but are unavoidably perplexed with
nfuſedneſs and diſtractions; yet you can pray; or you
n ſpend the more time in reading, do you do that? If
ou cannot ſo profitably, or to ſo much ſpiritual advan-
ge, improve Chriſtian ſociety, do you do the more in
ivate, in your more retired and immediate converſe
ith God? If you want courage or boldneſs to appear
r God, in exhorting or reproving others, eſpecially ſuch
are above you; yet you have families wherein you can
e bold; what do you there to your children, to your
rvants? Do you inſtruct them, warn and reprove
hem? &c. Though (as before) you can't extend mercy
o others in their needs (having not wherewithal) yet you
re juſt and righteous, and honeſt, and peaceable in your
ealings with, and carriage towards all? If you are juſt,
nd would be merciful if you had wherewithal; if you
re profitable in your converſing with your Families, &
would be ſo to others, if you could get up to courage &
oldneſs: if you are ſerious and ſpiritual, & affectionate
n ſecret, and have a will to be ſo in ſociety, that's an

argument that your will would bring forth
mance there alſo, if it were not hindred.

4. If at ſuch times, when there are not ſuch
ments, we then do what at other times we cann
which we cannot do at ſome times, as in ſickne
times of deſertion or temptation, may be done
ther time, when we are not under ſuch diſadvan

Now gather up all theſe together, & then the
on will eaſily be determined. He that hath a will to
in all the duties of godlineſs; he that does ord
walk in the practice of thoſe holy duties which h
power to do; he that doth what he can towards
duties which he cannot fully reach to; he that m
and is grieved in his heart under his failings, thi
may have ground to conclude, that his ſpirit is ſinc
willing, though his fleſh be weak, and that this wi
mind is accepted with God, as if it did really perfo
But now, thoſe that pretend to have a good will to
lineſs, but yet in their general courſe are carnal and
leſs, and there's little or nothing of a godly life
ſeen; thoſe that do not what they can, that do no
deavour to do what they cannot, that do not m
under their failings, but are contented and quiet, a
tisfie themſelves in this, that their will is good, and
God accepts their will for the deed, ſuch as theſe d
deceive themſelves, and are not upright before Go
accepted with him.

7. The doctrine of the laſt Judgment, and th
ferent rewards that ſhall then be rendred to thoſe
are ſincerely godly, and all others in the World,
fanſie, but a real Truth. I am dealing with *Phariſe*
with *Sadduces*, & therefore ſhall not need to prov
ther the Reſurrection or Judgment: My main bu
here will lie in the proof of the latter part, *That th*
cerely godly ſhall have in the judgment a far differe
ward from all other men. That God hath appointed

which he will judge the World in Righteouſneſs, I
pe you will give me leave to believe that you are al-
dy ſatisfied in it: When all the men of this World
ll have run their courſe; when the Courtly gallants,
d the ruffling Royſters, when the proud Minions, and
nton Mimicks ſhall have acted their glorious parts;
en the trampled & contemned Chriſtians ſhall have
run their weary Race; when the laſt Scene ſhall be
r, the Stage-cleared, the Curtains drawn; when the
ggars Rags, & the great mens Robes; when the War-
rs ſwords, and States-mens gowns ſhall be put off &
d aſide, and the poor oppreſſed ſhall ſtand upon even
ound with their mightieſt oppreſſors, when the Kings
the Earth ſhall have laid down their Crowns, & the
inces their Scepters; when the Judges of the Earth
ll have broken up their Courts, and their Term is
ded; then ſhall the God of Glory erect his Tribunal;
fore which, all perſons from the leaſt to the greateſt,
ſt make their perſonal appearance, have all their ways
d actings examined, and conſidered over again, & re-
ive their doom: *Then ſhall men return and diſcern be-
ixt the righteous and the wicked, betwixt him that ſer-
d the Lord, and him that ſerved him not: Then ſhall
n ſay, Verily, there is a reward for the righteous* (a pe-
liar reward) *doubtleſs he is a God that judgeth in the
rth.* If you ask, What ſhall this reward of the righ-
ous be? & what ſhall be the difference betwixt theirs
d the rewards of all others whatſoever? Let theſe fol-
wing Scriptures be examined, and give in the anſwer,
om. 2. 6, 7, 8, 9. *Who will render to every man according
their deeds, to them who by patient continuing in well-
ing, ſeek for glory, honour and immortality, eternal life;
t to them that are contentious, & obey not the truth, but
ey unrighteouſneſs, indignation and wrath, tribulation
d anguiſh upon every ſoul of man that doth evil; of the
w firſt, and alſo of the Gentile.* The words refer to the

laſt Judgment, as appears by the former part
Who ſhall render, &c. In the following part we
dividing of the ſheep and the goats, which are
ſcrib'd, & have their diſtinct rewards appointed

1. We have a deſcription of the ſheep, and wh
reward ſhall be; and by their deſcription, the
ſhould be the very ſame with *Preciſians*, or circu
Chriſtians: *Firſt*, They are ſuch as ſeek for Glo
Honour, and Immortality; that is, that ſeek for
tion of Glory and Immortality in the world to
They leave the Kingdoms of this world to be ſha
mong the men of this world, and ſeek for that
dom which cannot be ſhaken. *Secondly*, They ar
doers, good men, and holy men, men of a good an
life. *Thirdly*, They continue in well-doing: the
not good for a fit, but 'tis the way of their life. *Fo*
They patiently continue: Patience is either,

1. Of labour: they do not complain, nor are
of their work, but buckle to it. Or,

2. Of ſufferings: They can bear, as well do: O

3. Of delay: they are content to ſtay for their re
till hereafter: let others take their portions and th
wards here, they are content to ſtay for theirs til h
ter. This is the deſcription of the ſheep: and of
men in the World, who ſhould theſe ſheep be? Ca
be any other men than thoſe godly men that have
laid open to you? Well, but what is the reward w
in the judgment the Lord will render to theſe?
it is eternal life, eternal glory and bleſſedneſs: to
that by patient continuance in well-doing, &c. he wil
der eternal life. This is true, ſinners, this is no co
it is a certain truth, and ſuch a truth as your
muſt believe before ever you can come to God, *He*
6. *He that cometh to God muſt believe that God is,*
that he is a rewarder of them that (diligently) ſeek
Mark it, of them that (*diligently*) ſeek him. They ar

ne men you ſee that are ſpoken of here, and in the for-
r Scripture: of theſe God is the rewarder, that is,
th a ſpecial and glorious reward, that is neceſſary to
underſtood. God hath rewards for the ungodly: You
at are proud, and perſecutors, and deſpiſers of God, &
s ways, God will reward you for all your doings; but
hath a bleſſed reward for thoſe that ſeek him: And
us ſaith the Text, *Every one that cometh unto God muſt*
liere. Sinners, you wil not be perſwaded now but theſe
ople are fooliſh, ſelf-deluding people, & that the Hea-
n, the Joy, the Glory, and the Bleſſedneſs they feed
emſelves with the hope of, is only in their own fanſies:
t yet, if ever you come to any thing, if ever you be
ought home to God, this is that which you (muſt) be-
ve, that God is a rewarder, and a glorious rewarder of
em that *diligently* ſeek him. Thus we have the deſcri-
ion of the ſheep, and of their reward, and the certainty
ereof; next we have the deſcription of the goats, and
eir reward; of them there is a general deſcription, *the*
en that do evil; & this threefold particular deſcription,
They are contentious. 2. *They obey not the truth*: But,
They obey unrighteouſneſs: which for methods ſake, I
all reduce to two Heads. They are deſcribed, 1. By
eir Contention. 2. By their Conqueſt.

Firſt, By their Contention: There is a twofold Con-
ntion. 1. Of man with man. 2. Of man with God.
his latter is expreſt in Scripture by *gain-ſaying*, Rom.
0. by *reſiſting*, Acts 7.51. *Ye ſtiff-necked and uncircum-
ſed in heart, ye do always reſiſt the Holy Ghoſt*; by *kick-
g*, Deut. 32.15. This kicking implies, 1. Oppoſition
ainſt God. 2 Oppoſition joined with ſcorn and
ontempt, putting a ſlight upon God, and all his *Counſels*
nd Ways. Now this latter is the Contention meant in
he Text, Contention againſt God; they will not hark-
n to his voice, not be obedient to his truth: The Lord
ommands and calls them to accept of his Grace, and

to

to be obedient to his Law, but they reject G
againſt his Word, and refuſe to hearken to him

Secondly, By their conqueſt or victory in this
after all the ſtrivings of God with them, they ſt
it out and overcome; *they obey not the truth*, but
to *obey unrighteouſneſs*: where

1. By the Truth, we are to underſtand *the whol*
of God, Joh. 17.17. *Thy word is truth*; both the
of *righteouſneſs*, the *Law*, and the word of *Faith*, th
ſpel: by obeying the truth, we are to underſtand, ſ
ting to the government of the Law, and accept
Grace of the Goſpel.

2. By unrighteouſneſs we are to underſtand al
corrupt Principles, according to which the luſts
do govern them; which (I take) the Apoſtle
Rom. 7.23. by *the Law of ſin*. In that and the forme
there is mention made of *four laws* contending
gainſt another, whereof *two* are on one ſide, and
the other, *the Law of God*, *the Law of the Mind*, *the*
of the Members, and *the Law of ſin*. By the Law o
is underſtood *the Word of God*: by the Law of the
is underſtood in the Regenerate, *Grace*; in the U
nerate, *the light of the natural Conſcience*: by the
the Members, underſtand *Luſt*, or *Concupiſcence*:
Law of ſin, thoſe corrupt *Principles* according to
Luſt governs, as the Law of the mind governs acco
to thoſe holy Principles contained in the Word
there are certain Principles of unrighteouſneſs acco
to which the fleſh governs. To enumerate and
up all theſe corrupt principles, would be as great
as to reckon up all the Doctrines of Truth, & the
teous commands of God; to each of which hol
ctrines and Commands, there are in this law of ſin,
ciples directly contrary. Now becauſe it may ſerv
deſign I am now purſuing, *viz.* To help ſinners to
ſtand themſelves, I ſhall mention ſome of the ch

n, in number *ten*; which, if you will, you may call *Devils ten Commandments.*

. *Live to thy ſelf.* Mind thine own things; this is firſt and great Commandment on which all the reſt g, and to which they ſerve, and is the ſame as *be e own God*, thine own Idol.

. *Let thy Will be thy Law.* Thou art thine own; thy ngue is thine own, thy Time is thine own, thy Eſtate nine own, maiſt thou not do what thou wilt with ne own?

. *Make the beſt of the time preſent, and of preſent ngs.* Loſe not a certainty for uncertainties: who knows at ſhall be hereafter? *Eat and drink, for to morrow e dieſt*; be merry while thou maiſt, ſpend while thou it; make Hay while the Sun ſhines; Death comes, there is an end of all thy mirth.

. *Stand faſt in the Liberties of thy fleſh.* Come not bondage; be not a voluntary ſlave to a ſtrict and re-ined life, when thou maiſt, if thou wilt, uſe thine n liberty.

. *Continue in ſin, becauſe grace hath abounded.* Chriſt d for ſinners, God is merciful, why ſhouldeſt thou n fear to take thy courſe?

. *Do as others do.* Go along with the multitude, fa-on thy ſelf to the times, be not ſingular: why ſhouldſt u think thy ſelf wiſer than others?

. *Do no more in Religion than needs.* Be not righteous r-much, be not over-forward, a little Faith, a little pentance will ſerve thy turn.

. *Do not trouble thy ſelf about ſmall offences.* Thoughts free, Words are but things of courſe; What man is re that lives and ſins not? What ſhouldeſt thou keep h ado about thy ſins? Are they not but little ones?

. *Be not over-haſty.* If thou muſt repent, it is time enough ; torment not thy ſelf before thy time, repentance ll be well enough at laſt: when thou art old, thou wilt

have

have little elſe to do; be not old whilſt thou a

10. *Truſt God with thy ſoul, rather than man body*, that is, chooſe iniquity rather than afflic ture no further in matters of Religion, than th with ſafety. Theſe are ſome of thoſe corrupt ples which make up the Law of Sin, to which al may be reduced; and living under the power o theſe, or any other of the like nature, this is *obeyi righteouſneſs*: As the Apoſtle ſayes, *He that bre of the commandments of God, is guilty of all*: So lives under the power of any one of the Comman of the Devil, is, if not under the power of all, yet a ſlave to the Devil, as if he were guilty of a whoſe foot is entangled in one cord of the Net, is as he that hath the whole Net ſpread over him Bird be held by a leg or a wing, it is as ſure, as whole body were in the Net. Here now you ha the deſcription of the Goats; thoſe are contentio ſiſting the Lord, and the Word of his Grace, an after all the ſtrivings of the Lord with them, do come, and hold their own, and perſiſt in their d ing the truth, and obeying unrighteouſneſs, o under the dominion of thoſe corrupt principles, make up the *Law of Sin*. Let me here demand theſe three things.

1. *Are not theſe principles I have mentioned, ever them evidently principles of unrighteouſneſs? A they not as well be called the Devils Commandments Devil be called a Devil?*

2. *Are not all thoſe that live under the power o principles, the very men here meant in the Text, that obey unrighteouſneſs? may they not as well be ca Devils ſervants, as thoſe wicked Laws, the Devil mandments?*

3. *Are not all perſons that are not preciſely godly ſenſe I have before deſcribed it, evidently held un*

these corrupt principles? Is not this it which you in re-
ach charge upon the Saints, that they will not live under
se, or some of these Rules? That they will not take their
erty, that they will not do as others, but they must be sin-
ar, forsooth, as if they were wiser than their neighbors;
t they stand upon every trifle and small matter, &c.

Some of these *Anti-Precisians*, if they be laid to these
ck lines, do touch with them in every point through-
t; you may wel stile them *Hells through Conformists*, or
Devils best subjects. Sinners, the whole generation of
u that are of such a spirit, even every one of you that
ve a word to speak against the preciseness of godliness
d godly men, come and look into this Glass which is
re set before you: Do you know your own faces when
u see them? Are not these principles the very pictures
d express images of you? If you say they are not, 'tis
cause you do not know your own faces; if they are
t, let me be rejected for a Liar and a Slanderer. But if
u be, even all of you, these very men, then look a little
rther, & you may see what your reward will be in the
dgment. Why, what is it? Read on, and you have it;
o them that obey not the Truth, but obey unrighteousness,
dignation and wrath, tribulation and anguish upon every
ul of man that doth evil. If you say this is but your opi-
ion, but for al that you may be mistaken, we hope to fare
s well as you, the best of you, for all your great words.
ut our opinion? Why, is it never your opinion too? Do
ou never doubt? Are you never afraid that this may be,
hat this will be your portion? Did your own consciences never preach to you the same things? But whether
hey did or no this is as true, that indignation & wrath
will be the portion of every soul of you thus living and
hus dying; this is as true, as that God is righteous. The
ighteousness of God is engaged to render to every
man according to his Works; and so to them that o-
ey not the truth, but obey unrighteousness, indignation

and

and wrath,&c. And by this time you may ſee, t
is ſome difference betwixt the rewards of the y
the rewards of all others in the world ; as m v
rence as betwixt life & death, mercy and wra s,
laſting joy and peace,and everlaſting anguiſh an
lation : if Heaven and Hell differ only in conce it
there be not as great difference betwixt the re a
theſe and all others, as betwixt Heaven and He ſc
once more I tell you, we will be content to be t th
naticks. And have you not yet done with talking n
fanſies and conceits ? Is it but a conceit, that the tl
be a judgment? or, is this a conceit, that it ſhall th u
better with the ſheep than with the goats? or tha o
are Chriſts ſheep, that hear his voice, & follow his h
& keep by the ſhepherds tents? Is this a conceit, t n
ſhal fare better with the friends of Chriſt, than wi 2
enemies? or that thoſe are the friends of Chriſt, wh n
the friends of Holineſs? Is this a conceit, that it ſha
better with the ſervants of Chriſt, than with ſtrang
are thoſe the beſt ſervants, who waſte their Tale
bind them up in a napkin? will Chriſt ſay in that
way thou faithful ſervant, away from me ye work
righteouſneſs? You have loved me too much, you
pleaſed me too wel, you have followed me too clo
have given your ſelves to too much praying, too
praiſing, too much faſting; you have been too conſci
ous, too tender, too watchful, too holy ; you would
be merry, and idle, & vain; you would not go along
your neighbours to their ſporting, to their revelli
their pleaſures, but muſt needs deny your ſelves, and
up your Croſs & follow me ; you could not be co
with an earthly happineſs, but you muſt have glory
honour, and immortality ; you could not be co
to venture on a groundleſs hope of glory, but you
needs make ſure of it by patient continuance in we
ing : *Away from me you workers of righteouſneſs*;

t have follow'd me in the regeneration, get you gone,
you down to everlasting destruction: Will this be
voice of the Judge at that day? Will he call to sin-
s, *Come ye wantons, come ye wine-bibbers, come ye swea-*
s, liars, scoffers, whoremasters; come ye blessed Crew, in-
it the Kingdom! All this must be so, if godliness be
a fansie; and do you not yet see, sinners, what men of
ison, what men of judgment you are, and how much
th or weight there is in your charge against the
nts? Oh Christians, you see I hope sufficiently, how
le ground you have to take the least notice of, or dis-
uragement from these confident adversaries, who in
oclaiming you *Phanaticks*, must proclaim themselves
her *Infidels* or *Idiots*. Thus I have shewed that the
nciples of godliness are not *Phanatical*.

2. The duties and comforts of godliness are no fansies;
hall instance in such duties, and those parts of duties
hich are most obnoxious to this censure; the most spi-
ual duties, the most spiritual parts of duties, which be-
g most out of sight, and above the reach of the carnal
orld, are most of all thus censured by them; I shal men-
n only two, which indeed are comprehensive of all.

First, Worshiping God in the Spirit. If this be a fan-
, the Apostle *Paul*, with the Christians, his contempo-
ries, were the great *Fanaticks* of their time; who says
us of himself and them, *Phil.* 3. 3. *We are the circumci-*
n, who worship God in the Spirit. We are the circumcisi-
; that is, we are the people of God; we are they who
e circumcised with the circumcision which is without
nds, circumcised in heart; which is all one, as if he
d said, we are Christians, *who worship God in the Spi-*
t. Worshiping God in the Spirit notes. 1. The wor-
ip of the soul, or heart-worship. 2. The worshiping
od through his Spirit, or in the Holy Ghost.

1. The worship of the soul, or inward worship, and
at, 1. As it stands in opposition to meer bodily Wor-
ship;

ſhip; I ſay not as it is oppoſed to bodily worſ
meer bodily worſhip. 2. As it ſtands in oppoſi
antiquated Jewiſh worſhip, which was more
pompous, and ceremonious. *We worſhip God in*
rit; that is, we worſhip God in the heart, and in
plicity and plainneſs of Goſpel-worſhip. Heart-
is the true worſhip; the worſhip of the ſoul, is
of worſhip: The body without the ſoul is dead,
ly worſhip without ſpiritual, is dead worſhip, *F*
God is a Spirit, & they that worſhip him, muſt wor
in Spirit and in Truth. The latter word (*Truth*) i
tical of the former (*Spirit*) ſignifying, that worſh
Spirit is worſhiping in Truth; *this is the true*
worſhip indeed. The worſhip of the body, the unc
of the head, the bowing the knee, the lifting u
hands or voice, theſe are but the out-ſide and ca
Worſhip, and ſo far only capable of being acc
Worſhip, as they are helpful to, and expreſſive of
votions of the ſoul. As bowing of the knee ſign
bowing of the heart, as the uncovering of the hea
expreſſes, or helps towards the inward reverenc
ſoul, ſo far are they worſhip, and no farther, & ev
but improperly ſo called: But as they ſtand ſingle
parated from the inward worſhip, they are no w
no more than a carkaſs is a man, but are meer ſhad
fanſies. There's no ſuch *Phanatick* as the Formal
whilſt, with thoſe Heathens, *Mat. 6. 7. He thi*
heard for his much ſpeaking, doth but play the Hy
& Liar; look what the Courtiers complements a
are the Formaliſts devotions, ſmooth words, tongu
teſies, flattering ſalutes, fawning cringes; *Your ſerv*
your ſervant, command me what you pleaſe, I am r
ſerve you. Here's a great ſhew of reſpect and kindn
what is there in it? what wiſe man wil regard it?
more is there in the Formaliſts devotions? What
meer complementing with the holy God? Ve

t, and lowly, as to all appearance, and a great noiſe here, that ſuch devotion makes? but what is there t? what awe, and ſoul-reverence of God, what heart- ving, and wraſtling with God, what heart-elevation, lifting up the ſoul to God is there in all this? Is re no ſuch thing as heart-ſtriving, and ſoul-reve- ce required in the worſhip of God? or are theſe but dowes of worſhip, and is the ſoul of it only in the or knees? Doth he whoſe ſoul is poured out in yer, whoſe ſpirit ſtrives with the Lord, doth he but y in conceit, worſhip God in conceit? & thoſe whoſe and tongues, and hands only pray, have they got- the ſubſtance, are theſe the true worſhippers? Be- d, be not deceived, God ſees not as men ſee; he what is within man, he ſees what is within our du- ; they are not ſhews or ſounds that can blind his or pleaſe his ear: *Eph.*5.19. *Be ye filled with the ſpi- ſpeaking to your ſelves in Pſalms and Hymns, and ſpi- al Songs, ſinging and making melody in your hearts to Lord.* Believe it, Chriſtians, *Heart-muſick*, is the beſt rch-muſick; heart-praying, and heart-ſinging, makes beſt melody in the ears of the Lord of Sabbath. work and intent is not to decry all external wor- , as uſeleſs or unacceptable; We muſt *glorify God in bodies, as well as in our ſpirits*; our lips muſt bear r parts in our prayers, and praiſes; but I would not you ſhould take the body of worſhip to be the *ſoul*, the ſoul to be *nothing*. Be not conceited that the ward part is the worſhip, and the inward is but a ceit. Brethren, the living God will have living ſer- s; the God of our ſpirits, will have the ſervice of ſpirits; the worſhipping God in ſpirit, this is the worſhip. God will not be, and take heed you be not ated with ſhews. When all the men of the world, h their wits, parts and intereſts, have commended,

garniſhed and magnified the carkaſs of Religi
decryed, and diſgraced its ſoul and life, yet this
ſtand as an irrefragable Truth, *They are the circu*
who worſhip God in the Spirit, and rejoyce in Chri
and have no confidence in the fleſh.

2. Worſhipping God through the Spirit, throu
help and aſſiſtance of the Spirit of God; as to i
in prayer, *Jude* 20. *Praying in the Holy Ghoſt*, Ro
The Spirit it ſelf helpeth our infirmities. The Sp
God affords a threefold help in prayer.

1. He endites our Requeſts, ſuggeſts matter o
ers to us, who, as the Apoſtle there tells us, *Know*
we ſhould pray for as we ought. Carnal mens luſts d
maſk their prayers, and then no wonder they ask
when they ſhould be ſeeking the death of thei
they ask meat for their luſts; we often, not kn
what we ought to ask, do ask we know not wha
ask a ſtone, a ſerpent, a ſcorpion, ſometimes, wh
think we ask bread: If God ſhould alwayes g
people their prayers, their prayers would undo
When we are poor, we ask Riches, and it ma
God ſhould give us them, our Riches might un
Sometimes we ask eaſe, or credit, or liberty, an
had what we ask, it might be our Ruine; the S
God knows what's fit for us, and accordingly gui
prayers; he helps us to underſtand *our ſins*, and
ches us what *confeſſion* to make; carnal men will
ſins, but any ſins rather than their own; he h
to underſtand *our wants*, and ſo teaches us *what*
he helps us to underſtand our mercies, and ſo
us *what to give thanks for*; carnal men often co
fore the Lord with *mock-praiſes*, give thanks fo
election, juſtification, ſanctification, hope of
when it may be the power of ſin, and the wrath
abides upon them, and they remain without

d without hope; and without God in the world; the irit of God, if they had him, would make their devo- ns more Reasonable and Regular.

2. He excites, and quickens, and enlarges their hearts prayer. The Spirit of God comes in and influences on the heart, and draws forth the soul; and this is e import of the following words: *The Spirit it self keth intercession for us, with groanings which cannot uttered:* that is, he sets up a groaning and sighing r the Lord. *Groaning* notes the strength and ar- ncy of desire, which through the fervency of it, puts e Soul to pain, and an holy impatience till it be heard; which sense it's used, *ver.* 21. *For we our selves, who e received the first-fruits of the Spirit, groan within selves, waiting for the adoption, even the redemption of body.* It works such *groanings as cannot be uttered*; it metimes makes the hearts of Christians too big for ir mouth, their desires more large than their expres- ns; as much warmth, and life, and strength of affection there does appear without, there's more within: Oh, w flat and dead are our hearts oftentimes! how ch are we straitned in our prayers! wee stand as n struck dumb when wee come before the Lord; if there be words in onr mouths, there is scarce any rd in our hearts; sometimes we cannot speak, and if can speak, we cannot groan: the Spirit doth either words in our mouths, or else supply the want of rds by kindling and enlarging inward desires; hel- g us to groan out a prayer, when we cannot speak out; and silent groans will sound in the ears of the rd, when the loudest cryes may not be heard.

3. He encourages and emboldens the heart in prayer, ables it to call God *Father*, to pray to him, to cry to m, to be confident of audience and acceptance with n; upon this ground, *Gal.* 4. 6. *God hath sent forth the*

Spirit of his Son into your hearts, crying, Abba
And hereby he furniſheth us with a mighty A
to plead with God; Father, hear me; Father, for
Father, pity me; Father, help me: Am not I th
thy ſon, or thy daughter? To whom may a child
to go? With whom may a child have hope to
not with his Father? Father, hear me. The father
fleſh are full of bowels, and full of pity to their ch
and know how to give good things to them, wh
ask them; when they ask bread, will they deny
when they ask cloaths, or any thing they want
they deny them? And is not the Father of Spir
full of Bowels, more full of bounty, than the Fa
our fleſh? Father hear me. This is praying in the
and if this be a fancy with you, I muſt tell you,
that it's ſuch a fancy, as experienced Chriſtia
have moſt proved it, would not loſe for all yo
ſtance. But will you ſtand to it? Is this Phanatical
ing indeed? then bring your *Index expurgatorius*, a
punge theſe Texts out of the Scriptures, or elſe
let them ſtand, and look over them again, you wi
ſay, *Their Bible is as Phanatical as themſelves.*

But let me add one word to convince you fro
own judgment (if you underſtand what you d
praying in the Spirit is no fancy; and this, by
this one queſtion to you. Dare any of you all, wh
go to God in prayer, deliberately refuſe to beg
ſiſtance of his Spirit? Whether you uſe a form,
without a form, that is not ſo material: The a
of the Spirit is needed as well of thoſe that uſe
as of thoſe that pray without it: Nor dare you,
when you go to pray deliberately, refuſe to beg
ſiſtance of the Spirit? Dare you ſay, *Lord, I*
nor deſire any ſuch aſſiſtance; I will not ask it
that thy Spirit may be given unto me, to help mine

es? If you beg the assistance of the Spirit, you hope o have it; and if you have it, there is that praying in he Spirit, which you cry down for a fancie: Judge now, whether you do not condemn the things which your lves allow, and in your judgment and practice justifie e Realitie of that duty, which with your mouths you ecree for Phanatical? *Will you also be his Disciples? Will you also be Phanaticks?*

2. Walking in the Spirit, this is no fancy, *Gal.*5.25. *If we live in the Spirit, let us also walk in the Spirit.* In he prosecution of this, I shall shew, 1. What is meant y the Spirit. 2. What by walking in the Spirit. 3. That is no fancie.

1. What is meant by the Spirit here: That, being mething that is opposed to the flesh, or corruption, as ppears, *ver.*16,17. must of necessity be one of these two ings, possibly both, either the *Holy Ghost*, and the in-ence, assistance, and operations of that holy Spirit, or se that *New Nature* which is begotten in us by the-pirit; the grace of the Spirit infused into our hearts, d abiding in us; which of the two we understand it , the difference will not be considerable.

2. What is meant by *walking in the Spirit*: Some there e, that by Spirit, understand the Doctrine of Christi-ity; and accordingly would have this walking in the pirit, to be nothing else, but the embracing the Chri-an Religion. But if this be so, then what is to be under-ood by flesh, which *ver.* 17. is said to be contrary to is Spirit? why, by flesh they will tell us, we are to nderstand Judaism: but then let me ask,

1. What is meant by the lusting of this flesh, which as now dead, against the Spirit? Is that the meaning f it, *Judaism* lusteth against *Christianity?*

2. How can this dead flesh have such a numerous off-pring, as is mentioned, *ver.*10. *The works of the flesh*

are manifeſt, which are theſe, Adultery, Fornicati
cleanneſs, Laſciviouſneſs, Idolatries, Witchcraft,
Variance, &c. Muſt all theſe Brats be laid at the
the Synagogue? Are theſe the brood of that *Cere*
Law of Carnal Commandments? or are they not
feſtly the fruits of that *corrupt Law of carnal*
piſcence? I know not with what ſhadow of
we can underſtand by the fleſh, any thing elſe bu
or Concupiſcence; and then by the Spirit we mu
derſtand grace, or the Spirit of grace, which bid de
and are contrary to it. Let us conſider further,
is meant by that expreſſion, of being *led by the S*
Rom. 8. 14. Why, poſſibly the ſame men will t
there is no more in this than in the former; it i
no more than the Spirits *leading us into all Truth*
Truth of the Goſpel, as the Star led the Wiſe m
the Eaſt to the *Meſſiah*: If this be granted to
yet here we have gotten ſomething, *viz.* That the
of God is acknowledged to be our Leader: but
conſider one Scripture more: *Ezek.* 36. 27. *I will p*
Spirit within you, and cauſe you to walk in my Sta
What are thoſe Statutes of God, but the whole
and Word of God? one or two of them I ſhall n
on; *If any will come after me, let him deny himſelf, t*
his Croſs, and follow me: Work out your ſalvation
fear and trembling: Quench not the Spirit: Abſtain
from all appearance of evil: See that you walk circum
ly, &c. Are not theſe, and many more ſuch, ſound
unrepeal'd in this great Statute-Book? What is
walk in theſe Statutes, other than to live in the ſi
obedience of the whole Will of God? *Now*, ſaye
Lord, *I will give my Spirit, and he ſhall cauſe them, o*
them to walk in my Statutes, to live an holy life. Let
things be conſidered, and ſee if they will not help
a better interpretation of thoſe words, *Walk in th*

t: Why, what is the meaning then of them? I ſhall ive you the judgment of one who was no *Phanatick*, *ornelius A Lapide*, who in his *Comentary* on *verſ.*16. of his Chapter, interprets the ſame words thus, *Walk in he Spirit*; that is, *Vitam, actiones & mores inſtituite ſecundum dictamen, inſtinctum, impulſum ſpiritus, ac gratiæ mmiſſæ & inditæ vobis à Spiritu ſancto, quiſuadet & onet ut ſpiritualiter vivamus.* To walk in the Spirit, ignifies, 1. *To live under the conduct of the Spirit.* 2. *To ive in the power of the Spirit.* 3. *To live a ſpiritual life.*

1. To live under the *conduct* and guidance of the Spirit, *Rom.*8.14. *As many as are (led) by the Spirit, are he Sons of God:* There is a double guide, whereby the Lord leads his people; the guide of his *word*, Pſal.71.24. *Thou ſhalt guide me by thy counſel:* & the guide of his *ſpirit*, Jo.16.13. *He ſhall lead you into all Truth.* There are two hings which the Spirit doth in leading on his people.

Firſt, He enlightens their eyes, opens their underſtandings, that they may underſtand the Scriptures, which point out to us our way, *Luk.*24.45. *Then opened he their underſtandings, that they might underſtand the Scriptures.*

Secondly, He takes them by the hand, as it were, and leads them, *Iſa.*40.11. *He ſhall gather the Lambs with his arms, and carry them in his boſome, and ſhall gently lead thoſe that are with young.*

2. To live in the power of the Spirit, or of that inherent and aſſiſting grace which we receive from him, to be carried on in an holy courſe, and all the duties of it, both from the *intrinſecal power* of the life of God begotten in us, and by the *concurrent influences* and aſſiſtance of the holy Ghoſt, whom God hath given us to help our infirmities. As in the duty of prayer, *Rom.*8.26. ſo in all other Chriſtian duties, *Joh.*15.5. *Without me* (ſays Chriſt, that is, without the aſſiſtance of my Spirit) *ye can do nothing.* Therefore the *Pſalmiſt* reſolves, *Pſal.*71.16. *I*

will go in the ſtrength of the Lord, and by thee w
mention of thy Name. And this living in the
the Spirit, is no other than is ſignified (if we di
ſtand what we ſay) in thoſe common expreſſion
we ordinarily have in our mouths: *By the grace*
or *by the help of God*, I will do this, or that: What
poſtle ſpeaks of himſelf as a Miniſter, is applic
Chriſtians, 1 *Cor.* 15.10. *I laboured more abundant*
they all, yet not I, but the grace of God which was w

Thus to walk in the Spirit, is to follow thoſe d
ons and imitations of the Will of God, which h
us out of the Word; and thoſe impulſes of the Spi
on our hearts, whereby, as by a gale of wind filli
Sails, he moves and helps us on. When you fi
clear light breaking in from the Word upon you
ſciences, and thereupon ſome ſtirrings upon your h
either by the way of check, reſtraining and callin
back from any irregular or diſorderly walking, or q
ning and encouraging you on in a way of duty, th
may ſafely take to be from the Spirit; and when y
tertain this Light, obey theſe checks, and follow
holy impulſes, this is your walking in the Spirit.

3. To live a ſpiritual Life. In whom the Spir
begotten another heart, thoſe he leads on in a
Life. He that is born of the Spirit, is a ſpiritual m
thoſe that are led by the Spirit, *walk* on in a *ſpi*
courſe, that is, they live a more noble and raiſed lif
the reſt of the world. Carnal men, who are g
ned and ruled by that evil ſpirit that is in the W
live an evil and carnal life; worldly ſpiritual m
worldly life; ſenſual men, a ſenſual Life: *Eph.*
Wherein in time paſt ye walked after the courſe o
World, according to the Prince of the Power of the Air
ſpirit that now worketh in the children of diſobed
among whom we alſo had our converſations in the l

e flesh, fulfilling the desires of the flesh, and of the mind.
hil'st we were in the *common state*, we took the *com-*
n Road; whilst we were in the flesh, fleshly men, we
ed a fleshly life. To serve our bellies, to serve our ap-
tites, to serve our pride and covetousness, and other
sts, this was our life; And this life was sutable to that
irit which was within them, and that evil Spirit, the
ince of this world without them, that govern'd and
er'd their course. Accordingly, the Saints having a new
art within, and a new leader without, do lead a new
; as the flesh and the Devil carry evil men on in a
urse sutable to their leaders, so the Spirit and grace of
od carry on the Saints in a course sutable to theirs, an
ly, spiritual, and heavenly life. So that this is to walk
the Spirit, to live holy and spiritually; this is that life
hich is called, the *Life of God*, Eph. 4. 19. The *Conver-*
sion in heaven, Phil. 3. 20. *Our Conversation is in heaven.*
nd a spiritual and heavenly Life, this may be called
on a threefold account. 1. Their dealings are about
iritual and heavenly things. 2. Their delights are spi-
ual and heavenly. 3. By these spiritual dealings and
lights, themselves become daily more spiritual.

1. Their dealings are about spiritual and heavenly
ings: God, and Heaven, and everlasting glory; and
ose spiritual exercises, whereby God is served, and
ory obtained: these are the matters about which
is life is spent. They live with God, they hold daily in-
ligence with Heaven, they are much in the contem-
ating and admiring, and adoring the infinite beauty
d incomprehensible perfections of God, and his un-
eakable love, and grace, and goodness towards them.
hey are searching into the mysteries of Christ, study-
g out the Riches of the glory of the mystery of the
ospel: They live amongst Angels, their hearts & their
es are daily in that general Assembly and Church

of

of the first-born. When they sleep, they lay th
under the wings of their Lord; no sooner a
wake, but they get them up to the top of P
take a view of the promised Land: *When I aw*
ever with thee, sayes the *Psalmist*: When the
man awakes, he is with his God; when the E
wakes, he is with his God; when the Adulterer
he is with his goddess: Christians are present
the clouds, above the stars, falling down b
Throne of the Almighty: Their work is to
serve, and praise, and please the Lord; to carr
selves so, that they may be accepted to God
washing their Robes, and making them whi
blood of the Lamb; to be minding their soul
sciences, affections, thoughts; That these may
their several capacities, exalt and enjoy the Lord
Trading is for the *Pearl*, whilest the Merchant
earth are trading for gold and silver, and spices;
the muckworms of the world are dealing in Co
Sheep, and Oxen, and Asses; whil'st the wanton
Earth are dealing about fashions, and feasts, and
trading in toyes, Feathers, Apes, and Peacocks; Ch
are trading in Promises and Prayer, in Faith
pentance, in Patience and Humility, in mercy a
rity, that by these they may make their *calling a*
onsure, and so an entrance may be administred u
abundantly, into the everlasting Kingdome of our L
Saviour Jesus Christ. These are businesses of C
lives, their dealings are about spiritual things.

2. Their delights are in spiritual things: Th
is the delight of their hearts: *Delight thy self*
sayes the *Psalmist*, Psal. 37.4. And what he bid
do, he does himself, Psal. 16.8,9. *I have set the*
ways before me, therefore my heart is glad, and
rejoyceth: The thoughts of God are dear and p

them; The Word and Law of God is their delight, *Pſal.*1. *His delight is in the Law of his God:* The *Courts the Lord*, his Ordinances, Worſhip, Sabbaths, are their light, *Pſal.* 84.1. *How amiable are thy Tabernacles, Lord of Hoſts.* Their works is their delight, *Pſal.*40. *delight to do thy will*; Their *hardeſt works*, Faſting, and atching, and Wreſtling, and Fighting againſt ſin and mptations, crucifying, and mortifying their own fleſh, nying themſelves, mourning for ſin; there's much eetneſs they find in their very travels, and tears, and rowings; *as ſorrowing*, ſayes the Apoſtle, *yet alwayes rycing.* As *Solomon* ſpeaks of Carnal Mirth, *Prov.*14. *the midſt of laughter the heart is ſad:* ſo it may be d of ſpiritual Mourning, in the midſt of ſorrow, the rt is joyful; the heart of a Saint is never in ſo ſweet ame, as when it is melted into Godly ſorrow: but ecially, Chriſt is their delight, he is the *deliciæ Chri-ni orbis*, Canticles 2.3. *I ſate down under his ſha-w with great delight:* Carnal men are ready to ſay to em, as the Daughters of *Jeruſalem* to the Spouſe, nt.5.9. *What is thy beloved more than another beloved?* hat beauty is there in him, that thou ſhouldeſt thus ire him, or take ſuch pleaſure in him? They ſee beauty in him, he hath no Form, nor comlineſs in eir eye, and therefore they think there is none. Oh ſin-rs, you do not know Chriſt, you have had no acquain-nce with him, you have not taſted of the fruits of is Tree, of the cluſters of this Vine: *I ſate me down der his ſhadow with great delight, and his fruit was eet to my (taſte.)* Saints have taſted of the ſweet-ſs of Chriſt, taſted that the Lord is gracious, and erefore can take great delight in him: The delight ey take in Chriſt, is that which puts ſuch a delight to every Ordinance, into every Duty; Therefore raying and Reading is ſo pleaſant to them, becauſe there

there they meet with their Beloved; Chriſt
them in his Word, Chriſt meets his Saints in t
ings and Faſtings, and this makes all ſweet to t
Carnal men think the life of Saints to be an
ſad and moſt troubleſome life; they count, th
ſelves have the only merry and pleaſant lives; t
Hawks, and Hounds, their Carding and Dici
Drinking, and Dancing, their Stews and Play
theſe are the only Heaven: This is all one, a
That God hath put more ſweetneſs into creatu
is in himſelf; that the baſeſt and vileſt uſe of t
tures, do yield more true content, than the ſouls
fing it ſelf on God; as if the *thorn* ſhould yie
ſweetneſs, the *bramble* more *fatneſs*, than the
or *Olive*; where are the underſtandings of theſe
tell you Sinners, when you have gone from flo
flower, from creature to creature, from pleaſure t
ſure, and ſucked out all the fatneſs and ſweetn
theſe will yield; a poor Chriſtian will get m
pleaſure out of one Chapter of his Bible, out o
neſt Sermon, out of one hours converſe with
Prayer, than your whole life will bring you in
Goſpel, with its breaſts of conſolation, at which h
yields him ſweeter milk; thoſe cluſters of *Co*
which he lives, yield him richer Wine than the
world will afford any; The gleanings of a Chriſtia
are better than the vintage of ſinners; and you
ſo much ſlight the glory of their Sun, as they de
glory of your ſparks.

3. By theſe ſpiritual exerciſes and delights, t
come more and more ſpiritual themſelves. B
beholding the Face of God, they are changed fr
ry to glory, into his Image and likeneſs; by li
much in heaven, the temper and frame of thei
becomes heavenly; mens ordinary company an

have ſuch an influence upon them, that 'tis not ſual that they change their diſpoſition. Frothy com-y, and vain exerciſes, will leave a frothineſs and ity upon mens ſpirits; and ſerious, and ſavoury com-y, and exercies, do leave a good ſavour behind them. whoſe work is in the Coal-mines, his hiew is there-r; the flies that feed on the dung, look like the g they feed on. Carnal men, by being continually verſant about their earthly affairs, have nothing but hineſs left upon their ſpirits; their Thoughts, Affe-ns, their Souls are become earth, earthly; their du-are earthly, their prayers, their hearing, all are hly: When they go to Church, when they go their Cloſets, they muſt carry their earth along h them, or leave their hearts behind them. the other ſide, Chriſtians, by having their dwel-s with God, their Delights, their Recreations, r daily buſineſs with God, the Spirit of Glory, of God, reſteth upon them; by their *Divine Ex-ſes*, they are made more partakers of the *Divine Na-*; and as Worldlings buſineſſes and delights, do leave earthlineſs upon their very Religion, ſo a Chriſtians ligion doth ſpiritualize his Civil Affairs: Carnal mens yers do ſavour of their fields, oxen and ſports; Car-mens Sabbaths, do ſmell of their working-dayes; a Chriſtians works, do ſavour of his prayers: a riſtians week-dayes, have a tincture of his Sabbaths, eats and drinks, he buyes & ſells, he ploughs & thre-s, not as a man, but as a Saint; he doth not only pray a *Saint*, & hear as a *Saint*, but he ploughs as a *Saint*, trades as a *Saint*; his heart is in Heaven, while his nd is at the Plough; he is ſerving his God, whil'ſt he is ving his own neceſſities; he ſeeks, he ſerves, he eyes, he oyes his God, in all he hath or doth; he proves by ſenſe, that *God is every where*, with him he dwels,

feeds,

feeds, labours, lodges, with him he lives, he d
thus you see what it is to walk in the Spirit.
far forth such a Christian lives in the *Spirit*, so
doth he live such a life as this.

3. This is no fancy; and if I fail not here,
this, I hope, sinners, you will then see Reason
to take the Fanatick upon your selves, and from
forth stile these despised Saints in your *Stilo N*
elites indeed. Christians (you that hear me this
you help me in this proof, this once help me,
cause will go clearly on the Lords side; you m
will, come in, and be willing instances of this
Will you live according to your Principles, tha
God which is within you? Will you live accor
your Rules, that word of Life which is befo
Will you follow your Leader, that holy Spirit
given to conduct you? Will you fall closer to
tice of that godliness which you profess? W
live in the obedience of that Spirit which you
ceived? Will you shew your selves a pattern
of Patience, of Righteousness and Holiness? w
be dealing less about these earthly Vanities, an
earthly in your earthly dealings? Shall your dea
wholly about Heaven, and heavenly things? A
you make these your dealings, your delights? W
labour by being more conversant about spiritual
and in spiritual exercises, to become more sp
more spiritually minded, more spiritually ten
Will you get more clear off the love, and h
fashions, and wayes, and joyes of this world? w
suffer the Eternal Spirit to fill you with his love
shion you into his likeness? will you forbear an
resisting, grieving, slighting, quenching his hol
ons? will you hearken to his councels, answer
pulses? will you grow on to be more Christians

Saints daily, Saints in heart, Saints in tongue, Saints
neral frame of your course? will you make your
es more visible, your comforts more visible, your
tual joyes and delights more visible? will you let
light so shine before men, that they must either
ut their own eyes, or else be forced to acknowledge
God is in you of a truth?

rethren, we may much thank out selves for all our
rsaries slanders; we have helped them to reproa-
we have furnished them with accusations; by our
king so much in the flesh, and so little in the Spirit,
ave taught them to question, whether there be any
thing as walking in the Spirit. The Lord pardon
he Lord make us sensible of it; we have brought up
vil report upon our *God*, upon his *Spirit*, *Gospel*
wayes; and for ought we know, have undone *many*
wretches, by our hardning them in their miscon-
of Godliness and Religion: There hath been so
h dross in our gold, so much ashes upon our fire, so
h earth upon our spirits, such sad mixtures of water
our VVine, so much liberty taken for our Carnal
es, and Carnal Pleasures; our light hath been so dim,
grace hath been so low, our good works have been
pare, and so thin, that we have made them bold to
we are not what we are, but are a meer lye and de-
: And we have now no such way to vindicate our
es, our Religion, our holy profession, to justifie our
d, and his Gospel, as by blowing up the coals, shaking
our ashes, stirring up the grace of God within us, and
ing them have their perfect work in us. VVill you,
ristians, will you hearken to me in this? Then I should
old to bring you forth as witnesses for God and his
th. However, though upon your account it would be
more comfortable, though *ex abundanti*, I would
ng in as many evidences as possible, yet if you should

fail

fail me,or any other particular Congregation
ſors,yet let the world know,I have ſufficient
dy at hand. For, if this walking in the Spirit
then theſe damnable abſurdities will unavoida
1. That the Spirit of the Lord is unfaithful in
2. That God himſelf is falſe in his Promiſe.
3. That the Devil doth more to the damning
than the Spirit of God to the ſaving them.
4. That God hath no People, no peculiar p
the world.

1. If walking in the Spirit be a fancy, *the ſpi*
faithful in his Office. That the Spirit of God is
the people of God, to every one of them, is ſo
aſſerted, that he muſt deny the Scriptures that
grant it. *Rom.*8.9. *Ye are not in the fleſh, but in t*
iſſo be that the ſpirit of God dwell in you: No
man have not the ſpirit of Chriſt, he is none of hi
there are certain operations of the Spirit, wh
by office to perform, is as certain, as, 1. To e
therefore he is called the *ſpirit of Wiſdome and*
tion, Eph.1.17,18. 2. *To ſanctifie*; therefore San
on is called, *The Sanctification of the Spirit*, 2
2.13. 3. *To lead*, John 16.13. *He ſhall lead you*
Truth. 4. *To aſſiſt* and help, *Rom.* 8.26. Ezek
5. *To comfort*; therefore he is called, *The Comfo*
the Spirit of the Lord doth this office, then t
perſons that are *enlightned, ſanctified, led, aſſiſted,*
ted by him: If there be none ſuch; if the comfor
Saints be but pretended; if their light, their hel
quicknings, their encouragements, be all fancies
be but led in conceit, quickned in conceit, comf
conceit, then where is the Spirits faithfulneſs? S
blaſphemies men run themſelves upon, before
aware. Sinners, take heed what you do; you are
reproach the Saints with *the Spirit, the Spirit;*

d mean while of reproaching the Spirit with *unfaith-*
eſs: blaſphemy againſt the Spirit is no ſmall ſin,
ugh every blaſpheming of the Spirit be not that *un-*
donable ſin, yet it is a fair ſtep towards it. Look to
r ſelves.

. If walking in the Spirit be a fancy, then God
ſelf is falſe in his promiſe, *Ezek.* 36. 27. before-
ntioned, *I will put my Spirit within them, and cauſe*
n to walk in my ſtatutes. If there be no ſuch thing
e, then where is the promiſe of God? He that
kes walking in the Spirit to be nothing but talks,
kes the Promiſe of God to be nothing but words.

. If walking in the Spirit be but fancy, Then the
il doth more to the deſtroying of ſouls, then the Spirit
e Lord doth to the Salvation of Souls. Let us conſi-
again that Scripture, *Eph.*2.2. *Wherein in time paſt*
alked according to the courſe of this World, according
e Prince of the Power of the air, the Spirit that now
keth in the children of diſobedience. There are two
gs there obſervable to our purpoſe: 1. Sinners are
by the Devil. 2. They are aſſiſted and excited by
Devil. 1. They are led by the Devil; that's noted
that expreſſion, They walk on *according to the*
nce of the power of the Air; according to his guidance,
ording to his mind and will, he hath them at his
k. When he ſayes go, they go; and when he ſayes
e, they come; and when he ſayes do this, they do it.
how comes this to paſs, that the Devil can hold
h an hand over them, can lead them thus at their
aſure? Why, 2. They are aſſiſted and excited by the
vil; that evil Spirit *works in* them, ſuggeſts evil
oughts into them, and thereby excites, and provokes,
lets them awork. The Devil is ſaid, *Acts* 5. to fill the
rts of *Ananias & Sapphira, to lye againſt the holy Ghoſt*:
d when he had once put a lye into their hearts, their

hearts presently put a lye into their mouths. W
Devil hath wrought wickedness into the hear
ners, then they presently fall to working it out
wicked men lye, it is the Devil lyes in them; w
curse, and rage, and swell with madness, the De
in them; when the lusts of men bring forth A
Drunkenness, Riot, Revelling, &c. the De
within blowing up the Coals. Is this but a conc
wicked men *walk in the Spirit?* That unclean
That the Devil draws them on, and drives them o
helps them on, and hardens them on in their w
ness? Could men be so wicked as they are, coul
be such quarrellings and contentions, such debau
and villanies, such cursings and blasphemings, su
tenness and ribaldries coming out of mens mouth
abounding in their lives? Could there be so much
stancy, fruitfulness, boldness, hardness in sinning,
all fears, warnings, reproofs, counsels, against conso
and the dictates of their Reason and common sens
it not for that evil Spirit that works in these chi
of disobedience? Now if it be no fancy, that w
men *walk in the Spirit*, (this you must grant,
you must *conclude* that they are all Devils themse
and if you grant it, can you conceive it to be but
cy, that the Saints *walk in the Spirit?* If the
works lyes, and oaths, and curses into the hearts o
ners, sure you may well allow that the Spirit o
works duties, works a prayer, or praises, &c. into
hearts of the Saints. Could a poor Christian that ha
many corruptions within, so many temptations wit
so many weaknesses, hinderances, discouragements,
follow the Lord in his holy ways, against them all,
had no other Spirit than his own to carry him on?
Saints sure have as much need of that help which is
above, to carry them on in holiness unto life, as sin

e of that which is from beneath, to carry them on in quity to destruction; and methinks you should not ettion but the Spirit of God will be as active to save, the Devil is busie to destroy.

4. If walking in the Spirit be but a fancy, then *God b no people in the World*, Rom. 8.4. *As m any as a by the Spirit of God, they are the Sons of God. As y*, that is, just so many, and no more: God hath no re children in the World, then there are persons that led by the Spirit; to be led by the Spirit, and to walk he Spirit, signifie one and the same thing. If then re be no such thing, nor no such persons in the world be found, where then are God's children? God hath child, if this be so. You must write the God of all Earth childless, a Father without a Child, a King hout a People; if these wise men be true men, and e men you can hardly call them, who have robbed King of Saints of all his Subjects, and the Father of hts of all his Children.

You see now to what a plain issue this matter is also ught; if you be in the right in this thing, then the rit of God must be unfaithful in his Office, God lt be false in his Promise; the Devil doth more to damning, than the Spirit of God doth to the saving souls; and one of these two things will follow hence, her that the Devil is of more might than the Almigh- Spirit, or that the God of Love hath not so much e as the Devil hath malice; and lastly, that God h no People in the World.

But it may be, Sinners, you will yet reply, Well, we ll grant that this is true, that there are those that are by the Spirit, and walk in the Spirit, but when you k of so much spirituality in mortal men, of such high tions, as living in the fellowship of the Spirit, living Heaven, when you tell us of such glorious light, such

raptures of joy, ſuch extaſies of ſpiritual delig
are the fancies; theſe are the things which w
but account the fooliſh dreams of deluded hear

And now you think you have hit it at laſt. B
this it which you ſay, The Spirit enlightens, bu
no light: The enlightned ſee no more than the
The Spirit renews men, and yet they are not ch
The Spirit leads the Saints, and yet they follow h
as faſt as thoſe that have no legs: The Spirit d
them, and yet they have no more fellowſhip or ac
tance with him, than thoſe that never ſaw him:
Spirit aſſiſts, and yet gives no help: The Spirit
forts, and yet gives no joy; but after all he hath
leaves them juſt as other men, and whatſoever th
tend to have more, is a meer cheat and deluſion.
ſum of all comes to this, The Spirit doth, and ye
not; doth ſomething, ſome great thing, and y
ſomething is juſt nothing.

But is there no ſuch life of God, wherein the
having gotten the chief intereſt in the heart, ha
the dominion of the life? Is there no ſuch li
main dealings and buſineſs whereof, is the pleaſ
honouring of God, and the ſeeking that glory a
nour which is from him? Muſt God be an under
the world, and be put off with our ſpare hours,
the World will allow him? We were even as
down-right to profeſs we own no God at all; o
muſt have one, a *Baal*, or an *Aſhtaroth*, a *Niſroch*,
Molech, an Oxe or a Calf, may ſerve us well e
for a God; a God to be ſo trampled on, or to b
unto, *ſtand aſide*, when ever the world hath any
for us to do.

Is there no ſuch ſpiritual life, the comforts wh
are ſpiritual comforts, the pleaſures and delights,
tual pleaſures and delights? Are there no delig

od, who is a *Well of Life*, and the Fountain of all bleſ-
dneſs? Have the creatures their ſeveral ſweetneſſes
ſuing from them, the Sun its light, the Fire its warmth,
e Fig-tree its ſweetneſs, the Olive-tree its fatneſs, the
uits of the Earth their pleaſant taſts and ſmells, the In-
uments of Muſick their Melodious Airs and Sounds,
gratifie and pleaſe our Senſes, and is the fountain on-
a dry and unſavoury thing, when the Ciſterns are ſo
ſh and full? Have fleſhly exerciſes their ſeveral
eaſures? Are the labours of the Husbandman, the
vels of the Merchant, ſo ſtrangly ſweetned by the
in and income of them? Are May-games and Morice-
nces, ſports and playes, ſo delightſome to men, that
ey will ſell their ſouls for ſuch pleaſures? And are
ey the Exerciſes of Religion only, that have no juice
r ſweetneſs in them? Is it Godlineſs only that hath
o *bud, the ſtalk whereof yeilds no meat*? Or are the de-
ghts and comforts hereof ſuch flaſhy and airy things,
at we cannot tell when we taſte them, whether we be
wake or in a dream? Once more conſider the Scriptures,
*w excellent is thy loving kindneſs, O God, therefore the chil-
ren of men put their truſt under the ſhadow of thy wings:
hey ſhall be abundantly ſatisfied with the fatneſs of thy
uſe, and thou ſhalt make them drink of the Rivers of thy
eaſures; for with thee is the fountain of life, and in thy
ght ſhall we ſee light. Delight thy ſelf alſo in the Lord,
nd he ſhall give thee thy hearts deſire. Thou haſt put glad-
eſs in my heart, more than in the time when their Corn
nd Wine encreaſed, with joy ſhall they draw water out of
e wells of Salvation. Whom having not ſeen, ye love;
n whom, though now ye ſee him not, yet believing ye rejoice
ith joy unſpeakable, and full of glory. The peace of God
hich paſſeth all underſtanding, keep your hearts.* Let him
hat readeth, underſtand; do all theſe ſpeak the life of
aints to be ſuch a dry, dark, and unpleaſant life?

Let me further ask you theſe two Queſtio

1. Are there any delights in Heaven? is t
joy before the Throne, and in the face of God
there any pleaſures at his right hand? Doth th
of life, that ſtands in the midſt of the Paradiſe o
yeild any pleaſant fruit? Doth the Chryſtal Rive
runs through the City of God, yeild any pl
ſtreams? Are the exerciſe of glory, bleſſings, pra
and ſingings, *Hallelujah*, *Hallelujah*, are there any
ſures in theſe? Speak ſinners, what do you thin
there any delights in Heaven?

2. Is there not ſomething of that heavenly joy
delight let down to the Saints here? Whilſt they
a part in the ſame exerciſes, have they not a little
in the ſame pleaſure? What means then the ear
their inheritance, which is given here? The Apoſtle
*Eph.*1.13,14. That the Saints after they had belie
were ſealed with the holy Spirit of promiſe, wh
the earneſt of our inheritance. An *earneſt* is a pa
that, whereof it is an earneſt given in hand; The
neſt of our inheritance is a part of the Inheritance.

Believe it ſinners, God's *Earneſt* is no *Jeſt*. God
not mock his Saints, though you do. As ſinners to
coſt, ſo Saints to their comfort, feel that Gods *Earn*
in Earneſt.

As the Lord ſometimes (though more ſeldom) c
ſes ſome flaſhings of his wrath to flye out in the fa
to kindle in the ſouls, and burn in the bowels of ſo
incorrigible ſinners, as an earneſt of thoſe everla
flames prepared for them, beginning their Hell u
Earth, ſo doth he let fall ſome handfuls of that H
veſt, ſome drops of that new Wine, the fuller draug
whereof are reſerved to that time, when they ſhall
down with him in his Kingdom; and this is the ear
of their inheritance, ſomething of the ſame joyes, t
ſa

ne pleaſures (for kind) with thoſe that are laid up r them, and hereby aſſured to them. And is there not t enough to convince you?

If you will ſtill hold your own, and go about to per-ade us, that all this is but fancy, we muſt give the me credit to you, that your ſelves would give to a an that were born blind, who had never ſeen either n nor Star, and hearing you to diſcourſe of them, ould laugh at you for *Phanaticks*, and tell you there ere no ſuch things as Sun or Stars, or Light; you would elieve your own eyes before the blind mans blind con-dence, you would pity rather than credit him, and ſo uſt we you.

Do ye not not wonder there ſhould be ſuch things, nd you not ſee them? The *Riches* of Chriſtians are *idden riches*: The *Manna* of Saints is *hidden Man-a*; the *white Stone and the new Name* are not within he ken of vulgar eyes: Think not it is our pride or anity thus to ſpeak: Doth not our Lord ſay the ſame hings? *Rev.* 2. 17. *No man knoweth it but he that hath* . *A ſtranger ſhall not meddle with his joy.* The ſweet-eſs of Religion lies deep, the rich Wines are in the ellar, the rich Mines are in the bowels of the earth; he beſt of ſin is in ſight, the Flower and the Cream is at he top, and the Bran and the Lees is at the bottom: ſin s honey in the mouth, but wormwood in the belly. inner, you have not gone deep enough in Religion, o come to the pleaſure of it: And will you therefore ay, there is none in it? You may as well ſay, there s no gall and wormwood in ſin, becauſe you have not yet met with a bitter drop; that all the anguiſh, and horror that all thoſe pangs of miſery, thoſe gnawings, and grindings, and torments that are ſaid to be in ſin, are meer fancies, becauſe you have not yet felt them. But ſtay a while, you are not yet at the bottom, the

dregs are yet ſome draughts lower; Oh, the ground fruits of ſin! When theſe ſhall come you ſhall taſte what gall and gravel there is in think you are ſecure from ſorrow, a draught deeper may confute with a witneſs. And ſo on the ſide, there is no ground to ſuſpect that the ſweet Religion is a nothing, becauſe ſome ſmatterers it, which have only trifled upon the ſurface and of it, have not had the leaſt taſte of any ſuch thing. brackiſhneſs and bitterneſs of Religion is at top, beſt is at bottom; the Wine-Cellar is lower than you have gone: if you would be perſwaded to go per, to ſet in more cloſely and throughly with a g life, your own ſenſes would at length confute your ſures; and what ever you have heard ſpoken concer the comforts and delights of holineſs, you would with the Queen of *Sheba*, *The one half was not told*

We will freely grant you, That all is not Gold gliſters; there are falſe fires, falſe joyes, falſe comf which many pretenders to Chriſtianity have boaſte who yet have had no part *nor lot in this matter*; an ſuch as theſe, both Saints and Sinners have been little beholding. The calumnies that light upon th and the blindneſs that abides on theſe, lie much the ſcore of ſuch falſe lights; but becauſe ſome dream they are eating and drinking, or that they rich, and making merry, will you therefore that eating, or drinking, or rich, or rejoicing, conclude you alſo are but in a dream? Becauſe that there Comets that ſhine amongſt the Stars, are they all C mets? Are there no Stars? Becauſe there are Glo Worms that ſhine, is the Sun but a Glow-Worm?

Shall I add one word more? You that yet hold ſame tune, and ſtill cry out, Fancy, Fancy, all is fancy; tell me, that I may know that you are in earn

d believe your own talk, tell me, dare any of you me and ſubſcribe this with your hand; *This godli-ſs which you have been here commending to me, with all s comforts, joyes and delights, I do utterly renounce for er; let me never know what any thing of this means, nor ve any part hereafter with the godly people.* Dare you t your hand to this? It's ſome comfort to us, to hope at Religion hath ſuch an Advocate in the conſciences its Adverſaries.

But if it have not, yet know ſinners, That Wiſdom ll be juſtified of her Children. And as for you, Be-are left that time come upon you, which is ſpoken of one of the Prophets, *Behold ye deſpiſers, and won-er and periſh; for I work a work in your dayes, which u will in no wiſe believe, though a man declare it unto n.*

The Application of the whole.

Uſe 1. HAving thus, by the help of God, vindicated the good wayes of the Lord from the Cavils and Reproaches of unreaſonable men, and proved to you in this, and the precedent diſcourſe, That the preciſeſt Chriſtians are the wiſeſt men; and that the Godlineſs which is cryed down for Folly and Fancy, is indoubtedly, and indiſpenſably neceſſary to ſalvation: I ſhall now take you by the hand, and lead you on (as many of you as are willing to follow me) to the practiſe of it. And in this undertaking, I ſhall apply my ſelf,

1. To the Ungodly.
2. To the Godly.

1. I ſhall ſpeak a few words to the Ungodly. Speak now, O ye fooliſh ſinners, Is Godlineſs of God?

Is

Is Christianity of Christ, or is it not? Is ho
way of life, or can you hope to see life withou
you say it is not of God, and will stand to it,
your cause, bring forth your strong reasonings;
must tell you, if you say any thing, you had ne
to it, that it be something of weight that you
in a matter of such importance, ere you do conc
gainst it.

Let your Consciences speak, for to them (if you
forbear consulting with lust) I dare now appeal
your Consciences speak, whose voice is this; *See*
you walk circumspectly. Strait is the Gate, and narr
the way that leads to life. God hath set apart him a
godly for himself: Follow holiness, without which no
shall see God. Speak sinners, whose words are these
what do *Precisians* speak more, or other than this?
you say concerning the way of Life, as it hath bee
scribed to you? *If this be godliness, let me never see*
I'le never see life, if this be the only way to it.

But if your Consciences tell you, This is of
this strait and narrow way is the only way of life;
oh consider what it is that you have done, whom
that you have reproached? Mean you still to hold
course, be it right or wrong, come life, come death

Is there any among you, whose heart smites h
the mouth, and whispers him thus in the ear, *Bl*
mest thou God? Revilest thou his Servants? And
thou still go on to pervert the good wayes of the Lord!
there any among you that doth enquire, what must
to get into this way of life? Let such of you hea
unto me, whilst I give you these following Direc

Consider, that I am now dealing with you ab
your entrance upon a godly life; my present busine
to help you over the threshold, to get you within
strait gate; you must first be Christians, ere you can

Chriſt; you muſt firſt enter into the ſtrait gate, ere can walk on in the narrow way. Now if ever you uld attain to the beginning of Godlineſs, take this rſt.

I. Get theſe three principles to be deeply fixed in r hearts.

I. That the things which are eternal, are unſpeaka- more conſiderable than the things which are but mporal.

2. That things not ſeen, are as infallibly certain, as things which are ſeen.

3. That according to your preſent choice, muſt be ur Eternal Lot.

1. *That the things which are Eternal, are unſpeakably re conſiderable than the things which are but temporal.* s nothing ſo conſiderable what men enjoy or ſuffer this World, as what they ſhall enjoy, or may ſuffer the World to come. There are good things Tem- ral, and good things Eternal; and there are evil things mporal, and evil things Eternal; the good things emporal, are Meat, and Drink, and Money, and lothes, and Eaſe, and Pleaſures, and Credit, *&c.* And e good things Eternal, are Glory, and Joy, and Reſt, erlaſting bleſſedneſs: the evil things Temporal, are e ſufferings, the loſſes and wants, the ſorrow and ame, and ſcorn, and torments that men fall under, or e under in this life; the evil things in the world to ome, are in one word, the vengeance of Eternal Fire.

The good things, and the evil things of this life, are ore perceptible, having the advantages of their pre- nce, and obviouſneſs to our ſenſes; the good things, nd the evil things to come, are leſs underſtood, having he diſadvantage of their diſtance, and thoſe Clouds hat do yet keep them out of ſight; and hereupon hoſe are ſlighted, and deſpiſed, and theſe are looked up-

on

on, as the only conſiderable things; till men b
in their apprehenſions of theſe things, it will
and fruitleſs attempt to perſwade them to Ch
ſtakes and miſapprehenſions here, are the gr
mens miſcarriages.

The difficulty of perſwading ſinners to Chri
mainly here; there is ſo much to be loſt, and
Chriſt, there is ſo much to be ſuffered and undergo
much labour, ſo much hardſhip and trouble, that
cannot ſee how Chriſtianity and godlineſs can
make them amends for what they are like to ſ
they will not be made ſenſible, that the things E
will ballance the things that are before them; they
not eaſily be perſwaded, but they ſhall be great
by hearkening to Chriſt: Now whence is it tha
are thus fooliſh? If they did but clearly under
and were deeply affected with the vaſt difference
is betwixt the vain glory of the World, and the w
of that glory that is to come: betwixt the light a
ons of this life, and the aſtoniſhing torments of the
world, they would ſure be of another mind; the
objections againſt godlineſs, would then be all a
red, and removed.

Thou ſaiſt, ſinner, it's hard to part with thine eas
thy pleaſure, and thy liberty, and thy carnal com
ments and delights, which if thou wilt follow Ch
thou ſeeſt muſt all go. But how wilt thou bear it, t
ſhut out of the everlaſting Kingdome, to be ſhut
from the preſence of God? Art thou indeed of the
of that Atheiſt, that ſaid, *He would not leave his pa*
Paris, *for his part in Paradiſe?* Thou canſt not end
the trouble and perſecution of this World, but h
wilt thou endure the torments and plagues of the o
World? Oh, if thou wert but ſenſible, what that exc
ing eternal weight of glory is, what thou wilt find ev

laſti

ng death and darkneſs to be; then what ſignificant gs would all things that are now before thee appear e! Satan would then want arguments to diſſwade ers from Chriſt, his tempting trade would quickly w to be a poor trade, if the concernments of Eterni- were clearly underſtood, and duly regarded.

When the Lord hath once ſhewed you the wonder- things of Eternity, *the true riches, the enduring ſub-ce, the laſting joys, his rivers of pleaſures*, together h the *worm that never dyeth, and the fire that never ll be quenched*: When the Lord hath ſhewed you at a Heaven he hath prepared for the Saints, what an en he hath prepared for ſinners, then neglect Chriſt ou can; then neglect holineſs if you dare; then look wn and ſee what poor contemptible things the plea- es and the ſufferings here below will appear to be. ſtudy things Eternal more; lanch forth into theſe ps, dwell upon the meditation of them, till your rts, and all that is within you, acknowledge and con- s, That things preſent are nothing to things to come.

2. *That the things that are not ſeen, are as infallibly tain as the things that are ſeen.*

There is much Atheiſm and Infidelity in the hearts men, and more than they are aware of; if they do t peremptorily conclude there are no ſuch things; t, are there not many whoſe hearts do queſtion at leaſt, hether there be any ſuch things or no? We have ad, and heard of another World, but no mortal ever w it; Who ever hath aſcended up to Heaven, and th brought us word what he hath ſeen there? Who er hath deſcended into the deep, and brought us up dings thence? It may be, there may be no ſuch mat- r as another world; If we could ſpeak with one that ath been there, that would be ſomething to aſſure us. ut what if it appear, that you may have as great cer-

tainty

tanity of theſe things, as if one ſhould rife
dead, and come and tell you? Do not the Scri
you of ſuch things? The Scriptures are a ſ
and there is unqueſtionable evidence of the
what they ſpeak; and you have as great reaſo
lieve them, as if you had the teſtimony of on
from the dead; *Luke* 16. 31. *They have Moſes*
Prophets, if they will not hear them, neither wi
be perſwaded though one riſe from the dead. Be
if you ſhould ſee before your eyes, perſons riſing
the dead; if one ſhould come down from Heaven
come in here into this Congregation, in all his gl
Robes, with his Palm in his hand, his Crown
head, the joy and glory of the Lord ſhining forth
face, and ſhould declare to you the wonderful
that his eyes had ſeen, and his heart had been ſa
and raviſhed with in the preſence of God. If you
ſee another coming out of the deep, with his ch
darkneſs upon him, with the ſmell of that In
Fire and Brimſtone about him, with the print of the
gons Claws appearing in his fleſh, and the blackn
that ſmoaking furnace ſticking on his face, and hid
roaring out the anguiſh he felt burning in his bo
and ſhould tell you, This is the ſtate of them that
not God. *If* you ſhould ſee two ſuch ſights appe
this hour here in the midſt of you, Would you not t
you had reaſon to believe there were an Heaven an
Hell? This Word which is before you, is a far gr
and a more certain evidence, than if tydings were
brought to you by perſons riſing from the dead. A
you will not give credit to this Teſtimony of God,
ther would you give credit to any ſuch Teſtimony
ners, believe God, and believe him who was on
earth, and now daily ſpeaks to you from Heaven;
lieve that Word which is before you, in which app

beams of Divine Light, ſuch an impreſs of Divine
ty, which hath been ſo atteſted by a Divine Power,
ighty Signs and Wonders, that you may as well
ion whether the Sun hath Light, as whether his
d hath Truth; believe this Word to be certain,
then queſtion if you can, whether the things not
are certain or no.

et theſe two things ſink into your hearts, (ſinners)
ce ſetled and eſtabliſhed in your hearts, about the
ortance, and about the truth and certainty of theſe
nal things, and then you are gotten fairly onward
our way towards Chriſt, and a godly life.

men were as ſure that there is an Heaven and an
, ſuch unſpeakable glory, and ſuch intollerable mi-
, and an Eternity of both; if men were as ſure of
and did as verily believe it, as they are ſure of what
eyes have ſeen, and their ears have heard, and their
ds have handled, what a flying would there be out
e way of Death and Hell, and what a flocking
ld there be into the way of life? Half the work of
chers, and the hardeſt half (their perſwading work)
ld then be at an end: There would be as much
cking at their doors for counſel, as now there is at
ers doors for acceptance.

h Brethren, if you were more brought to this paſs,
our unbelief were removed, your darkneſs taken
y, your eyes opened to ſee theſe marvellous things
nqueſtionable truths, would you then ſcoff at pure-
? would you then mock at godlineſs? would you
ſlight reproofs? or need any further conviction
our folly? You would have an admoniſher within
, a Remembrancer within you, a Reprover within
, your own Conſciences would plead with you for
r entertaining of Chriſt, and embracing his word,
would continuallly cry in your ears, What meaneſt
thou,

thou, O fool? Doſt thou not ſee a Kingd
thee, which may be thine, and art thou will
it? Doſt thou ſee that gulph of miſery and
with open mouth gaping for thee to devour t
ſluggard, look to thy ſelf, leſt thou be undo
thou art aware.

That according to your (choice) in this W
(lot) muſt be for ever in the world to come.

Your chuſing or refuſing Chriſt and his holy
is that which doth determine your Eternal ſtate;
Chriſt, and you make Heaven ſure to you; refuſe
here, and you will be rejected of him for ever.

God doth offer you this choice, either the ſtr
the narrow way, with that life of bleſſedneſs whic
the farther end of this way; or *the broad way*, wi
death and deſtruction to which it leads: *Chri*
his Yoak, his Croſs, and his Eternal Crown, or th
with his Golden Mines, his Paradiſe, and Eternal
and all the parts of each of theſe offers, are linked
ther; Chuſe the Devil's Golden mines, and Pa
and you muſt have his Priſon too. Take Chriſt's
and his Croſs, and you ſhall have his Crown; yo
not take the Devil's Paradiſe, and Chriſt's Cro
you will have his Pleaſure, you muſt have his
You cannot obtain life, but you muſt chuſe the
way that leads to it.

Here is the choice, ſinners, that God puts you
is the buſineſs of this world, to chuſe for Eternit
that which is the buſineſs of this life, is the buſi
this hour. This very little piece of your time, a
choice you make now, may be it that will give
determination what your eternal ſtate ſhall be;
make an evil choice now, you may never have a
time to chuſe again for ever. Oh, if your hear
ſenſible of this, That there is ſo much dependi

y hour of your lives, as *Life or Death, Heaven or Eternity*: Sure you could not but reaſon thus with ſelves; Is it a time for me to ſtand all the idle? to be laughing, or ſporting, or to be dging and ſcraping for the muck of the earth? Is a time for me to ſtand trifling with Chriſt, and Goſpel, to make ſo many delays, to make ſo y excuſes! *The terms are too high, the way is too , the yoak is too heavy, this I cannot part with, that I t bring my heart to ſubſcribe to?* Is this the buſi- that is now under debate, what my everlaſting muſt be? In which of the two Regions of Eter- my lot ſhall fall; whether I ſhall be a Saint or a il, a veſſel of honour, or a veſſel of wrath? whe- my dwelling ſhall be in everlaſting bleſſedneſs, everlaſting burnings? Which way the ſcales do now, either for Chriſt or the world, do they turn verlaſting? Sure, if matters ſtand thus, I had need ious, and conſider what I do. This is the firſt di- on, get theſe three principles fixed in your hearts; things eternal are much more conſiderable then s temporal; that things not ſeen are as infallibly in as the things that are ſeen; that upon your nt choice depends your eternal lot. Chuſe Chriſt his wayes, and you are bleſſed for ever; refuſe, ou are undone for ever. And then,

Make your choice.

t your hearts to it, to turn either to the right , or to the left; lay both parts before you, with e- link of each; Chriſt with his Yoak, his Croſs, and rown; for the Devil with his wealth, his pleaſure, is curſe. And then put your ſelves to it thus: Soul, ſeeſt what is before thee, which wilt thou do? ch wilt thou have, either the Crown or the Curſe? ou chuſe the Crown, remember that the day thou t this thou muſt be content to ſubmit to the

Croſs and Yoak, the ſervice and the ſufferi
Chriſt, which are linked to it. What ſaiſt thou
thou rather take the gains and the pleaſures of ſi
venture on the Curſe? or wilt thou yield thy
ſervant unto Chriſt, and ſo make ſure the Crow

If your hearts fly off, and would fain wave th
ſineſs, and leave it undetermined, leave them no
If you be only unreſolved, you are reſolved: I
remain undetermined for Chriſt, you are deter
for the Devil. Therefore give not off, but follow
hearts from day to day, let them not reſt till the
ter be brought to an iſſue, and ſee that you m
good choice.

This is your chooſing the good part, God and
bleſſedneſs of the World to come, for your po
and happineſs, and in this is included, your renou
the World, and a worldly happineſs.

III. *Imbarque with Chriſt.*

Adventure your ſelves with him, caſt your
upon his righteouſneſs, as that which ſhall bri
to God: As a poor captive Exile that is caſt
ſtrange land, a land of Robbers and murtherers,
he is ready to periſh, and having no hope, either d
ding there, or eſcaping home with life, and me
at length with a Pilot, that offers to tranſpor
ſafely home, he imbarks with him, and ventures
ſelf, and all he hath in his Veſſel: Do you like
You are exiles from the preſence of God, and
into a land of Robbers and Murtherers. Your ſi
Robbers, your pleaſures are Robbers, your com
ons in ſin are Robbers and Thieves: if you ſtay
you are you periſh, and eſcape home of your
you cannot. Chriſt offers, if you will venture
him, he will bring you home, and he will bring
God: Will you ſay now to him, Lord Jeſus, wi
undertake for me, wilt thou bring me to God, bri

nto the Land of promiſe? With thee will I venture
y ſelf, I caſt my ſelf upon thee, upon thy blood,
pon thy righteouſneſs, upon thy faithfulneſs, I lay
p all my hopes, and venture my whole intereſt, ſoul
nd body, with thee.

This is your cloſing with Chriſt as your Prieſt;
nd in this is included your renouncing your own
ighteouſneſs; you can never, you will never caſt
our ſelves on him alone, till all your ſelf-hopes
ave given up the Ghoſt.

There be *two things* which muſt neceſſarily be ſup-
oſed to a ſinners coming to Chriſt.

1. *A deep ſenſe of his ſin and miſery.*

2. *An utter deſpair of himſelf, and all things elſe beſide Chriſt.*

1. *A deep ſenſe of his ſin and miſery:* No man will re-
ard a Saviour, that doth not ſee himſelf a ſinner: the
vhole regard not the Phyſician. Therefore it is ſaid,
hat the Spirit of God, when he ſhould come to Chri-
ianize the World, ſhould in the firſt place convince
he world of ſin, *Joh.* 16.8. He ſhall convince the world
f ſin, he ſhall demonſtrate them ſinners, bring up
heir ſins before their eyes, bring home their ſins upon
heir conſciences, and make them ſee themſelves, and
eel themſelves the moſt vile and abominable of crea-
ures: Sin hides it ſelf from the ſinners eyes, and all its
ileneſs and deformity; or if it come in ſight it preſents
s ſelf to the ſinner as the Witch of *Endor* brought up
he Devil before *Saul* in *Samuels* mantle; it ſhews it
elf as the ſinners God: Look how many ſins evil men
ave, ſo many gods they have riſing up to them. Their
ns are their gods; the gods that feed them, they make
living of their ſins: the gods that comfort and re-
reſh them, they take pleaſure in iniquity; the Gods
hat ſhelter them and hide them, they ſtrengthen them-
elves in their wickedneſs: But now the Spirit of God

plucks off the Mantle, and makes ſin appear to b
makes all the ſinners gods, appear to be ſo many
vils: brings forth the blackneſs and filthineſs o
into ſight; màkes the ſinner to ſee himſelf an unc
and abominable thing. And withal he brings forth
guilt of ſin, ſets all theſe Devils a tormenting the
ner, filling him with fear and terrour, and amazem
In this reſpect he is called, *Rom.* 8. the Spirit of B
dage, that works fear and trouble in the heart: The
rit awakening a ſleepy ſinner, is a kind of awaken
in Hell. Lord, where am I! What mean theſe L
ons round about me? Theſe Chains and Fetters t
are upon me? What means that black Roll befo
mine eyes, of Curſes, and Wrath, and Woes! Lo
where am I! Have I been playing, and ſporting, a
making merry, and my ſoul in ſuch a caſe as this! I
is there no hope of eſcaping out of this wretched ſt
I ſee there is no abiding thus; I am but a dead ma
I continue as I am; What may I do to be ſaved?

And when he is brought to this, there is ſome
made for his entertainment of Chriſt: Yet this i
all that is needful; but he muſt further be brought
2. *An utter deſpair of himſelf, and all things elſe be*
Chriſt. Being made ſenſible of his ſin and his dang
a ſinner will look out for help and deliverance; but
will look every where elſe, before he will look u
Chriſt: Nothing will bring in a ſinner to Chriſt, b
an abſolute neceſſity: He will try to forſake his ſi
will think of leaving his drunkenneſs, and becomi
ſober, of leaving his adulteries, and becoming cha
and ſo ſee if by this means he may not eſcape: He w
go to Prayers and Sermons, and Sacraments, & ſea
out if there be not ſalvation in them: but all the
though they be uſeful in their places, yet looking
further, the ſinner ſees there is no help in them:
righteouſneſs cannot help him, this is but rags: his

ies cannot help him, theſe may be reckoned among
is ſins: Ordinances cannot help, theſe are but empty
Ciſterns: and all tell him, you knock at a wrong door,
alvation is not in us. Well, the Lord be merciful to
ne, ſaith the ſinner, What ſhall I do? Abide as I am, I
are not; and how to help my ſelf I know not; my
raying will not help me, my hearing will not help
ne: if I give all my goods to the poor, if I ſhould give
ny body to be burned, all this would not ſave my
oul: Wo is me, what ſhall I do, and whither ſhall I
o? And now, being brought to this diſtreſs, to this
tter loſs, his deſpair drives him to the only door of
ope that is left open. Then Chriſt will be accepted,
hen he ſees none but Chriſt can ſtead him. The Apo-
le tells us, *Gal.* 3.23. *We were kept under the Law, ſhut up
nto the faith that ſhould afterwards be revealed:* All o-
er doors were ſhut up againſt us; there was no hope
eſcaping but by that one door that was left open,
he Faith that was afterwards to be revealed. As the be-
eged in a City, that have every Gate blocked up, and
t one difficult Paſſage left open by which there is a-
poſſibility of eſcaping; thither they throng for the
ving of their lives; they are ſhut up unto that door,
which (if there had been any other way open) they
ould never have come.

And as Chriſt will never be accepted, ſo can the ſin-
r never be received of him, till he let go all other
ops, and truſt on him alone. Chriſt will have no
rer with him in the work of ſaving ſouls: *If ye ſeek
, let theſe go their way*, as he ſaid in another caſe:
t not only your ſins go, but let your righteouſneſs
,all the refuges of lyes wherein you have truſted; let
l go if you will have me to be a refuge to you. I came
t to call the Righteous; If I ſhould, they would not
me; or if they come, let them go as they come, let
em go to their righteouſneſs in which they truſt;

and let naked deſtitute ſinners, diſtreſſed ſinners co
to me who am come to this end, to ſeek and to ſ
them that are loſt.

Sinners, Will you come now? Will you ventu
here? For this your adventuring on Chriſt, you ha
this threefold warrant:

1. God's Ordination. This is he whom God t
Father hath appointed, and ſent into the world, to he
and bring back his exiles to himſelf, to ſave ſinner
This is he whom God the Father hath ſealed, *John*
27. hath mark'd him out for that choſen perſon,
whom is Salvation; hath ſeal'd him his Commi
ſion, for the Redeeming and Reconciling the wor
to himſelf. As God ſaid unto the three friends of J
when he was angry with them, *Job* 42.8. *Go to my ſe
vant* Job, *and he ſhall offer ſacrifice for you, he ſhall pray
you, for him will I accept.* So to ſinners, Go, ſaith t
Lord, to my ſervant Jeſus, he ſhall offer ſacrifice
you, he ſhall make reconciliation for you, *Iſa.* 42.1
*Behold my ſervant whom I uphold, mine Elect in whom
ſoul delighteth; I have put my ſpirit upon him, he ſhall bri
forth judgment to the Gentiles.*

2. Gods Command, 1 *John* 3. 23. *This is his Co
mandment, that we ſhould believe on the Name of his Son J
ſus Chriſt.*

3. The promiſe of God, 1 *Pet.* 2.9. *Behold I lay
Sion a chief Corner-ſtone, elect, precious; He that believ
on him, ſhall not be confounded.*

Now having this threefold warrant, the warrant
Gods Ordination, Command and *Promiſe*; you may be bo
to adventure on Chriſt, and to apply your ſelves
him thus; Lord Jeſus, here I am a poor Captiye exi
a loſt Creature, an enemy to God, under his wrath a
curſe; Wilt thou Lord undertake for me, reconc
me to God, and ſave my ſoul? do not Lord refu
me; for if you refuſe me, to whom then ſhall I go

A

Art not thou he, and he alone, whom God the Father hath ſealed, the Saviour of ſinners? The Lord God hath ſent me to thee, hath bid me come, he hath commanded me to believe, and caſt my ſelf upon thee. Lord Jeſus, wilt thou refuſe to help a diſtreſſed creature, whom the Father hath ſent to thee for thy help? If I had come on my own head, or in my own name, thou mighteſt well have put me back; but ſince I come at the command of the Father, reject me not; Lord help me, Lord ſave me. Art thou not he, concerning whom the Father hath promiſed, *He that believeth on him ſhall not be confounded*! I come Lord, I believe Lord, I throw my ſelf upon thy blood and mercy; I caſt my ſelf upon thy blood and bowels: do not refuſe me, I have no whither elſe to go; here, I'le ſtay. I will not ſtir from thy door; on thee I'le truſt, and reſt, and venture my ſelf; God hath laid my help on thee, and on thee I'le lay my hope for pardon, for life, for ſalvation; if I periſh, I'le periſh on thy ſhoulders: if I ſink, I'le ſink in thy Veſſel: if I die, I'le die at thy door; bid me not go away, for I will not go.

IV. *Reſign and deliver up your ſelves to God in Chriſt.*

2 *Chron.* 30. 8. *Yeild your ſelves to the Lord*; that is, as his ſervants, give up the dominion and government of your ſelves to Chriſt, *Rom.* 6. 13. *Neither yield your members as inſtruments of unrighteouſneſs unto ſin, but yield your ſelves to God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God, Verſ.* 16. *To whom ye yeild your ſelves ſervants to obey, his ſervants you are to whom you obey*: Yield your ſelves ſo to the Lord, that you may henceforth be the Lords; *I am thine*; ſaith the Pſalmiſt, *Pſal.* 119. Thoſe that yield themſelves to ſin and the World, their hearts ſay, Sin, *I am thine*, World, *I am thine*, Riches, *I am yours*; Pleaſures, *I am yours*. *I am thine*, ſaith the Pſalmiſt; devoted to thy fear dedicated to thy ſervice: I am thine, ſave me: Give

your ſelves to Chriſt, ſinners; be devoted to his
And this giving your ſelves to him, muſt be ſu
ſuppoſes that you be heartily contented,

1. That he appoint you your work.
2. That he appoint you your ſtation.

1. That he appoint you your work; that he
you to whatſoever he pleaſeth; ſervants, as they m
do their Maſters work, ſo they muſt do that wo
which their Maſter appoints them; they muſt be
any work their Maſter hath for them to do: th
muſt not pick and chooſe; this I will do, and tha
will not do: they muſt not ſay, This is too hard,
this is too mean, or this may be well enough let alo
Good ſervants, when they have choſen their Maſ
will let their Maſter chooſe their work, and will
diſpute his will, but do it.

Chriſt hath many ſervices to be done; ſome
more eaſie and honourable, others more difficult
diſgraceful; ſome are ſuitable to our inclinations
intereſts, others are contrary to both: In ſom
may pleaſe Chriſt, and pleaſe our ſelves, as when
requires us to feed and cloath our ſelves, to provi
things honeſt for our own maintenance; yea, a
there are ſome ſpiritual duties that are more pleas
than others; as to rejoyce in the Lord, to be bleſſi
and praiſing of God, to be feeding our ſelves wi
the delights and comforts of Religion; theſe are t
ſweet works of a Chriſtian. But then, there are oth
works, wherein we cannot pleaſe Chriſt, but by den
ing our ſelves; as giving and lending, bearing a
forbearing, reproving men for their ſins, withdrawi
from their ſocieties, witneſſing againſt their wicke
neſs, owning and confeſſing Chriſt and his Nam
when 'twill coſt us ſhame and reproach; ſailing agai
the wind, ſwimming againſt the tyde, ſteering co
trary to the temper and diſpoſition of the times
pinch

inching upon the flesh, parting with our ease, our li-
erties, relations, and accommodations, for the Name
f our Lord Jesus, with much work of this kind.

Its necessary beloved, to sit down and consider,
hat it will cost you to be the Servants of Christ, and take
through survey of the whole business of Christiani-
y, and not engage hand over head to you know not
what.

First, see what 'tis that Christ doth expect, and then
ield your selves to his whole will: Do not think of
ntending and compounding, or making your own
erms with Christ; that will never be allowed you.

Go to Christ, and tell him, Lord Jesus, If thou wilt
eceive me into thine house, if thou wilt but own
ne as thy servant, I will not stand upon terms; im-
ose on me what condition thou pleasest, write down
hine own Articles, command me what thou wilt, put
ne to any thing thou seest good, let me come under
hy roof, let me be thy servant and spare not to com-
nand me; I will be no longer mine own, but give up
ny self to thy will in all things.

2. That he shall appoint you your station and con-
ition; whether it be higher or lower, plentiful, or
wanting, a prosperous, or an afflicted estate: Be
ontent, that Christ should both choose your work,
nd choose your condition; that he should have the
ommand of you, and the disposal of you; make me
hat thou wilt, Lord, and set me where thou wilt;
et me be a Vessel of Silver, or Gold, or a Vessel of
Wood or *Stone*, so I be a Vessel of Honour; of what-
oever form or mettal, whether higher or lower, finer
r courser, I am content; if I be not the head, or the
ye, or the ear, one of the noble or more honourable
nstruments thou wilt imploy, let me be the hand, or
he foot, one of the most laborious, and lowest, and
most contemptible of all the servants of my Lord; let

my

my dwelling be on the dunghil, my portioh in the
derneſs, my name and my lot be among the he
of wood, or drawers of water, among the door-k
ers of thy houſe; any where, where I may be
viceable and uſeful, I put my ſelf wholly into
hands: Put me to what thou wilt; rank me w
whom thou wilt, put me to doing, put me to ſuffer
let me be imployed for thee, or laid aſide for thee,
alted for thee, or trodden under foot for thee: let
be full, let me be empty, let me have all things,
me have nothing, I freely and heartily reſign all
thy pleaſure and diſpoſal.

This now is your cloſing with Chriſt, as your K
and Soveraign Lord: and in this is included, your
nouncing the Devil and his works, the fleſh and
luſts, together with your conſenting to all the L
and Ordinances of Chriſt, and his providential G
vernment.

Beloved, ſuch a cloſe with Chriſt, as you have b
here exhorted to, is that wherein the eſſence of Chr
anity lies: when you have choſen the incorrupt
crown, that is, when you have choſen God to be yo
portion and happineſs: when you have adventure
and laid up your whole intereſt, and all your hop
with Chriſt, caſting your ſelves wholly upon the m
rit of his Righteouſneſs, when you have underſtan
ingly and heartily reſign'd and given up your ſelv
to him, reſolving for ever to be at his command, a
at his diſpoſal: then you are Chriſtians indeed, a
never till then. Chriſt will be the Saviour of none b
of his ſervants: He is the Author of Eternal Salvatio
to thoſe that obey him, *Heb.*5. Chriſt will have n
ſervant but by conſent; His people are a willing pe
ple, P*ſal.* 110. And Chriſt will accept of no conſent b
in full, to all that he requires; he will be all in all, o
he will be nothing.

V. Confirm and compleat all this by Solemn Covenant.

Give your ſelves to the Lord as his ſervants, and nd your ſelves to him as his *Covenant Servants*, Jer. .21. *Who is this that engageth his heart to approach unto* > Iſa.44.5. *One ſhall I ſay, I am the Lords, another ſhall ll himſelf by the name of* Jacob, *and another ſhall ſubſcribe ith his hand to the Lord.*

Upon your entring into Covenant with God, the ovenant of God ſtands firm to you; God gives you ave, every man to put his own name into the Covenant Grant; if it be not found there at laſt, it will e your own fault; if it be not there, there will be nothing found in the whole Covenant belonging unto ou: If it be there, all is yours; if you have come into he bond of the Covenant, you ſhall have your ſhare the bleſſings of the Covenant, Jer.30.21,22. *Who this that engaged his heart to approach to me? And ye all be my people, and I will be your God.* Engage to me, nd I ſtand engaged to you, *Deut.6.17,18. Thou haſt vouched the Lord this day to be thy God, to walk in his ays, and to keep his ſtatutes, and his Commandments, and is judgments, to hearken to his voice. And the Lord hath vouched thee this day to be his peculiar people, as he hath romiſed thee.* Obſerve it, The ſame day that they vouched the Lord to be their God, the ſame day the Lord avouched them to be his peculiar people: The ame day that they engage to keep the commandments of God, the ſame day the Lord engaged to keep is promiſe with them.

There is a two-fold Covenanting with God. *In Profeſſion*, and *in Reality*: An entring our *Names*, and n engaging our *Hearts*: The former is done in Baptiſm, by all that are Baptized, who by receiving he Seal of the Covenant, are viſibly, or in profeſſion entred into it; The latter is twofold:

1. *Virtual*, Which is done by all thoſe that have

ſtu-

ſincerely made that cloſure with God in Chriſt mentioned: Thoſe that have choſen the Lord, barqued with Chriſt, reſigned up, and given themſ to the Lord, are all engaged perſons, and have vir ly covenanted with him.

2 *Formal.* Which is our binding our ſelves to Lord by ſolemn Vow or Promiſe, to ſtand to choice, *&c.* And this may be, either only inwa the ſoul, or outward, and expreſſed, either by wo lifting up of the hand, ſubſcribing the hand, or the And by how much the more expreſs our ſolemn venanting with God is, by ſo much the more ſenſ and ſtrongly it is like to hold our hearts to him.

Now that which I would perſwade you to, is ſolemn and expreſs covenanting with God. Pr dence hath lately brought to my hand the advice dear friend, and faithful labourer in the word of Lord about this matter, together with an excel Form of words, compoſed for the help of we Chriſtians, and aptly accommodated to all the ſtantials of our *Baptiſmal Covenant*, which having fo great acceptance with many precious Chriſtians, with much Zeal, and great hope of good ſucceſs, the eſtabliſhing of Souls in holineſſe and comfo commend it to the uſe not only of young Conver but of the more grown Chriſtians, that have not exp rimented this or the like courſe.

And in order to the putting this matter into p ctiſe, I ſhall firſt give you theſe few directions.

Firſt, Set a part ſome time, more then once, to ſpent in ſecret before the Lord.

1. *In ſeeking earneſtly his ſpecial aſſiſtance and graci acceptance of you.*

2. *In conſidering diſtinctly all the terms or conditions the Covenant, as they have been laid before you, in the D rections already given you, and are alſo expreſſed in the for hereafter propoſed.*

3. I

3. *In ſearching your hearts, whether you either have al-*
ady, or can now, freely make ſuch a cloſure with God
Chriſt, as you have been exhorted to. In ſpecial, conſider
at your ſins are, and examine whether you can reſolve to
rego them all. Conſider what the Laws of Chriſt are, how
ly, ſtrict, and ſpiritual, and whither you can upon delibe-
ion make choice of them all (even thoſe that do moſt croſs
ur worldly intereſts, beloved ſins, and corrupt inclinations) as
e rule of your whole life. Be ſure you be clear in theſe
atters ſee that you do not lye unto God. Conſider, whether how-
er corruption will play its part, and be pulling you back, yet
e prevaling part of you will be for God and Chriſt, and all his
ly wayes.

Secondly, Compoſe your ſpirits into the moſt ſe-
ous frame poſſible, ſutable to a tranſaction of ſo
gh importance.

Thirdly, Lay hold on the Covenant of God, and
ly upon his promiſe of giving grace, and ſtrength,
hereby you may be enabled to perform your pro-
iſe. Truſt not to your own ſtrength, to the ſtrength
your own reſolution, but take hold on his ſtrength.

Fourthly, reſolve to be faithful. Having engaged
our hearts, opened your mouths, and ſubſcribed with
our hands to the Lord, reſolve in his ſtrength never
go back.

Laſtly, being thus prepared, on ſome convenient
me ſet apart for the purpoſe, ſet upon the work,
d in the moſt ſolemn manner poſſible, as if the Lord
ere viſibly preſent before your eyes, fall down on
our knees, and ſpreading forth your hands towards
aven, open your hearts to the Lord, in theſe or the
e words.

O *Moſt dreadful God, for the paſſion of thy Son, I be-*
ſeech thee accept of thy poor Prodigal, now proſtrating
himſelf at thy door. I have fallen from thee by mine imi-
ity, and am by Nature a ſon of death, and a thouſand-

fold

fold more the child of Hell by my wicked practice
thine infinite Grace thou haſt promiſed mercy to me in
if I will but turn to thee with all
Therefore upon the call of thy Go
now come in, and throwing down
pons, ſubmit my ſelf to thy mercy.

The terms of our Communion are either from which, or to which.

The terms from which we muſt turn, are Sin, Satan, the World, and our own Righteouſneſs, which muſt be thus renounced.

And becauſe thou requireſt, as
dition of my peace with thee, that
put away mine Idols, and be at defia
all thine Enemies, which I ackn
I have wickedly ſided with againſt
here from the bottom of my heart re
them all; freely Covenanting with
not to allow my ſelf in any known ſin, but conſcienci
uſe all the means that I know thou haſt preſcribed
death and utter deſtruction of all my corruptions;
whereas I have formerly inordinately, and idolatrou
out my affections upon the World, I do here reſign my
thee that madeſt it: humbly proteſting before thy
Majeſty, that it is the firm reſolution of my heart, an
I do unfeignedly deſire grace from thee, that when th
call me hereunto, I may practice this my reſolution,
thy aſſiſtance, to forſake all that is dear unto me in this
rather then to turn from thee to the wayes of ſin; and that
watch againſt all its temptations, whether of proſperity
verſity, leſt they ſhould withdraw my heart from thee, beſe
thee alſo to help me againſt the temptations of Satan, to
wicked ſuggeſtions, I reſolve, by thy grace, never to yield
a ſervant unto ſin. And becauſe my own righteouſneſs is
menſtruous rags, I renounce all confidence therein, a
knowledg that I am of my ſelf a hopeleſs, helpleſs, undone
ture, without righteouſneſs or ſtrength.

The terms to which we muſt turn, are either ultimate or mediate.

And foraſmuch as thou haſt
bottomleſs mercy offered moſt gra
to me wretched ſinner, to be aga
God through Chriſt, if I would

f thee; I call heaven and earth to record this day, that I do re solemnly avouch thee for the ord my God; and with all possi- e veneration, bowing the neck of y soul under the feet of thy most acred Majesty, I do here take thee the Lord Jehovah, *Fa- ber, Son, and holy Ghost, for my portion and chief Good; and o give up my self, body and soul, for thy servant; promising and owing to serve thee in holiness and righteousness all the dayes f my life.*

The ultimate is God, the Father, Son, and holy Ghost, who must be thus accepted.

And since thou hast appointed the Lord Jesus Christ, the only means of oming unto thee, I do here upon the ended knees of my soul, accept of him s the only new and living way by hich sinners may have access to hee, and do here solemnly joyn my self in a marriage Covenant o him.

The mediate terms, are either principal or less principal.

The principal is Christ the Mediator who must thus be embraced.

O blessed Jesus, I come to thee hungry and hardly bestead, ner, and wretched, and miserable, and blind, and naked, a most oathsome polluted wretch, a guilty condemned malefactor, nworthy for ever to wash the feet of the servants of my Lord, uch more to be solemnly married to the King of glory; but ith such is thine unparalleld love, I do here with all my power ccept thee, and do take thee for my head, and husband, for etter for worse, for richer or poorer, for all times and conditions, o love, and honour, and obey thee before all others, and this to he death. I embrace thee in all thy offices: I renounce mine wn worthiness, and do here avow thee to be the Lord, my righ- eousness; I renounce mine own wisdome, and do here take hee for mine only guide; I renounce mine own will, and take hy word for my Law.

And since thou hast told me that I must suffer if I will reign, I do here covenant with thee to take my lot as it falls with thee, and by thy grace assisting, to run all hazzards with thee, verily supposing, that neither life nor death shall part between thee and me.

And

The lesse principal are the Lawes of Christ, which must be thus observed.

And because thou hast been ple… give me thy holy Laws, as the rule… life; and the way in which I shou… to thy kingdome; I do here willing… my neck under thy yoak, and set my … der to thy burden, and subscribing to all thy Laws, as hol… and good, I solemnly take them, as the rule of my w… thoughts, and actions; promising that though my flesh … tradict and rebel, yet I will endeavour to order and gove… whole life according to thy direction; and will not allow m… in the neglect of any thing that I know to be my duty.

Only because through the frailty of my flesh, I am s… to many failings; I am bold humbly to protest, That … lowed miscarriages, contrary to the settled bent and r… tion of my heart, shall not make void this Covenant; … thou hast said.

Now Almighty God, searcher of hearts, thou knowes… I make this Covenant with thee this day, without any h… guile or reservation, beseeching thee, that if thou espie… flaw or falshood therein, thou wouldst discover it to me, and … me to do it aright.

And now glory be unto thee, O God the Father, whom I … be bold from this day forward, to look upon as my God and … ther; that ever thou shouldest find out such a way … the recovery of undone sinners. Glory be to thee, O … the Son, who hast loved me, and washed me from my sins in … own blood, and art now become my Saviour and Redee… Glory be to thee, O God the Holy Ghost, who by the fi… of thine Almighty power, hast turned about my heart fro… to God.

O dreadful Jehovah, *the Lord God Omnipotent, … ther, Son, and Holy Ghost, thou art now become my Cove… friend; and I through thine infinite grace, am become thy … venant-servant;* Amen, *So be it: And the Covenant wh… I have made on earth, let it be ratified in Heaven.*

The Author's Advice.

THis Covenant I adviſe you to make, not only in heart, but in word; not only in word, but in writing; and that u would with all poſſible reverence ſpread the Writing before e Lord, as if you would preſent it to him as your act and deed: nd when you have done this, ſet your hand to it; keep it as a emorial of the ſolemn Tranſactions that have paſſed between od and you, that you may have recourſe to it in doubts and mptations.

And now Beloved, having ſhewed you the way to e Father, give me leave to be inſtant with you, in reſſing you to hearken to me herein, to come and join our ſelves thus to the Lord. And if you will not be erſwaded to this ſolemn and expreſs way of Covenanting with him, (which I believe you will find a eat advantage, and do therefore make it my great queſt unto you) yet, if you will not do that, take heed ou refuſe not to engage your hearts to the Lord, and ake a full cloſure with Chriſt upon all the particular rms laid before you; till that be done, I muſt be bold tell you again, as I have told you already, that you e ſhort of Chriſtianity, ſtrangers from the Covenant Promiſe, and Aliens from the Commonwealth of *rael.* Brethren, the Lord God hath ſent me amongſt ou upon the ſame Errand, as *Abraham* ſent his ſervnt, *Gen.* 24. *To take a Wife for his Son, to eſpouſe you to riſt*: I am not without fear, as that ſervant was t, that ſome of you will not follow me; but if the rd ſee it good to ſend his Angel before me to make y way proſperous if the Lord give me ſucceſs in this eat thing, that I may thus bring you into Covenant h him, I ſhall therein have performed the main rt of my Miniſterial work among you, I ſhall have pouſed you to Chriſt, married you to that one Huſnd; I ſhall have brought you within the ſtrait gate, &

ſet your foot ſafe into that narrow way that le
life, and have laid the foundation of your follo
the Lord in holineſs and comfort here, and of l
with him in bleſſedneſs for ever. For,

1. When once you are ſincerely in Covenant,
thenceforth you have a God that you may call
own, to whom you may have a free acceſs, with w
you may be ſure to find grace, to help in all tim
need. How bleſſed is his condition, who is ab
ſay, I have no friend in the world, but I have a
in Heaven; I have many enemies, but I have a Go
have no houſe, nor mony, nor lands, but I have a
I have troubles, I have ſins that are a daily tor
and vexation to me, but I have a God, a God to
me, a God to ſuccour me, a God to ſhelter me, a
to pardon me, a God to ſanctifie me, to ſave me.

2. From the time of this your Covenant-u
with Chriſt, you have the bleſſing of comm
with him.

1. Whatſoever is Chriſts, is now become y
the husband gives his wife leave to ſet her name
his goods; and all that Chriſt hath, you may
write your name upon it, and ſay boldly, *All i*
mine, his prayers, his tears, his obedience, his bloo
ſpirit, all are mine, becauſe he is mine.

2. Whatſoever is yours, is his. your ſufferings
ſins, your debts, your wants are all upon your hus
Chriſt ſayes to you, as the old man, *Judg.* 19,20.
Levite, *Let all thy wants be on me*; and ſo all thy
& ſtraits, and fears, and troubles, let them all be o

3. Chriſt and you ſhall have your lot together
deals with Chriſt and a believer, *as one and the ſame*
who muſt be abſolved or condemned, ſtand or fal
or dye together. In Chriſts being juſtified, your j
cution is ſecured: In Chriſts Reſurrection, your R
rection, in Chriſts Glorification your Glorificati
ſec

cured for ever; *Because I live, ye shall live also.* This is e portion, this is the Inheritance of all Gods Coventing-Servants. You that are yet in your sins, in ur old covenant with Death, and agreement with ell; Will you yet be perswaded by what hath been id, to say one to another, *Come let us break these bands under, and cast these cords from us; come let us go over to Christ, let us joyn our selves to the Lord in a perpetual Covenant that never shall be forgotten.* You that are sincerely me within the bonds of this Covenant of the Lord, e Lord is henceforth become your God, Christ is nceforth become your Saviour, you have shot the ulf; that good work is begun, which the Lord will rform to the day of Christ; you are gotten within e Gate, you are entered into the Path of Life.

2. In the next place therefore, I shall give some adte to the godly, or those that are already in Christ, hom I shall direct: 1. To a right performance of hoduties, these four duties especially, Prayer, holy Metation, Self-examination, & renewing their Covenant. To a right improvement of holy Duties. 3. To the rrying on an holy course. In all which, though I shall ply my self especially to those that are in Christ, yet I ai. also give some farther helps to those that are yet t of Christ. Before I shall enter upon the directions, the right performance of holy duties, it will not, I pe be lost labour, if I prefix a word of encouragent, to duty, by laying before you the influences, hich holy duties will have upon the carrying on a ly life, which I shall dispatch in these four particurs.

1. *Duties are the exercise of Grace.* Grace out of exere grows quickly out of case. Idleness breeds ill hours and diseases in the body, and no less in the soul; rring keeps us warm & healthful, now duties are the rcises of the soul; Reading of the word is

not the exerciſe of the eye only, but of the unde
ding; Prayer is not an exerciſe of the tongue on
of the heart? it ſets all the faculties of the ſoul on
it ſets the ſeveral graces on work, it ſets faith on
it ſets hope and holy deſires on work; and grace
in action, will be by ſo much the more active and
erful in the whole courſe.

2. *In Duties we have an intimate Converſe with*
Therefore they are ſometimes called, *Our drawing*
to God, Lev. 10.3. *I will be ſanctified in them that com*
me. Sometimes, *Our meeting with God*, Amos 4.
Prepare to meet thy God, O Iſrael; to meet him
Preſent, as *Jacob* met his angry Brother; to meet
with a *Prayer*, and ſupplication, *Exod.* 25. 32.
will I meet thee; when the Saints go up to meet the
the Lord comes down to give them a meeting: S
time *Our viſiting of God*, Iſa. 26.16. *In their troubl*
have viſited thee. When God viſits his people
Rod, they viſit him with a *Prayer*; when we co
Duty as we ought, we put our ſelves under God
we ſet the Lord before our face. It's neceſſary
right performance of Duties, that we have right
clear apprehenſions of God, deep impreſſions
Majeſty of God, of his Omnipotence, Omnipre
Holineſs, Goodneſs, and Faithfulneſs, upon our h
this is required in that forementioned expreſſion,
be ſanctified in them that come nigh me. Now what
fluence will this have upon the upholding and
ing on the life of God in us, to have daily ſuch a
of God before our eyes, and ſuch a ſenſe of God
our hearts?

3. *In Duties we obtain new ſupplies, and freſh infl*
from God. The flouriſhing ſtate of a Chriſtian
forth, *Iſa.* 58.11. by a *well-watered Garden*; and
31.12. it's promiſed *They ſhall come, and flow*
to the goodneſs of the Lord for Wheat, and for Corn,

Wine, and for Oyle; And their ſoul ſhall be as a well-watered Garden: Where obſerve theſe three things:

1. That the watering of the ſoul is from the goodneſs of the Lord; all the dewes and ſhowers of grace are from above, our ſprings do not riſe in our gardens: *All my ſprings are in thee.*

2. All the influences of the grace and goodneſs of the Lord, are gotten down by your applying your ſelves to him in duty, that's the meaning of that expreſſion, *They ſhall flow together to the goodneſs of the Lord,* they ſhall aſſemble & come together to ſeek the Lord.

3. The people of God in their Addreſſes to him in Duty, though it be but for a ſupply of things temporal, do get ſomething for their ſouls; *They ſhall come for Wheat, and for Wine,* &c. *And their (ſouls) ſhall be as a well-watered Garden.* We never come to pray for any temporal mercy, and pray as we ſhould, but our ſouls are gainers thereby. A Chriſtian cannot come near the Throne of grace for any thing, but his heart hath a ſhare in the bleſſing. And there are three Reaſons for it.

1. A Chriſtian never prayes for temporal mercies, but he hath ſome words or other to ſpeak for his ſoul.

2. Prayer, whatever it be for, is the ſouls drawing nigh to God, and exerciſing it ſelf on God: And the ſoul never goes to God, but it brings back ſomething of God upon it, even then when it may be denied the temporal mercy it ſeeks: As when a Saint is praying for a ſinner, and God will not hear him for that ſinner, yet he loſes not that prayer, but hath it returned into his own boſome; So when the ſoul is praying for the concernments of the outward man, though it be denied in its particular requeſt, yet its prayer ſhall not be loſt to it ſelf.

3. Temporal mercies obtained as a return of prayer, are *ſoul-bleſſings.* But now when the matter of our requeſts are particularly for our ſouls, when grace is that we

come for; when love, and life, and zeal, and ſpi
ſtrength is that we come for; when the watering
dry and barren, and the refreſhing of a weary hea
that we ſeek for, ſhall our ſouls then be ſent barren,
weary, and empty away? Our hearts are as Ciſt
which however ſometimes they may be full of wa
yc e be not a ſupply from the Well, the wa
in the ſtern will waſte, and mud, and at length
away: Duties are our *labouring at the Pump*, which
keep the Ciſterns full, *Iſa.* 12. 3. *Therefore with joy ſh
draw water out of the Wells of Salvation.* Chriſtian t
complaineſt thy heart is barren and dead, and dry,
fit for nothing: Why, is there not a Well by t
where there is water enough to refreſh, and fill th
Why doſt thou no oftner let down thy Pitcher, o
bour at the Pump, why art thou no oftner with
God? Thy heart wants watering, get thee o
to the Well; more praying, more faſting, more
verſing with Chriſt, ſtudying the Goſpel, ſearch
and ſucking the Promiſes, would quickly get the
a better plight. He that's much with God, is ric
Grace. Thou art not ſo much ſtreightned, t
canſt not be brought ſo poor, and lean, and lo
caſe, but thou knoweſt where there is enough to f
thee up again, thou knoweſt where there is a Well
hath not only water enough, healing water, but W
and Milk, and Honey enough; but thou muſt go
ner for it, if thou wilt have the benefit of it; go th
fore, and let down thy Pitcher, and thou needſt
fear its coming up empty. Only in exerciſing thy
in Duty, take heed thou miſtake not the Pitcher for
Well; take heed thou fix not thine eye on Duty, a
this were thy Chriſt, thy fountain, out of which th
may'ſt be ſupplied. Duties are but the pipes, 'tis the Lo
that is the Fountain from whence all the water com

4. *Duties are our conflicting with corruption, or ſtrivi
agai*

ainſt ſin. Whenever we are ſtriving with God, we are ereby ſtriving againſt ſin. Duty and ſin contend for e victory; whilſt Duty holds up, ſin goes down; when uty flags, ſin gets up. Holy prayer will make us wea- of iniquity; or our iniquity will quickly make ſuch- aying a wearineſs unto us: it is not for the intereſt of e fleſh, to ſuffer the heart to be much in prayer, or ther Duties, & therefore we find for the whole gene- tion of carnal men, a little of it muſt ſerve their turn. There is no ſuch way for Chriſtians to be revenged ſin, & to ſee their deſires on this Enemy, as to bring before the Lord: They never fight againſt it with reater zeal, or with more ſucceſs, than *upon their knees.* When the ſinner kneels in earneſt before his God, his ſts muſt quickly kneel to him; our confeſſion of ſin, nd laying it open before the Lord; our complaining to e Lord of it, our crying to the Lord againſt it, preſ- ng him upon his Promiſe, upon his Covenant, to help gainſt it; theſe are the mightieſt batteries our ſouls n make, to the beating down its ſtrong holds: When e Lord hears the groanings of his *Iſrael* under their ppreſſing *Egyptians*, he will ariſe and relieve them. hriſtians tell one another how ſad it is with them, hat woful work they have with a proud heart, or a' vetous heart, or an hard heart, or hypocritical heart; nd you may tell one another ſuch ſad ſtories long ough, and find little help. Go tell thy God of thy ns, carry them before the Throne of grace, make thy mplaints againſt them there, and there thou wilt nd compaſſion and deliverance.

Now gather up theſe four particulars together, conſi- r them well, and then you will ſee, you that intend oline ſs in earneſt, what great reaſon you have to ſet oſe in with Duties, and to accept of thoſe directions hich ſhall now be tendered unto you. The firſt ſort of reſt ons are ſuch as concern the right performance

of the Duty of Prayer; the advice I ſhall give you
ching this, take in theſe four particulars.

1. *Bring your ſelves, and hold your ſelves to a frequent
conſtant performance of this duty.*

There muſt be *performance*, or there cannot be a
performance: Thoſe that pray not, or but ſeldom
is a ſhrewd ſign that the *root of the matter* is not in the
they that can live without prayer, are *dead while they
alive*; Prayer is the firſt fruits of Chriſtianity: it
ſaid of *Saul* as a token, that he was a Conver, *Behold
prayeth*. The living Child comes crying into the wo
and as it is a token of life, ſo it is a means by wh
this new Life is nouriſhed: Prayer is a Chriſtians k
to unlock the Store-houſes and the Treaſuries of ſo
he that can pray, God hath given him a key to all
Treaſuries: Prayer will not only unlock the Clo
as *Elijah's* prayer did, and bring down rain to ref
the dry and parched earth, but it will unlock Hea
too: It will unlock the Ark, and the Mercy-Seat,
get down Spiritual Bleſſings on the Soul. Pray
a Chriſtians knocking at the Gate of Heaven,
knocking to which the Promiſe is made, *Mat.
Knock, and it ſhall be opened.* The word which the L
ſpeaks to us, is Gods knocking at our doors, *Rev 3.
Behold I ſtand at the door, and knock.* Praying, is our kno
ing at the Lords door, at the Gate of Heaven, that
may be opened. By the way learn, that if you will
hear God knock, it is juſt, not to hear yours; If G
voice may not be heard on Earth, your voice will
be heard in Heaven; fear not, you ſhall be heard if y
will hear: Hear him that ſpeaks to you from Heav
and your cry ſhall enter into Heaven.

Our Souls will never thrive nor flouriſh, unleſs
Rain and the Showers of Heavenly Grace deſcend
fall upon them: and we cannot look that thoſe Sho
ers ſhould come down, unleſs we look up.

Perſo

Perſons that pray not, may be written among the Heathens, *Jer.* 10.25. *Powr out the fury upon the Heathen, and the Families that call not on thy Name*: Among the prophane ones of the Earth, who are deſcribed by this Character, *Pſal.* 42.4. *They call not upon God, they are altogether become filthy and abominable; there is none that doth good, they call not upon God.*

Where Prayer is not, there is uſually curſing and ſwearing, and every abomination; look upon the non-praying perſons, look upon the non-praying Families among you, and ſee how little good there is to be found; ſee if they be not as ſo many dead and drie Trees, on which no Spiritual Fruit appears, as ſo many dark holes, into which no Spiritual Light doth ever ſhine, as ſo many filthie ſinks, in which every vile thing lodges.

Beloved, I have often preſſed this duty on you, both *perſonal, ſecret prayer*, that there be not one perſon found among you that prayes not; and *Family, joynt prayer*, that there be not one Family found among you, among whom God is not thus worſhipped: I have often preſſed this upon you, and given you particular helps and directions about it, and have not been negligent to put you in remembrance of it; ſo that if there be prayerleſs perſons or families found among you, the guilt of it muſt lie at your own doors.

But will you yet hearken to me in this thing? will you give your ſelves to prayer? No word that is ſpoken to you, for the good of your ſouls, will ever proſper with you, if this word proſper not; it is in vain for me to perſwade you to live a godly life, if you will not be perſwaded to live a praying life. Would you ever come to any thing ſee then that this exhortation do not come to nothing; Be ye therefore ſerious, *Be ye therefore ſober, and watch unto prayer*, 1 Pet. 4.7. Be ye inſtant, be conſtant in Prayer; ſet up your reſolutions, and ſet your time;

ſet

ſet your time, and keep your time; do not put of
duty, by pretending you pray alwayes, every da
every hour; as the pretence of an every dayes S
comes juſt to no Sabbath, ſo it is uſually in the c
prayer; ſome carnal wretches praying alwaies,
praying at all: *Get thee into thy Cloſet*, ſaith Chr
thee a place, ſet thee a time, wherein thou ſaieſt,
Deo, wherein thou maiſt make it thy buſineſs to
the Lord. Brethren, I ſay again, if you will not
me to prevail with you in this thing, I may even
my labour of ſpeaking any other things to you, w
in I ſhall have no hope of ſucceſs, if I ſpeed not
ſome among you, in ſome private conferences I
had with you, have given me ſome good hopes o
work of grace begun on your hearts: I have ſo
that there hath been ſtill a neglect of daily Prayer;
hath ſtruck ſuch a damp on my heart, as hath bro
down thoſe hopes to be even almoſt as low as not
and by experience I have found, that ſuch perſo
upon advice and warning, would not afterwar
brought to the conſtant exerciſe of this dutie, if
have retained any favour of Religion at all, hav
from year to year been at a ſtand, and not the
ſign of any improvement hath been to be ſeen. If
therefore you will hearken to me in any thing t
tender for your ſouls good, deny me not in this,
upon the daily exerciſe of ſecret prayer; and if you
reſolved on the performance, I ſhall then be encou
ged in the next place to help you on in the right
formance. Therefore,

2. *Come to pray with an actual and great expectation of ob*
ning help and grace from God. Do not barely impoſe
duty upon you, as your task; but excite and encour
your ſelves to it, by looking for a return: think w
it is that you would have, and look to receive it: T
reaſon why we obtain no more in prayer, is, becauſe
exp

xpect no more: God uſually anſwers us according to ur own hearts: Narrow hearts, and low expectations ave uſually as little as they look for or deſire: large xpectations are ordinarily anſwered with large re-urns: Expectation will put life into action; you will then ray with moſt enlarged hearts, when you are moſt ull of hopes; the reward that is looked for in the eve-ing, will much encourage and quicken the labour of he day; fear not to expect too much from Heaven: e not ſtraitned in your own bowels, and you ſhall not e ſtraitned in the God of bowels: open thy mouth ide, and he will fill it: God will never upbraid his beg-ers for looking for too great an Alms, he hath e-ough to ſupply them, and he hath a heart to beſtow : God will never ſay to you, *you are too bold, you ask too uch: too much Grace, too much Holineſs; why cannot leſs con-nt you*? God hath given you commiſſion to ask what ou will, not to the one half, but the whole of his King-ome; the Kingdome you ſhall have, if no leſs will rve your turn. Chriſtians, be thankful for every little ou receive, but look for much: be thankful for every ittle, every little received from God is much: A drop om that Fountain is worth the world; yet content ot your ſelves with ſome drops, when, if you will, the ountain may be yours. The King of Glory loves to ive like a King, and will never ſay, *This is too much, ther for a King to give, or a beggar to receive*; Since he hath iven you leave, ſpare not to ſpeak, enlarge your de-ires, and let your eye be as big as your bellie: God hath rom:ſed you, and therefore you may promiſe your elves: whatever you ask (that is good for you) you hall not ask in vain. Oh, if we had ſo much in our ye when we come before the Throne of Grace, we ould be oftner there, & yet ſtill return with our load: ell Chriſtians, remember this, when ever you come to eg, look to receive; come not to prayer as to a drie

breaſt

breaſt that is like to yield no milk; or to an e
Ciſtern that will yield no water.

3. *Learn the skill to plead with God in Prayer.* Tho
the breaſts be full, yet they muſt be drawn hard e
milk will come: Though the Lord be willing to
thoſe that ask, yet he will have them firſt to p
they are in earneſt. Store of Arguments he hath
niſhed us with to preſs him withal, but he will
us uſe them: We muſt ſtrive with God if we will
vail; and the beſt ſtriving is with his own Wea
The counſel I give you in this, is, plead hard
God, but plead with him upon his own Argume
There are amongſt many others, theſe four grou
on which to bottom your plea: 1. On God him
2. On Chriſt. 3. On the Promiſes. 4. On Experience

1. On God himſelf. And there are two ſpecial th
from which you may plead hear.

1. *His gracious Nature.* Fetch your Argumen
which you plead with God for mercy, thence, wh
he originally fetched his Arguments to perſwade
ſelf to ſhew mercy; from his own bowels, fro
gracious nature, from his natural goodneſs and
cious inclination to mercy, *John* 3. 16. *God ſo love
World, that he gave his only Son*, &c. Eph. 1. 5. to ver
*Having predeſtinated us to the adoption of Children by
Chriſt unto himſelf (according to the good pleaſure of his
to the praiſe of the glory of his grace, wherein he hath
us accepted in the beloved; in whom we have redem
through his blood, even the forgiveneſs of ſins (accordi
the riches of his grace) wherein he hath (abounded) to
us, in all wiſdome and prudence, having made known un
the myſtery of his will, according to his good pleaſure wh
he hath purpoſed of himſelf*: Here we have heaped
in a few words, the riches of mercy which God ha
beſtowed on his people. Chriſt his beloved, Rede
ption through Chriſt, and the forgiveneſs of our ſi

he adoption of children, acceptance in his ſight, the Revelation of the myſtery of his Will, or the diſcovering or making known theſe glorious mercies to s. But whence is all this, who is it, or what was it, hat perſwaded the Lord to this abundant kindneſs? Why all this aroſe from himſelf, *He purpoſed it in himſelf.* He conſulted no other Argument but what he ound in his own heart: it was from his *love, the good leaſure of his Will, his Grace, the riches of his Grace, herein he hath abounded towards us*, Hoſ: 11.8,9. *How ſhall give thee up* Ephraim? *How ſhall I deliver thee up* Iſrael? cannot do it, I will not do it. *I will not execute the ierceneſs of mine anger, I will not deſtroy* Ephraim. But why wilt thou not be angry, Lord, why wilt thou not eſtroy *Ephraim*? Oh, ſayes the Lord, mine heart is urned within me; my heart ſayes, Spare him; my owels ſay, Deſtroy him not. *I am God, and not Man.* love him, and my love is the love of a God. I ave compaſſion on him, and my compaſſion is he pity of a God: I will bear with him, I am a God of Patience: Love is my nature, Pity, and Mercy, nd Compaſſion are my nature: I cannot deſtroy *Ephraim*, but I muſt deny mine own nature. Love, nd Pity, and Mercy, and Goodneſs are eſſential to God: He can as ſoon ceaſe to be God, as to be gracious; and this is the fountain of all our Mercy; Hence Chriſt ſprung, hence the Goſpel came, and all the unearchable riches of Mercy, prepared for poor, loſt, nd undone Creatures. When you come to pray, etch your Arguments hence: Plead with the Lord pon his own nature, his natural Love, Grace and Goodneſs. Thus we find the Apoſtle *Peter* praying or the Chriſtians to whom he wrote, 1 *Pet.* 5. 0. (*The God of all Grace*) *make you perfect, ſtabliſh, trengthen, ſettle you.* Plead with the Lord in your Prayers, as the *Pſalmiſt* pleads with himſelf in his

Affliction,

Affliction, *Pſal.77.7,&c. Will the Lord caſt off for*
and will he be favourable no more? Is his mercy clean
for ever? hath God forgotten to be Gracious? hath he
ger ſhut up his tender Mercies? Is (his) Mercy clean
Hath (God) forgotten to be gracious? That men ſh
be mercileſs, that men ſhould forget themſelves,
their friends, in their low Eſtate, is no ſuch wo
But hath God, who is all Grace, all Mercie, all P
hath God forgotten? Doth mercy ceaſe to be
ciful, and Grace ceaſe to be gracious? do Compa
ceaſe to be pitiful? Hath God not only forgotten
ſervant, but forgotten himſelf? Remember thy
Lord, thine own heart, thine own ſoul, and accor
to it, remember me.

2. *His glorious Name.* The Lords Nature is t
gracious, and according to his Nature ſuch i
Name, Exod.34.6. *The Lord, the Lord God, mercif*
gracious, long-ſuffering, and abundant in goodneſs and t
This is an Argument which the Lord puts int
moûths of his people, telling them, Ezek. 36.21,
I had pity for my Holy Name; this I do, not for your ſake
for my holy Names ſake. And upon this we find t
frequently pleading with him, *Pſal.*31.3. *For thy N*
ſake, lead me, and guide me, Jer.14.21. *Do not abhor u*
thy Name ſake; do not diſgrace the Throne of thy G
remember, break not thy Covenant with us. Go you and
likewiſe.

2. *On Chriſt,* And there are four things from wh
you may plead with God upon this account.

1. *The Lords giving of Chriſt to you as your Lord,*
your Saviour. Upon which gift you may call him y
own.

2. *The purchaſe of Chriſt;* who hath bought from
hands of the Father, all that you ſtand in need of:
hath bought your lives, 1 Cor.6.20. *You are bought*
a Price; He hath bought you a *Livelihood,* hath purc

d an inheritance and Poſſeſſion for you, 1 *Pet.* 1.

3. *The Intereſt that Chriſt hath in the Father*; being the on of God, the Son of his Love, the Servant of God, in hom his ſoul delights, *Iſa.* 42. 1. *Behold my Servant, om I have choſen, mine Elect, in whom my ſoul delighteth:* hoſe Name is ſo precious, and powerful with the ther, that it will carry any ſuit, obtain any requeſt, hn 16. 23. *Whatever you ask the Father in my Name, will give it you.*

4. *The intereſt that you have in Chriſt.* As he is precious his Father, ſo you are precious to him: as the Father n deny him nothing, ſo he can deny his nothing, hn 14. 3. *Whatſoever you ſhall ask the Father in my Name, ill do it.* He gives you Commiſſion to put his Name on all your requeſts, and whatſoever prayer comes with this Name upon it, he will procure it an anver. Now when you are praying for any mercie, pecially for any ſoul mercie, make uſe of all theſe guments; Lord, haſt thou given Chriſt unto me, and ilt thou not with him give me all things I ſtand in ed of? Haſt thou given me the Fountain, and wilt ou deny me the ſtream? When I beg pardon of ſin, hen I beg power againſt ſin, when I beg holineſs, *&c.* not all this granted me, in thy gift of Chriſt to me? Chriſt mine, and is not his blood mine, to procure y pardon? his Spirit mine, to ſubdue mine iniquis? Are theſe mine, and wilt thou with-hold them om me? Oh, ſhall this guilt lie upon me, theſe ſins ve in me, theſe luſts rule over me, when by giving e in hand that whereof thou haſt already given e a grant, all this would be removed from me? ook upon Chriſt, Lord; Thou haſt ſaid to me, *ook unto Jeſus*, and give thy ſervant leave to ſay the me to thee, *Look thou upon Jeſus*, and give out to me, hat thou haſt given to me, in giving of him to ne. Look upon the purchaſe of Chriſt; Do I want

any

any thing, or desire any thing, but what my
hath bought and paid for, and thou hast acc
the price? Look upon the name of Christ, whic
mayest behold written upon every prayer I
Though thou mayest say, *for thy own sake* tho
have nothing, not a drop, not a crumb; yet wi
say, *nor for his Names sake neither*? Is not that Na
a mighty Name, a precious Name before the
&c. By these hints you may learn how to plead
God from any other arguments, drawn from hi
mises, your experience, *&c.*

Que. But of what use is this our pleading with
and in what stead doth it stand us, in order to ou
vailing with him?

Answ. 1. It is not of use to change the purpo
God, to prevail with him to do that for us, whic
fore he resolved not to do; but to bring for
purposes into performance. We may say conc
the purposes of God, what himself sayes concerni
accomplishing of his Promise, *Ezek.* 36.37. *Yet w*
enquired of by the house of Israel, *to do this for them.*
praying fetches out those mercies which were
heart of God, and puts them into our hand.

2. By pleading with God by audience, we plea
selves into credence, or the more firm belief the
accepts, and will answer. And if by all these argu
we can plead our selves into a stronger faith, our
will certainly bring us down a fuller answer.

Quest. 2. These Arguments the Saints may
Prayer: but is there no plea for poor natural me
are yet in their sins, to make use of? What
they say for themselves, when they come befor
Lord? have you never a word to put into their mo
They have more need of arguments then any; W
shall they say?

Answ. 1. I shall premise, That it's the duty of
na

tural men to pray; For, 1. Prayer is a part of God's
atural Worship. If there were no positive Law requi-
ng it, yet the Law of nature enjoins it, and no man is
empted from the Obligation of the Law of nature.
Otherwise it where none of their sin to neglect and
frain Prayer; where no Law is, there is no Trans-
ession. Now we find in Scripture, that neglect of
ayer is reckoned up amongst wicked mens sins, *Psal.*
. 3, 4. *They are altogether become filthy*, &c. *they call*
upon God. Sin, though it doth disable, yet it doth not
oblige to Duty.

Object. That which is usually objected against this,
God heareth not sinners; *The sacrifice of the wicked is an*
mination to the Lord: Now, no man is bound to offer
to God an abominable thing; better offer up no-
ng then an abomination.

Sol. In answer to this, consider, there are two sorts
inners, *Resolved sinners*, and *Returning sinners*; and ac-
dingly there are two sorts of Prayers made by sin-
s, 1. *Dissembling prayers*, mocking and lying prayers,
. 11. 12. *Ephraim compasseth me about with lies*; lying
rifices, lying Devotions; he makes as if he had a
nd to know me, and serve me, when it is not in his
rt; and such prayers are made use of, either as a *vail*
ide and cover their wickedness, and to make them
ear to men to be righteous; or else as an *Engine* of
vice, to quiet & pacifie their consciences in a course
n. They make confessing of sin, to serve instead of
aking of sin; praying to serve instead of repenting;
r prayers help them to sin the more freely; they
k they may go out with any thing, if when they
e done iniquity, they do but pray for forgiveness;
n prayers are an abomination to God, and a deso-
on to sinners. *Bring no more vain Oblations, Incense is an*
mination to me. Sinners, not only *your wickedness*, but your
prayers will undo you. If you make them a shelter

for ſin, your very prayers will be turned into ſi

2. *Returning prayers.* When a ſinner, being with a ſenſe of his ſin, and of his neceſſity of ch of his way, and of his utter inabilitie to turn of h under the tears and troubles of his heart, goes to and cries out, Lord, what ſhall I do? I ſee I am evil caſe, my ſoul is running on in ſin, and th and wrath I behold running on upon me; Lor me; Lord, help me; Lord, pardon, Lord conv break me off from my ſins, break me off from m ful corruptions; I cannot get looſe, my heart hard, my luſts are too ſtrong, my temptations a many for me, to overcome of my ſelf; Lord he turn me, and I ſhall be turned, pluck my foot out ſnare, that I be not utterly deſtroyed; forgive mi quitie, make me a clean heart, make me thy make me thy ſervant; that I may never again up my ſelf a ſervant to ſin; Such a Prayer if it be hearty and in earneſt, if there be no pro audience, yet at leaſt there is an *half promiſe, Wha* Or, it may be the Lord may hear. Though it be properly ſaid, the Lord doth accept, neither c man ſay, he will reject it as an abominable thin being premiſed,

2. I anſwer to the queſtion, That ſinners, have but an heart to it, have alſo a price in their God hath put arguments into their mouths a plead with him for mercy. As,

1. *The Grace of God, or his gracious Nature;* h dineſs to ſhew mercie, this even ſtrangers may la upon. *Benhadad's* encouragement to beg his li King of *Iſrael*, may be the ſinners plea in beggin *We have heard that the Kings of* Iſrael *are merciful* Go ſinner to the Lord, and ſpeak thus in his Lord, I have heard that *the King of Glory is a King*; Thy name is the Lord, merciful and gra

y Nature is according to thy Name; It is thy Nature
pity, and in thy heart there is plenteous compaſſion;
h, I am a miſerable creature, a poor, undone, helpleſs
etch; do for me according to thy Nature; do for me
ording to thy Name? will the God of mercy ſend
ay ſuch a wretch that comes for mercy? will the
od of grace ſend me away without grace? the God
mercy hear me; the God of Grace grant me to
d grace in his eyes.

2. *Gods Call, or gracious invitation*, Iſa. 55. *Ho, every*
that thirſteth, come to the Waters, and he that hath no
Money: come ye, buy and eat; buy Wine and Milk, with-
Money and without Price. Look unto me, and be ye ſaved
the ends of the Earth. Come unto me all that are weary
heavy laden, and I will give you reſt. Riſe ſinner,
alleth thee, Go to the Lord, and when thou goeſt,
him, Lord thou haſt bid me come, and behold,
e I am; I come Lord at thy word, I come for a
le Water, I come for thy Wine and thy Milk, I
ve brought no price in my hand, but thou haſt bid
come, and buy without Money, and without price.
ough I have no Grace, yet behold, at thy word I
ne for Grace; though I have no Chriſt, yet I come
Chriſt; though I cannot call thee *Father*, yet being
ed, I come to thee as *Fatherleſs; with thee the Fatherleſs*
find mercy. And is it only thoſe that want the Fa-
rs of their fleſh? Is it not alſo thoſe that want the
hers of Spirits? Shall earthly Orphans find pity, and
y ſpiritual Orphans be loſt Orphans? If I am not
child, may I be made thy child? Haſt thou not a
ds bleſſing left yet to beſtow upon me? Thou haſt
me come, come for a bleſſing, bleſs me, even me al-
O Lord, Wherefore haſt thou ſent for me? Shall I
ent away as I came? I come at thy word, do not
again, be gone, be gone out of my ſight; I cannot go
ny word; I will not go; for, *whither ſhall I go from*

thee? Thou haſt the words of Eternal life. Since the have me ſpeak, Lord anſwer; Though I dare n *Be juſt to me a Saint*, yet I do ſay, I will ſay, I mu *Lord be merciful to me a ſinner.*

3. *Chriſt.* And there are two things in Chriſt, which ſinners may plead with God.

1. *His ſufficiency.* There is enough in Chri obedience and death, to ſave the worſt of ſinn ſave the whole world of ſinners. There is a ful Chriſt, Col. 1. 19. *It pleaſed the Father, that in him fulneſs dwell.* There is a fulneſs of *Merit* to obtai don, to make reconciliation for whoever comes; neſs of the Spirit to ſanctifie and cleanſe them their ſins. *He's able to ſave unto the uttermoſt, that come unto God by him.* From this, Sinners ma ſon thus with the Lord: O Lord, I do not come that of thee, that cannot be had; Thou haſt enou thee; look upon Jeſus that ſits at thy right hand, i not righteouſneſs enough in him, to anſwer for unrighteouſneſs? Are there not riches enough in ſupplie my povertie? Oh, ſhall I die for wa pardon, when there is ſuch Blood continually thee, pleading for pardon! Oh, ſhall I lie down own vomit, and wallow in the mire of my filthy when there is ſuch a Fountain by thee, that's ſti for ſin and for uncleanneſs! Oh, ſprinkle me wi blood: O waſh me in this Fountain. Hear Lord, ſe not away without an Alms, when thou haſt it by

2. *His Office:* which is *to bring ſinners to God, t reconciliation for ſinners, to make Interceſſion for Tra ſors*, Iſa. 53. Pſal. 68. 18. *Thou haſh received gifts fo yea, even for the rebellious alſo.* What a ſtrange mighty plea is here for poor ſinners! Oh, it is Lord, I am a Tranſgreſſor, and have been from Womb: I have played the Traitor, and been a R againſt thee all my dayes: But is there none in he

hat will intercede for a Tranſgreſſor? Hath the Lord
lus received no gift for this poor Rebel, that falls
own before thee? Though I am a Rebel, Lord, yet I
m a returning Rebel; Though I am a Rebel, yet let
he receive a Rebels gift; not a Rebels reward, Lord,
hat would be dreadful, but ſome of thoſe gifts which
Chriſt received for the Rebellious. Doth Chriſt make in-
ercceſſion for Tranſgreſſors, and ſhall not he be heard?
f thou wilt not hear me who am a ſinner, yet wilt
hou not hear him that ſpeaks for ſinners, whoſe blood
peaks, whoſe bowels ſpeaks, whoſe ſpirit ſpeaks? Doth
e ſpeak for ſinners, and yet not for me?

4. *Their own Neceſſity*: Sinners are neceſſitous Crea-
ures, they have nothing of value left them, *In the fulneſs*
f their ſufficiency they are in ſtraits: As a ſinner of an
undred years, is but a child, ſo a ſinner of thouſands
y the year, is but a beggar, poor, miſerable, blind, and
aked: He can want nothing, and yet doth want eve-
y thing that is good: Sin hath ſtript him to the skin,
ab'd him to the heart, the iron hath entred into his
oul, it hath left him nothing but wounds, and bruiſes,
nd putrifying ſores: Is this thy caſe, ſinner, and haſt
hou nothing to ſay? Spread thy wants and neceſſi-
ies before the Lord, and let theſe ſpeak for thee: learn
f beggars that come to thy door, who if they have e-
er a ſore or malady about them, a blind eye, a lame
eg, a burnt hand, a broken arm, that they will be ſure
o open, to move pity, and procure an Alms. Their
inching hunger, and their parching thirſt, their naked
acks, their cold lodging, thy door ſhall be ſure to
ing of: Never a peny in my purſe, never a morſel
f bread have I had this for long time; their neceſſity
will both make them to ſpeak, and help them to
peak.

Sinner, ſpread thy neceſſities before the Lord, ſpread
hy wants, open thy wounds & thy ſores, tell him how

deſperately ſad thy caſe is, tell him of the guilt
upon thy head, the curſe that is on thy back, the
that is in thy heart. God of Bowels, look hither, b
what a poor, blind, dead, hardned, unclean, guilty
ture, what a naked, empty, helpleſs creature I am
upon my ſin and my miſery, and let thine eye
thine heart: *One deep calls to another*, a deep of
cryes out to a deep of Mercy. Oh my very ſins,
cry ſo loud againſt me, ſpeak alſo for me! My
ſpeaks, my curſes, the woe and the wrath that lies
me; my bones ſpeak, my periſhing ſoul ſpeaks, a
cry in thine ears, Help Lord God of pity, help, help
heal me, help and ſave me: *Come unto me, for I*
ſinful man, O Lord; I dare not ſay, as once it was
Depart from me, for I am a ſinful man: Come Lord,
I am a ſinful man. Thou couldſt never come w
is more need: Who have need of the Phyſician
the ſick? Come Lord: I have too often ſaid, D
from me, but if thou wilt not ſay, *Depart*, to me, I
I ſhall never again ſay, *Depart*, to thee; My
ſaith come, my wants ſay come, my guilt and
ſins ſay come, and my ſoul ſaith come; Come
pardon, come and convert, come and teach, come
ſanctifie, come and ſave me; Even ſo come Lord Je
Thus you have the ſinners plea. Poor ſinner!
thou willing to return from thy ſins, fear not to g
thy God: Take thee ſome ſuch words as theſe,
go and tell the Lord, that one of his poor Amba
dours told thee from him, that he expects thee be
the Throne of Grace, and is ready, if it be not t
own fault, to grant thee mercy. Go, and the Lord b
thee, give thee thy hearts deſire, and fulfil all thy m
and for thy encouragement take along with thee
Scripture, *Iſa.* 55. 6. *Seek ye the Lord while he may*
found, call ye upon him while he is near: Let the wic
forſake his way, and the unrighteous man his thought, and

him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

4. *Pray in Faith*, James 1.6. *But let him ask in Faith.* You will here enquire, What Faith is it that is neceſſary to our prevailing in prayer? I anſwer: Not only that Faith mentioned by the Apoſtle, *Heb.* 11.6. *He that cometh to God, muſt believe that God is*: Nor only a perſwaſion that he is able to performe our petitions, or that he is ready to anſwer thoſe that ſeek him aright; not only a perſwaſion concerning prayer, that this is Gods Ordinance, appointed by him as a means whereby he may obtain mercy from him: Though all this be included in it, yet this is not all. The ſame faith is neceſſary to the acceptance of our prayers, which is required to the acceptance of our perſons. That faith which gives a perſon intereſt in Chriſt, will alone procure the acceptance of his prayers.

Now this faith puts forth in prayer a three-fold Act.

1. It preſents and offers up the prayer in the Name of Chriſt, *Heb.* 11.4. *By faith* Abel *offered his Sacrifice.* Faith carries our Prayers to our Mediator, the great *Maſter of Requeſts*, for his hand to be put to them, without which they will not be regarded; yea, it puts them into his hand; it ſayes unto Chriſt, Lord Jeſus, take thou this prayer, what infirmities there are in it, do thou cover; what ſins thou findeſt in them, do thou hide; *Mingle thy blood with my Sacrifice*, let thine incenſe aſcend with my offering; and thus let it be carried before the throne of Grace, where, that it may ſpeak for me, let thy blood ſpeak for it.

2. It depends and relies upon God through Chriſt for acceptance and performance. It eyes and leans upon the Promiſe of God, which in Chriſt is *Yea and*

Amen; and ſetting to its ſeal, that God is true; this it ſtayes it ſelf.

3. It works the heart to a confidence, or a confi perſwaſion, that God for Chriſts ſake will hear anſwer, 1 *John* 5. 14. *This is the confidence that we in him, that if we ask any thing according to his will, he reth us.* But here conſider, that this confident perſ ſion, that God doth hear and accept us, howe argues an higher degree of Faith, and brings in m peace and comfort to the heart; and if it be grounded, is a good Argument that the Lord inc to fulfil our deſires; yet it is not ſo neceſſary to acceptance of our Prayers, but that they may be h where this is wanting. If the former Acts have put forth; if there hath been a preſenting them in hands of our Mediatour, joyned with ſome littles ing of our hearts upon the promiſes; though th be a great fear upon the ſpirit, that God doth not gard them, yet for all this they may not be reje I fear, ſaith a doubting Saint, *I* fear the Lord wil hear me, nor regard my prayers; there is ſo m ſin in them, ſo many weakneſſes, wandrings, ſtruſts, diſtractions, that *I* much doubt whether Holy God will ever have reſpect to them; but ſ as they are, there *I* leave them, in the hands of Advocate; *I* leave mine Offering on the Altar poor as it is, it is the beſt *I* have; and though *I* mu queſtion, whether it will be accepted, yet ther leave it, waiting what anſwer the Lord will gi *I* doubt not but ſuch a prayer will be heard, my ground is this, as it is in the juſtification or acce tance of our perſons, ſo it is in the acceptance of duties: That faith which will juſtifie our perſo will doubtleſs juſtifie our prayers; and that weakneſs wavering, which will not hinder the one, will neith hinder the other. Now it is univerſally granted, th

ou

ur perſons may be juſtified, even when we are ſtrong-
y perſwaded of the contrary; and *I* know no reaſon
hy the like muſt not be granted concerning our pray-
rs. *I* note this the rather, for the ſupport and comfort
f many of the poor weakling ſervants of Chriſt, or
uch as are in a troubled or deſerted eſtate; who, after
hey have ſigh'd out their broken prayers, becauſe their
wn miſgiving hearts return them a *negative anſwer*,
conclude that God doth ſo too: my Prayers are loſt,
he Lord doth not regard them: Why, how can you
ell God doth not regard them? How can *I* tell, why,
cannot believe; the Lord will hear none but the Pray-
rs of Faith, and *I* cannot believe; *I* cannot be perſwa-
ded that God doth hear. But by what hath been ſaid
ou may perceive your miſtake; you cannot be per-
waded that God hears you, therefore you do not be-
eve: Why, you may even then believe when you
want this perſwaſion: Have you offered up your
Prayers in the Name of Chriſt? Have you committed
hem to his hand, to preſent them to his Father, and
aving them with him, and adventuring them upon
is intereſt, can you now but wait what anſwer the
ord will give? This is that Faith which will ſecure
our Prayers from being loſt.

Having thus in brief ſhewed you what it is to pray in
aith, what remains, but that you practiſe accor-
ingly, ſtudy the Attributes of God, his Power,
oodneſs, Mercy, and Truth: Study Chriſt,
is Office, Intereſt, Sufficiency, and Faithfulneſs;
udy the Promiſes, and the ſtability of them; let
our Faith ſet its Seal to all this, that God is
ood, merciful, mighty, and true: that Chriſt will
e faithful in his Office, that his Name is migh-
y with the Father, that the Promiſes of God are
n him, Yea and Amen. Strengthen your ſelves here,
nd ſo go before the Lord: let God be in your heart,

Chriſt

Chriſt be in your hand, the Promiſe in you
whenever there is a prayer in your mouth. L
Prayer be ſo preſented, your dependance be ſo fe
your confidence, as much as may be, ſo raiſed, as
you have been directed; or whether you can at
this confidence or no, yet do not fail of ſuch
dance, and then ſee what a rich return your P
will ſooner or later bring down upon you. B
that will pray without thus believing, let not that
think to receive any thing of the Lord; and if he
get nothing, let him not lay the blame on Prayer
if this were an empty uſeleſs thing, but on his unb
The anſwer which God gives to prayer is alwaie
Be it unto thee according to thy faith: And in this is in
ded, *Be it unto thee according to thy unbelief.* This i
firſt means or help to a godly life, Prayer.

The ſecond ſpecial Duty I ſhall direct you in, is
Meditation. And touching this, my purpoſe is n
inſiſt upon the general nature of it, but only to
you ſome directions for your putting it in practiſe.

The directions which I ſhall give, ſhall be ſu
concern, Firſt, the matter of it. Secondly, The
thod.

Concerning the former, I ſhall reduce the chief
ters to be ordinarily meditated on, to ſeven He
which, as I ſhall afterwards adviſe, may ſerve an H
for a day, and ſo in every week you may go ove
whole.

1. *Head concerning God.*

Begin with him who is the *Beginning of all things*
whom we have our being; in whoſe Nature, as
as his Will, is the very foundation of all Religion.
the ſpiritual Nature of God is the reaſon of our ſpi
al Worſhip, his Wiſdome is the reaſon of our ſubm
ſion to him, his Power of our dependance on him,

Holi

olineſs of our conformity to him, his Juſtice of our ear, his Goodneſs of our love, his Truth of our truſt, is Grace of our prayers, his Glory of our praiſes.

Now there are two things eſpecially (that I may ontract all into as narrow a room as poſſible) which ou may pitch your thoughts, and exerciſe your medi- ations upon concerning God: Namely, his Dread- lneſs, Goodneſs.

Direct. 1. In order to the bringing you to a due ap- rehenſion, and ſenſe of the dreadfulneſs of God; ſet efore your eyes, what the Scripture ſpeaks of the Ma- ſty, Glory, Omnipotence, Omniſcience, Holineſs, everity, and Righteouſneſs of God. The Scriptures peak of the Name of God, as a fearful Name. *Deut.* 8.58. *That thou maiſt fear this glorious and fearful Name, the Lord thy God*) And this dreadfulneſs of God, is t forth,

1. By the greatneſs of his power, *Jer.*5.22. *Fear ye t me, ſaith the Lord? Will ye not tremble at my preſence?* uke 12.5.

2. By the immenſity of his Nature, *Pſal.* 139.7. *Whi- er ſhall I go from thy Spirit? Whither ſhall I flee from y preſence?*

3. By the glory of his Holineſs, *Exod.* 15.11. *Who is e unto thee, O Lord, who art Glorious in Holineſs, fearful Praiſes, doing Wonders.*

4. By his juſtice and Severity, *Heb.* 10.31. *It is a arful thing to fall into the Hands of the living God*, Heb.12. 9. *For our God is a conſuming Fire.*

Direct. 2. That you may underſtand, and be duly ffected with the goodneſs of God; conſider what he Scripture ſpeaks concerning his All-ſufficiency, lo- ing kindneſs, Mercy, Faithfulneſs, Patience, *&c.* *Gen.* 5. 1. *Fear not* Abraham, *I am thy Shield, and thy exceed- g great reward*, Pſal. 36. 7,8,9. *Thy mercy, O Lord, in the Heavens, and thy faithfulneſs reacheth unto the*

Clouds.

Clouds. How excellent is thy loving kindneſs, O G
fore the children of men put their truſt in thee. T
be abundantly ſatisfied with thy fatneſs, for with th
fountain of life; in thy light, we ſhall ſee light, Pſal.
For his anger endureth but a moment; in his favour
Pſal. 73. 26. *My fleſh and my heart faileth, but G*
ſtrength of my heart, and my portion for ever, Pſal.
He ſhall cover thee with his feathers; and under hi
ſhalt thou truſt; his Truth ſhall be thy Shield and B
Pſal. 84. 11. *The Lord God is a Sun and a Shield.* T
Scriptures ſet forth the Lord, as a ſufficient po
wherein his people may be happy, and a ſure r
wherein they may be ſafe. He is a Fountain of L
Life, Joy, Reſt, Peace, everlaſting bleſſedneſs, and
laſting ſafety. He is the inheritance of the S
wherein they ſhall be ſatisfied; and their def
wherein they ſhall be ſafe for ever.

Direct. 3. Ask thy heart theſe Queſtions.

Queſt. 1. *Is not this God worthy to be feared, lov*
lieved in, and choſen for my portion and truſt?

Some chooſe riches for their portion, ſome
ſures, ſome put their truſt in worldly friends; bu
it not be well with me, if *I* can bring my he
chooſe, and can obtain the Lord to be my friend,
refuge, and my portion?

Queſt. 2. *Is it not good for me to draw nigh unto G*

To get acquaintance and intimacie with Go
dwell in his preſence, and to live in the light
Countenance? is there any life ſo full of true pl
and ſatisfying delight, as to enjoy and behold the
of God in Righteouſneſs?

Queſt. 3. *Is the Lord mine?*

Is he reconciled to me? is his love and mercy
ſure to me? Some are confident the Lord is theirs,
they are miſtaken; Am not I miſtaken? is the L

ine indeed? My God and my Portion, and my iend indeed? If he be not, then,

Queſt. 4. *How may I obtain the Lord to be mine?*

What pains ſhould I refuſe? What courſe ſhould I unt too hard? What price too great, to lay out for ch an Inheritance? Oh, how happily were I provi- d for, what a ſufficiency had I laid up for me, for y body, for my ſoul, for this life, for everlaſting, were e Lord once ſure to me? What ſhall I do to obtain m? If he be mine, then,

Queſt. 5. *What ſhall I render to the Lord?*

Oh the height, and depth, and length, and breadth the love and goodneſs of God to my ſoul, that he ould beſtow himſelf on ſuch a worm! 'Tis much at he ſhould give me a being in his ſight; that he ould give me bread, or cloathes; that he ſhould feed e with the crumbs that fall from his Table. 'Tis a onder that he ſhould not feed me with aſhes, with all and Wormwood, with Fire and Brimſton, that he th not cloathed me with flames, with fury and ven- ance; 'Tis a wonder he ſhould give any of his good eatures to comfort me, his Earth to be mine Inheri- nce, and my portion; but that he ſhould give him- lf to me, that ever a poor creature ſhould be ſo pro- ded for, as to feed upon his God, to live upon his od, to poſſeſs his God for a portion; Oh! come o me all ye that fear the Lord, come unto me, and I ill tell you what he hath done for my ſoul, *He that mighty, hath done for me great things, and holy is his Name.* h, that I could love thee more! Oh, that I could eaſe thee, and praiſe thee, and honour thee, and re- yce, and triumph, and make my boaſt of my God, nd ſpeak good of thy Name, while I have any being! *he Lord is my portion, the lines are fallen to me in a pleaſant ace, and I have a goodly heritage.*

2. *Head,*

2. *Head, concerning ſin.*

Direct. 1. Exerciſe your thoughts on the evil
of ſin, and conſider what the Scriptures ſpeak
cerning

1. *The malignity that is in ſin.*

2. *The guilt of ſin.*

1. *Concerning the malignity which is in ſin*, call
by the name of *plague*, *leproſie*, *gangrene*, *poiſon*, *
hell*, *enmity*, *treachery*, *rebellion*, *filthineſs*, *rottenneſs*
mir, &c. All which are Scripture-expreſſions, w
alſo tell us, that it hath made us in Gods acc
fools, *beaſts*, *dogs*, *ſwine*, *ſerpents*, *vipers*, *devils*, &c. W
a Monſter is ſin, that muſt have ſo many, and
names, to expreſs the malignity that is in it?

2. *Concerning the guilt of ſin*, Rom. 3. 19. *All the
is become guilty before God*, Mat. 5. 22. Guilt hath
things in it.

Firſt, A merit of everlaſting wrath. Every ſin
worthy to die, worthy to be damned.

Secondly, An Obligation, or binding over to w
Acts 8. 23. *For I perceive that thou art in the gall of bi
neſs, and the bond of iniquity.* Sinners are bound un
curſe, bound over to eternal vengeance.

Direct. 2. Conſider your own particular ſins, b
the ſpecial prevailing ſins of your *Hearts*; as ignora
unbelief, ſtubbornneſs, obſtinacie, pride, paſſion, c
touſneſs, malice, *&c.* and the evils of your practice
ing, ſwearing, drunkenneſs, oppreſſion: Reckon u
near as you can, and write down in a Roll or C
logue, all the ſeveral wickedneſſes you have been g
ty of, and can remember, together with your ſins
Omiſſion, neglects of Prayer, Hearing, *&c.* your n
lect of Chriſt, and the Goſpel, *&c.*

Direct. 3. Ask thy heart theſe Queſtions.

Queſt. 1. *Am I not a ſinner?*

Queſt. 2. *Is all this which the Scripture ſpeaks of ſ*

sinners in general, true of me?

Am I by my very nature, such a Serpent, such a Viper, such a dog, such a beast in the sight of God? Is there all this enmitie, and treacherie, and rebellion, rooted in my nature? Am I this guilty creature, worthy to die? Am I in this gall of bitternesse, and bond of iniquity? If this be my case, Oh, how can I lift up my face in the presence of God, without shame, and blushing, and self-loathing, and self-abhorrence!

Quest. 3. *Is my filth and guilt done away?*

This was once my condition, is it not still? Is the enmity slain? is my corruption subdued? is my conscience purged, my soul washed? are my sins pardoned, is my guilt removed? If not, then

Quest. 4. *What if this corruption should never be purged, this guilt never removed?*

What if I should die in this case? If all this sin, and this guilt, should stand and stare me in the face, when I come to look death in the face? What if I should appear in this woful plight before the Judgment Seat? May not fear it may be so? My sin hath been so long growing, and rooting in my heart; I have stood it out so long against the Gospel, I have had so many warnings, so many convictions, and yet my iniquity remains unpurged, that I have reason to fear that it may never be purged. And, oh, what if it should not?

Quest. 5. *What must I do to be saved from my sins?*

I see I am in an evil and a woful case, but *is there no balm in* Gilead? *is there no Physician there*, that can heal such a desperate disease? Is there no ransome to be found, that may redeem such a captive? Is there no blood shed, that may cleanse me, even me from all my unrighteousnes? Is not Christ *exalted to be a Prince and a Saviour*, to this very purpose, *that he might give Repentance and forgivenes of sins*? Wherefore is the Gospel preached to me? Doth not Christ therein call to me,

and

and bid me come to him and be saved? Is such a
portunitie to be slighted? is Redemption from
state, worth the making after? May *I* obtain
demption by Christ, whether *I* seek it or not?
ther *I* repent or not? must *I* not believe, or be
ned, repent or perish? is it a time for me to dela
linger in a matter of such importance? Awake
my soul, put away thy sloth, lay aside thy excuses
bethink thy self what thou wilt do. The Lord
thee this day, calls thee to return and repent,
thine iniquities may be blotted out; bethink thy
what answer thou wilt return. Wilt thou hear
or not?

3. *Head, Concerning Christ.*

Direct. 1. First, Consider what the Scriptures Sp
1. Concerning the excellencie of his Person, *Joh*
14. *And the Word was made flesh, and dwelt among us,*
we beheld his glory, the glory as of the only begotten
Father, full of grace and truth: Heb: 1. 3. *who*
the brightness of his glory, and the express image of
Person.

2. Concerning the glory of the Mistery of C
Crucified, *Isa.* 53. throughout; *He is despised and*
jected of men; a man of sorrowes, and acquainted
grief, and we hid as it were, our faces from him. He
despised, and we esteemed him not; Surely he hath
our griefs, and carried our Sorrowes, yet we did esteem
stricken, smitten of God: But *he was wounded for our tr*
gressions, he was bruised for our iniquities, the chas
ment of our peace was upon him, and with his stripe
are healed. All we like sheep have gone astray, and h
turned every one to his way, and God hath laid on him
iniquities of us all. He was oppressed and afflicted, yet h
pened not his mouth, Col: 1. 27. *To whom God will m*
known what is the riches of the glory of this Mystery
mong the Gentiles, which is, Christ in you the hope of g

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Phil. 2.6,7,8. *Who being in the Form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.*

The Gospel is a Mistery full of Wonders.

1. There is a Wonder of Righteousness and Severity: That God should not spare, but punish sin, though upon his own Son.

2. A Wonder of Wisdome: That God should bring light out of darkness, life out of death! that God should bring about the Rising of the World by the fall of the Lord; the Riches of the World, by the Poverty of their Lord; the fulness of the Saints, by the emptiness of the King of Saints!

3. A Wonder of Mercie: That God should harden his Heart against the Cry of his Son, and open his bowels to the crie of sinners!

4. A Wonder of Love: Love in the Father, in giving his Son; Love in the Son, in giving himself, his blood, his life, his soul, a Ransom for sin; and all this, for Worms, Traytors, Enemies!

Direct. 2. Ask thy heart these *Questions*:

Quest. 1. *Oh what a Monster is Sin?*

What an Hell, what a bottomless pit is it, of malignity, and wickedness, that none but God can expiate or purge it away? that God cannot do it, but by taking flesh? that God manifested in the flesh could not purge away sin but by suffering? that no suffering would serve, but death? that no death could serve but such a cruel and cursed death? Oh, what a Monster is sin, that must have such blood, the blood of God to take it away!

Quest. *What strange Love is the Love of Christ?*

1. Strange in regard of the fruit and benefit of it: All

that Holineſs and Beauty that my Spirit is clo
with, all that peace and joy that poſſeſſes my hea
my glorious hopes and expectations for hereafter
that difference that is betwixt my ſtate and the ſta
Cain, Judas, and the whole reprobate World; th
the love of Chriſt. Where had I now been, had I
been for the love of Chriſt?

2. Strange love in regard of the fervency and
dency of it; and that not only to the whole generat
of the Elect, but to my Soul in particular. To expr
this, ask this one queſtion farther, What if Chriſt h
done and ſuffered all this for me alone? What if th
had been but one ſinner in the World, and I had b
that ſinner, and Chriſt ſhould have come down fro
Heaven, cloathed himſelf with fleſh, giving himſel
death, given ſuch a glorious Goſpel, ſent forth ſuch
multitude of Ambaſſadours to preach to, to com
and ſave this one Soul, this my Soul, this had b
Strange Love. Such is the love of Chriſt to every
lect perſon, that if there had been but one Sinn
Chriſt would have done and ſuffered all this for
ſinner, rather then he ſhould have periſhed.

Queſt. 3. *Is Chriſt mine?*

Have I a ſhare in the Goſpel? Is my Name writ
in the Lambs Book? *All are not Iſrael*; though Chr
died for all, yet all are not made alive by him. The
are many from whom the Goſpel is hid; there a
many that have rejected the Goſpel, that have p
from them the Word of Life. Whilſt there a
ſuch multitudes that are loſt and periſh for eve
is my ſoul found, found in Chriſt? Hath he th
hath died for me, drawn me to himſelf? Hath h
that hath given me a liberty to lay hold on him, giv
me a heart to lay hold on him: Hath he given m
his Spirit in my heart to ſanctifie and cleanſe m
from my ſins? If I have not *the Spirit of Chriſt in*

I am none of his. Unleſs I waſh thee, thou haſt no part with me. If he be not mine, then,

Queſt. 4. *What may I do to get Chriſt to be mine?*

May I have him without ſeeking him? Can I live by Chriſt, without coming to Chriſt, believing, repenting, and following of Chriſt? Is this ignorance, this idleneſs, is this earthly, this carnal courſe I take, is this looſe and vain life I live, is this the way to get an intereſt in Chriſt? If Chriſt be mine, then,

Queſt. 5. *How may I walk worthy of Chriſt?*

Is it not by being made conformable to him? Conformed to his Image, by being holy, humble, and meek: Conformed to him in his obedience, chearfully and readily doing the Will of God? Conformed to him in his ſufferings, by being content to be brought down, and laid low, and made vile for his Name; Conformed to his Reſurrection and Aſcenſion, that this poor ſoul which hath deſcended with Chriſt, may alſo aſcend with him? Aſcend in holy deſires and affections; aſcend in holy praiſes and acknowledgments, confeſſing to him, *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing, for thou haſt redeemed my life from death, and crowned me with loving kindneſs and tender mercies.*

4. *Head concerning the vanity and miſery of a worldly life.*

By a worldly Life, underſtand any courſe or way of life, which is ſhort of a godly life. That which the Apoſtle calls, *Epheſ.* 2. 2. *The courſe of this world*; ſuch a life, the *main buſineſs*, care, and delight whereof lies in the managing our worldly affairs and intereſts, in buying, ſelling, working, trading, to get together this worlds good: the main comfort whereof ſtands in the enjoying theſe earthly things; when as for our

ſouls, and the things of another World, little
care is taken about them, and as little pleaſure
in them.

Direct. 1. Conſider what the Scripture ſpeaks
cerning the vanity and miſery of ſuch a life,
30.6. *Surely man walketh in a vain ſhew, he is di*
ted in vain; he heapeth up riches, and knoweth not wh
gather them, Matth. 16.26. *For what is man profited,*
he ſhould gain the whole world, and loſe his own ſoul?
what ſhall a man give in exchange for his ſoul? Jam. 5.
2, 3. *Go to now ye rich men, weep and howl for your*
ries that ſhall come upon you: Your riches are corru
and your garments moth-eaten; your gold and ſilver is
kered, and the ruſt of them ſhall be a witneſs againſt
and ſhall eat you as it were fire; ye have heaped up trea
together for the laſt dayes, Luke 12. 16, 17, 18, 19.
And he ſpake a parable unto them, concerning a rich
whoſe ground brought forth very plenteouſly; and he th
within himſelf, ſaying, What ſhall I do, becauſe I ha
room where to beſtow my fruits? And he ſaid, this I
do, I will pull down my barns, and build greater, and t
will I beſtow all my fruits: and I will ſay to my Soul, S
thou haſt much goods laid up for many years; take thine
eat, drink, and be merry. But God ſaid to him, Thou
this night ſhall thy ſoul be required of thee, then whoſe
thoſe things be that thou haſt provided? So is he that la
up treaſure for himſelf, and is not rich towards God.

Direct. 2. Ask thy heart,

Queſt. 1. *Is not my life a worldly life?*

What have I done for hereafter? What have I
up for the world to come? Have I been trading
Heaven? Have I been trading in Faith, Repentan
Prayer? Have I been ſowing in righteouſneſs a
mercy, following of holineſs and purity? What
bo

bour and pains have I taken in ſeeking Knowledg, Grace, an intereſt in Chriſt, reconciliation with God, &c. that it might be well with my ſoul hereafter? My body is cared for, I have enough laid up for that; my Wife and Children are all cared for, I have made ſufficient proviſion for them, but is not my poor ſoul uncared for?

Queſt. 2. *How long will this life and the comforts of it laſt?*

My ſoul is immortal and muſt never dye. I muſt have a being ſomewhere or other to all Eternity. Is the happineſs which I have choſen and purſued, an everlaſting happineſs? Are my Money, and my Corn, and my Land, everlaſting?

Queſt. 3. *What ſhall become of me when this life and the comforts of it fail?*

Will this golden or ſilver key open the gate of Heaven to me? Will my money buy me an inheritance in the land of Promiſe? Will my thriftineſs and good husbandry for this world, plead for me before my Judge, or excuſe my neglect of my ſoul? Will the memory of my plenty, or my pleaſure, or my eaſe, in which I have lived here, be a comfort and refreſhing to my ſoul hereafter? Can all my carnal friends and companions, with whom I have lived ſo merrily, and ſpent ſo many a jolly hour, can their good word ſtand me inſtead then? Will God own me, or Chriſt plead for me then? Is not this he whom I have deſpiſed and refuſed to hearken to? and will he not then ſay to me, *Go to the Gods whom thou haſt choſen*, go to thy money, and thy pleaſures, and thy companions, let theſe ſave thee if they can. O what ſhall *I* do, and where ſhall I dwell for ever, if I continue in this vain courſe?

Queſt. 4. *Shall I now ſet upon a better courſe?*

Shall I in earneſt? wilt thou, oh my ſoul, wilt thou now

in earneſt become an adventurer for another worl
Traveller to the holy City, which is above? wilt t
caſt in thy lot with Chriſt and the everlaſting Goſp
wilt thou at laſt fall to labour for the true riches, a
enduring ſubſtance? wilt thou provide the bags th
wax not old, a treaſure in Heaven that faileth no
Shall I take this courſe, or ſhall I continue as I am?

5. *Head, concerning the excellency, bleſſedneſs, and nec*
ſity of a godly life.

Direct. 1. Conſider what the Scriptures ſpeak co
cerning the Entrance, Nature, Bleſſedneſs, Neceſſity
a godly Life.

1. Concerning the *Entrance of a godly Life*, or the w
by which we come to be godly; that is expreſt,
being *born of God*, John 3. by being *converted to G*
Act. 3. 19. *Repent therefore and be converted*, by havi
Chriſt formed upon our hearts, Gal. 4. 19. *My little Chilld*
of whom I travel in birth again, until Chriſt be formed in y

A new birth muſt go before a new life, converſio
before an holy converſation.

2. Concerning the *Nature of a Godly Life*; which th
Scripture ſets forth in theſe and ſuch like expreſſion
Walking with God, walking in the fear of God, and the co
forts of the Holy Ghoſt, living by faith, having our conv
ſation in Heaven, and as it becometh the Goſpel, being h
ly, harmleſs, the Sons of God without rebuke, in the midſt
a crooked generation, ſhining forth as lights in the World
denying all ungodlineſs, and worldly luſts, living righteouſl
ſoberly, and godly, keeping our ſelves unſpotted from the World
walking circumſpectly, keeping a good conſcience &c. By a
which expreſſions, and many ſuch like, it appear
that there is more required to a true godly life, than
ordinarily imagined.

3. C

3. Of the *Bleſſedneſs of a godly life*, Pſal. 1. 1, 2. *Bleſſed is the man that walketh not in the way of ſinners, but his delight is in the Law of the Lord*, Pſal. 4. 4. *The Lord hath ſet apart him that is godly for himſelf*; hath taken him out from the reſt of the World, to be his own peculiar poſſeſſion, his Favourite, his Servant, his Child, on whom he intends to beſtow himſelf for an inheritance.

Direct. 2. Ask thy heart,

Queſt. 1. *Am I converted to God?*

Is there any ſupernatural change wrought upon me? is this change a thorow change? Converſion is not a ſlight, but a great and marvellous change. Am I become a new creature? Is there a new light ſet up in me, a new life begotten in my heart? Am I become a man of quite another conſtitution, temper, diſpoſition, than formerly I was? Am I born from above, and is my heart now ſet upon things above?

Queſt. 2. *Is my life a godly life?*

Do I think in my Conſcience, that the courſe of life which I live, is that which the Scriptures mean by *walking with God*, *living by faith*, *having the converſation in Heaven*, *keeping a good conſcience*, *walking circumſpectly*, &c. Can this fleſhly, idle, eaſie, trifling life which I live, be poſſibly accounted a truly godly Life.

Queſt. 3. *Is a godly life neceſſary?*

Can I be ſaved without it? Do not the Scriptures entail everlaſting bleſſedneſs in the life to come, on godlineſs of life here?

Queſt. 4. *Can I be too godly?*

Can I have too much likeneſs to God? too much care of my waies? too much fear of ſin? Can I be too ſure that God is mine? Can I have too much peace, too much joy, and inward comfort? I may be too rich to be happy, too great to be good, too merry to be wiſe; but I

cannot be too gracious, too humble, too watchful circumspect. Let me ask of dying persons, whe they have taken more care than needs? whe they have more grace than needs? Let me as those who when they come at last to be weighed in ballance, are found wanting, whether there were a fear of making too sure, or being too busie, and di gent, and painful about the work of their souls?

Quest. 5. *Shall I now, without any longer delay, set up godly life?*

If it be necessary to take up this holy course, Wh shall I begin? Shall I this day resolve upon it? C I begin too soon? Can I look after God too soon? may defer too long, till it be too late, and what should? What if I should stay so long in *Sodom*, i it be too late to escape to *Zoar*? What if I shou dwell in the Tabernacles of wickedness, till it be t late to return into the way of righteousness? Awa O my soul, awake from thy worldiness, and sensu lity; away from thy carelessness; To day, to da if thou wilt hear his Voice, give thy self to God, gi thy self up to the power of his Spirit, and gover ment of his Word. Hitherto I have been a fool, h therto I have been a Servant of sin and the World Oh that from henceforth I might yield my self t God, as one made alive from the dead.

4. *Head Concerning Death and Judgment.*

Direct. 1. Think on what the Scriptures spea concerning

The *Dread* of *Death*, and the *Death* of *Death*.

1. Concerning the *Dread of Death*, *Rev.* 6. 8. It's set forth by a *pale horse*, an horse for strength, there's no resistance of it; an horse for its swiftness an horse for its office, and use, to carry away; a *pale horse*, for its gastli-

ness:

nels: *Death* hath a grim and gaſtly countenance, that ſtrikes terrour into all hearts, and paleneſs into all faces, *Job.* 18.14. Its called the King of Terrours, the Black Prince, the Prince of Clouds and darkneſs, as ſome render it: Darkneſs hath its terrour in it, and the King of terrours, that notes, the higheſt and moſt terrible of terrours.

The Terrour of Death ariſes,

1. From its Office or Errand, upon which it comes, which is,

1. To arreſt the guilty ſinners, and commit them to cuſtody, to be reſerved to Judgment.

2. To revenge the quarrel of an angry God. By ſin death entred: Death came into the World, not only as the *Pediſſequa Peccati*, one of its Retinue, or Attendants, but as the *Vindex Peccati*. By ſin, man provoked God; by death, God takes vengeance on man.

3. To cut off, and carry us away to our place. Death is the door betwixt the two worlds; the parting point, where ſinners take their leave for ever, of their pomps, and their pleaſures, of their houſes and lands, and their friends, ſo as never to return to them again.

It's dreadful to be carried away from our habitations and acquaintance, we know not whither; ſad was the death of him, who dying ſaid, *Anxius vixi, dubius morior, & nunc quo vado, neſcio*; I have lived in care, I die in doubt, but whither *I* am going, *I* cannot tell: but to them that underſtand whither death is carrying them, (as 'tis the caſe of ſelf-condemned ſinners,) into the place of darkneſs and eternal miſery: This is it that makes Death indeed the King of terrours.

2. From its Armour: Death is furniſhed,

1. With a Dart; this notes the ſtroke of Death, whereby it diſſolves this Tabernacle, divides betwixt ſoul & body: This dart of death is ſuch againſt which

there

there is no Armour of Proof can ſecure us; from
no quality or condition can exempt us; neither
nor Captive; neither Rich, nor Poor; neither evil
nor good men, can eſcape this Dart: Whom
Death ſtrikes, it ſtrikes ſure, and ſtrikes home, and
ver fails of doing Execution.

2. With a ſting, 1 *Cor.* 15.56. *The ſting of Dea*
ſin. A ſting doth two things; 1. It *pierces*, 2. It *poy*
Hence follow thoſe tumours, and inflamations,
that anguiſh that a ſting puts men to.

But what is the ſting of death? 'Tis ſin; This is
Poyſon upon the Dart of Death, that makes it ſo
of torment; an evil heart, an evil conſcience, an evil
this is it that makes death ſo terrible: A guilty Co
ence often ſtings a ſinner, in his life, in his health, in
midſt of all his proſperity; but when death and a
ty conſcience ſtrike in together, then it ſtings w
witneſs.

2. Concerning the *Death of Death*, or its deſtru
This Enemy is to be deſtroyed, *Hoſ.* 13.14. Yea,
in part deſtroyed already, 2 *Tim.* 1.10. Chriſt, by
ing, and riſing again, hath overcome Death; and
not for himſelf, but for his members, on whoſe be
he hath diſarmed Death, and taken away its ſting
that though it ſtrike them, yet it cannot ſting the
Death is an Hornet, hath ſtung our Lord, and in
hath loſt its ſting: Hereupon the Apoſtle in the
ſons of all believers, triumphs over Death, 1 *Cor.* 15.
57. *O death, where is thy ſting? Thanks be to God who*
given us the Victory, through our Lord Jeſus Chriſt. C
ſtians, that through Chriſt have conquered ſin, by
ſame Jeſus have conquered Death; ſo that now
poſſible for thee to live above the fear of Death; ſo
natural fears there may be, ſome ſhrinkings back
the fleſh, but the great fear is over, the bitterneſs
death is paſt.

2. C

2. Conſider what the Scripture ſpeaks concerning udgement; Conſider theſe two Scriptures, 2 *Cor.* 5.10. *or we muſt all appear before the Judgment-Seat of Chriſt.* Mat. 25.34. to the end; *Then ſhall the King ſay unto them n the right hand, Come ye bleſſed of my Father, inherit the Kingdome prepared for you, before the foundation of the World,* &c.

Direct. 2. Ask thy heart theſe Queſtions.

Queſt. 1. *Muſt I not die?*

Queſt. 2. *Whether will my death carry me?*

In which of the two Regions of the other world, is my death like to land me? Either in the Region of Everlaſting Light, or in the Region of Everlaſting Darkneſs? To which of thoſe two Regions am I now ravelling? By this I may gueſs, whither my death will tranſport me.

Queſt. *What a ſtrange change will Death make upon e?*

What a change of my Judgement and Opinion? with what a different eye ſhould I look on all things hen, from what I do now? ſhall I look on God, on Chriſt, on Holineſs, on peace of conſcience, with ſuch a light and undervaluing eye; or on the glory and leaſures, and luſts of the world, with ſuch an admiing and doting eye, when Death comes, as now I do? A godly life, a good Conſcience, the Promiſes and Priiledges, and hopes of the Goſpel, I can look on as folies, and fancies, and trifles; ſhall I count them ſo then? in, and guilt, I make a matter of nothing now, ſhall I have the ſame thoughts at Death? If I could ſpeak with any Soul, that's gotten one ſtep beyond the rave, and ſhould ask him, What do you think of n, and the pleaſure of ſin now? What an anſwer ight I then expect?

What a ſtrange chang will death make upon my perſon?

ſon? When, if *I* be a Saint, this poor Soul, that had its habitation in *Meſhech*, hath been impriſon a ſinful body, mourning, and ſighing, and labou under the burden of ſins, and luſts, and temptations, doubts, and fears, and ſcoffs, and ſcorns, ſhall in an ſtant be ſet at liberty from all this, and be lodge the arms and boſome of the Lord of Glory. Or, be a ſinner, when *I* ſhall be taken from all my gl and greatneſs, from all my delights and dalliano from all my hopes and confidence, and be thro down like *Lucifer*, Son of the Morning, from all brightneſs, into the blackneſs of darkneſs for e When, though *I* lie down in hope and confidence, t *I* ſhall have reſt, yet within a minute after Death h cloſed mine eyes, *I* ſhall awaken in everlaſting flam How will my undone ſoul then cry out, Oh, wh am *I*? *Is* this my place? Muſt this be my dwell for ever? Are all my hopes and confidences com this? is all my mirth and my pleaſure come to th Wo, wo, wo to me miſerable wretch; how am *I* ceived, whither am *I* fallen?

Queſt. 4. *How dreadful will this day of death be to ſinn when it is come?*

Whileſt it is only preached, or thought of at a ſtance, it affects but little: but when that day of da neſs is come, and they ſhall feel their houſe of C falling; when their laſt Sand is running, their l breath drawing, their miſerable ſouls lanching fo into the depth of Eternity; when a few minutes w lodge them in the place of darkneſs, and everlaſtin torments: What a black day will it appear then?

Queſt. 5. *On which hand am I like to ſtand in the Judg ment?*

Am I like to ſtand on the right hand, or on the le Among the Sheep, or among the Goats? On whic hand do *I* ſtand now? Have *I* my converſation

mon

hong the Goats, my fellowſhip with the Goats ere, and can I expect to have my Sentence with the heep?

Queſt. 6. *What may I do to get above the fear of death d judgement?*

How bleſſed is the ſtate of thoſe Chriſtians, that are otten beyond this fear? They may well be content o bear the Croſs, they may well be patient in tribulaion; they need fear none of thoſe things they ſhall ffer here, their great fear is over; Death is ſwallowed in victory. But how may I, upon good grounds, out of this fear? How may I be fit to die, and to nd in the Judgement, and thence not be afraid? Oh, I could get the ſting of Death out, this ſin crucified, is guilt removed; Oh, if I could get ſuch a Life, over hich Death can have no power; if I could get Chriſt be my Life, Judge, to be my Friend, then welcome eath, and the Grave; welcome the great Day; then at black hour will become the bleſſed hour; then at dark and gloomy day, at the approach whereof, is ſinful world will call to the Mountains to cover em, and the Rocks to fall on them, would be to me glorious day; wherein I ſhall lift up my head with y, becauſe my Redemption is ſo nigh. So let me e, that I may be fit to die, and then let my Lord me whenever he pleaſes; Yea, then I may ſay, *y are the wheels of his Chariots ſo long a coming? Make ſte, my Beloved, and be thou like to a Roe on the Mounns of Spices.*

7. Head concerning Eternity, or the world to come.

There is a two-fold *Eternity*; Of *Bleſſedneſs*, and of *iſery*: The *one*, the portion of the Saints; the *other*, the ward of the ungodly of the Earth.

Direct. 1. Conſider what the Scriptures ſpeak,

1. Con-

1. Concerning the *Eternity of Bleſſedneſs*; Heb. 4. 9. *There remaineth therefore a Reſt to the people of God*; Pſal. 16. ult. *At thy right hand there are pleaſures for more*; 2 Cor. 4. 17. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* Whence note, that the ſtate of the godly in another world, is, 1. A State of Reſt. 2. A State of Joy. 3. A State of Glory. 4. That the Joy of this Reſt is unſpeakable and unconceivable; therefore called *Reſt of God, the Joy of the Lord.* When a King makes a Feaſt, he makes a Royal Feaſt; when a King gives Gifts and Favours, he gives like a King. God will ſave like a God, reward like a God; that ſhall be the Reward of the Righteous, that men may ſay, *Verily he is a God that Judgeth*, Pſal. 58. 11. 5. That this Joy is Eternal, 2 Cor. 4. 18. *The things which are not ſeen, are eternal.*

2. Concerning the *Eternity of Miſery*; Iſa. 30. 33. *For Tophet is ordained of old.* *Tophet* is a place lying in the Valley of *Hinnon*, near *Jeruſalem*, where the Idolatrous Jewes burnt their Children in Sacrifice to *Molock*. And it is uſed as a Type to ſignifie Hell, the place and Puniſhment of the Damned hereafter. Whereof this is the Deſcription; *He hath made it deep and large, the Pile thereof is fire and much wood, the breath of the Lord, like a ſtream of brimſtone, doth kindle it*; Matth. 8. 12. *But the Children of the Kingdom ſhall be caſt into utter darkneſs, there ſhall be weeping and gnaſhing of Teeth*, Mark. 9. 44. *Where their Worm dieth not, and the fire is not quenched.*

Whence note, That the Torments of the Ungodly in another world ſhall be,

1. *Intollerable.* It is the wrath of the Lord that ill lie upon them; *the breath of the Lord* ſhall ndle and feed their flames. As the Lord will *ve like a God*, ſo he will *puniſh like a God:* The Viſdome, Power, Severity, and Juſtice of God, all be exerciſed in compounding ſuch a deadly raught, ſuch exquiſite Torments, that the ungodly World ſhall feel, that he is a God with whom they have to do.

2. *Eternal.* That ſhall never have an end. This makes Hell to be Hell indeed; a Pit without bottom, a Night that hath no Day following it, a Grave om which there is no Reſurrection. Oh the heighth, d depth, and length, and breadth, of this one word, *ternity.*

Direct. 2. Ask thy Heart,

Queſt. 1. *Who ſhall aſcend into the Holy Hill?*

Shall the unclean enter in thither? Or the Ignont, or Unbelievers, or Adulterers, or Drunkards? oth not the Scriptures tell me who they are, *Pſal.* 15. roughout. *He that walketh uprightly, and worketh ghteouſneſs, and ſpeaketh the truth in his heart; he that ckbiteth not with his tongue, nor doth evil to his neighur, in whoſe eyes a vile perſon is contemned,* &c. Matth. 3. to the 12. *The poor in ſpirit, they that mourn, the ek, they which do hunger and thirſt after righteouſſs, the merciful, the poor in heart, the peace-makers;* heſe are they that ſhall aſcend into the Holy ill.

Queſt. 2. *Who ſhall deſcend into the deep?*

Rev. 20. 15. *And whoſoever was not found written*

in

in the book of Life, was caſt into the lake of fire.
20.15. *For without are Dogs and Sorcerers, and*
mongers, and Adulterers, and Idolaters, and whoſoever
and maketh a lye, 2 Theſ. 1.8,9. *In flaming fire,*
vengeance on them that know not God, and that obey
Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed
everlaſting deſtruction from the preſence of the Lord, and
the glory of his Power.

Queſt. 3. *Am I in the way to this reſt of God?*

Queſt. 4. *Is my Title to this Reſt ſure?*

Is my name written in the Book of Life? A
ſealed with that Spirit of promiſe, which is the ea
of my inheritance? Have I gotten an aſſu
that Chriſt is mine, and Heaven is mine? Is
this aſſurance to be had? Is there not a promi
unto me of entring into the Reſt? May not this
miſe by my believing, and accepting, and advent
upon it, be made ſure to me? What mean I
down ſo quietly, ſhort of this aſſurance? A
content to leave my earthly inheritance under
uncertainties, that I cannot tell what to call
own, I cannot tell whether I have any thing o
thing? Do I refuſe any labour, coſt, counſel,
may ſecure my worldly intereſt? And what, is it
Heaven, and everlaſting Glory, that is not worth
ſecuring?

Queſt. 5. *What if I ſhould fall ſhort of this reſt?*

If at laſt I ſhould ſee *Abraham*, *Iſaac*, and *Jacob*,
all the Prophets, ſit down in the Kingdom of Hea
and my ſelf be thruſt out? I have made profe

Religion, I have had ſome good will to the wayes
God, born ſome affection to the people of God,
d ſome communion and fellowſhip with them, had
name and good opinion amongſt them; I have
ne to the Houſe of God with them, joyned in
ayers, Faſtings, Sacraments with them, I have attai-
d to ſome probable evidences of Grace. But what
notwithſtanding all this I ſhould be found at laſt
be ſhort of ſincerity, and of true ſaving Grace? I
ve complained often of an earthly heart, of a ſloth-
l heart, of a careleſs heart, of a lingering delaying
art, I have had ſome motions and ſtirrings in me
ſhake my ſelf out of this ſloth, to awaken and
uze my ſelf up out of theſe delayings and triflings;
ave been thinking often of taking more care and
ins; I have been wiſhing often for a diligent
art; I have been hopeing that it will not be thus
vayes with me, but that one time or other I ſhall
ain to more life and ſerioufneſs: But what if after
this complaining, and thinking, and wiſhing, and
ping it will be better, I ſhould ſtill run on thus from
e day to another, from one year to another, till I
ſurprized, and ſhould be taken away before I have
tten my heart to a thorow cloſing with God in
riſt?

Queſt. 6. *How joyful will my ſtate be when that day*
es, if I may then be counted worthy to enter into this
?

When the voice ſhall ſound in mine ears, *Well done*
and faithful ſervant, enter thou into the joy of thy
d. When all theſe filthy garments and rags of the
h ſh[illegible]e put off, when all theſe bitter tears ſhall be
p[illegible]d way, when as the clouds of darkneſs, doubts,
r[illegible]owes, afflictions ſhall be blown over;
en ſhall be brought into the preſence of the
ng of Saints, and ſee all thoſe glorious things

that have been ſpoken of the City of God: Whe
head ſhall wear that immortal Crown, and my
ſhall taſte, and drink of thoſe everlaſting pleaſu
Gods right hand; When I ſhall be brought
that general Aſſembly, and Church of the firſt
which are written in Heaven, to an innume
company of Angels, to God the Judge of all
to Jeſus the Mediator of the New Teſtament,
Spirits of juſt men made perfect; when my
ſhall acknowledge, Now I know indeed wh
have believed, and ſee for what I have labou
when this poor ſoul, that in its travel towards
hath paſſed through a Wilderneſs, lien among
Pots, been fed with tears, cloathed with reproa
clog'd with infirmities, diſcouraged with fears
diſmayings, ſhall after all this be ſet down in
Kingdom of God, and be lodged in the arms and
ſom of the Lord of Glory, and bear a part int
everlaſting praiſes and Hallelujahs before the Th
of God for ever; when mine eyes ſhall come t
all this, and my heart to poſſeſs it, will it not
joyful day!

Queſt. 7. *Can my heart endure to think of being ſhut from this bleſſedneſs for ever?*

Can I burn? Can I endure the vengeance of e
nal fire? Will boiling oyl, burning brimſtone, ſc
ing lead, a glowing oven, a ſcorching furnace, be
eaſie lodging for me? Thou wilt not (oh my ſo
be perſwaded to repent, there is too much pai
that: Thou canſt not bear a croſs, or an afflict
a ſcoff, or a reproach; talk to thee of Crucify
the fleſh, of denying thy ſelf, of parting with
fleſhly luſts, thy worldly companions, of entrin
at the ſtrait gate, of walking ſtrictly and preci
according to the Goſpel, thou cryeſt out, Oh t
are hard ſayings, who can bear them? But how

ou do to dwell with the devouring fire? How wilt ou dwell with everlasting burnings? Whatsoever eems to thee now, think what Hell will be to thee hen the day comes that thou must descend into it: w thou lookest to it as a scare-crow, or a bug-bear; ou canst drink away, or laugh away the fear of it; t what will it be to thee, when thou feelest thy f wrapt up in the flames of it, and not a drop of ter left to cool thy tongue? Think on Hell, Oh y soul, and then think on Christ, and consider; if Redeemer from such misery be not worth the ac- ting: think on Hell, and then think on Sin; then ink on thy carnal pleasures and delights, and con- er how they will relish with thee, when thus salt- with everlasting fire: Are these the things for ich I dye? Are these the price for which I sell my l to Hell? Away, away from me all my lusts and asures, away from me my companions in sin; I ntess I love you too well, but I must not burn for u, I must not damn my soul to please my flesh.

Touching the practice of this Duty, take these two ther directions.

1. Every day, morning and evening, set apart some ne for secret prayer: and when you go to pray, do t rush inconsiderately upon it, but first sit down and e one of these Heads, meditate on what the Scrip- es speak upon them, and then propose the several stions to your hearts, and when you find your rts affected and warmed by these meditations, then to prayer.

2. Let each mornings Meditation be ordinarily tter for your thoughts to work on, and for discourse t day, unless providence cast in, and calls you to ne other profitable subjects.

The matter of Meditation is purposely divided o seven Heads, to the end you may take one of

the Heads for each dayes Meditation, and ſo i
ry week you may go over the whole, being th
things of Religion: And thus continuing fro
to day, from week to week, you will be both
thorowly acquainted, and more deeply affected
the things of God, and will finde, through his ble
more livelineſs and enlargement in Prayer, and
comfortable ſucceſs.

Onely take heed of formality, or reſting in the
done, of going on in a round of Duty, without a du
gard to the end of Duty: Let this be your aim in
to get your hearts more fixed upon, and affected
the things of the world to come, more enlarged
quickened, and more effectually carried on in
courſe of holy and heavenly walking, the end wh
of is everlaſting life.

But now, leſt any ſhould complain that this co
is too tedious, and that which they cannot have
daily for; or that by reaſon of ignorance, or
of helps they cannot perform it; I ſhall add this,
ſuch perſons who are weaker in their underſtand
and thence unable to go through with this courſe
all others at ſuch ſeaſons as they are unavoi
ſtraitned for time, may, inſtead of the larger, tak
ſhorter courſe.

When ever thou ſetteſt upon the duty of Pray
down, and ask thy heart theſe queſtions.

Queſt. 1. *What am I? am I a Believer or an un
ver, converted or unconverted? do I think in my C
ence I belong to God, or do I not fear I am the child
Devil?*

Queſt. 2. *What do I do? what are my wayes, ar
ſuch as pleaſe the Lord, and tend to the ſalvation of my
or are they the wayes of death and damnation?*

Queſt. 3. *Before whoſe preſence do I now ſtand?*

Is it not before the Lord the Almighty God,

the rewarder of them that diligently ſeek him, and he avenger of thoſe that ſlight or rebel againſt him?

Queſt. 4. *What am I come before the Lord about?*

Is it not to plead with him for my ſoul, to beg my ife at his hands, to beg my pardon, and redemption rom everlaſting death, and to obtain grace for the alvation of my ſoul?

This ſhort and eaſie courſe would be ſome advantage, though to thoſe that are able, and can redeem ſo much time, I would commend the conſtant uſe of the larger directions.

The third ſpecial Duty I ſhall direct you in, is, ſelf-examination.

It is of great uſe to the carrying us on in an holy courſe, to know our ſtate. For,

By the knowledge of our ſtate we ſhall the better know our work; when we know what we are, we ſhall the better know what we have to do. If the queſtion be, *What muſt I do to be ſaved?* The anſwer of that will depend upon another queſtion, *How far forth am I come already?* Am I converted or unconverted, in a ſtate of ſin, or in a ſtate of grace? Let that queſtion be firſt anſwered, and the anſwer of the other will be eaſie.

2. By the knowledge of this, that we are in a good eſtate, we ſhall have much encouragement to haſten on. Aſſurance will quicken and encourage us on in the way of holineſs. Thoſe that affirm, that the *Doctrine of Aſſurance* is a licencious Doctrine, and ſerves for nothing but to maintain men in a looſe, lazy, and idle life, underſtand not what they ſay, nor whereof they affirm; 'Tis all one as if they affirmed, That the more aſſurance any perſon hath of the love of God, the leſs he will love God; or that the more he loves God, the leſs care he will take to ſerve or pleaſe him. Thoſe that know no other motive to duty but fear,

may preach ſuch doctrine; but thoſe that have t
the quickning and conſtraining power of love,
lay down both their reaſon and ſence too, before
can believe it.

The way to know our ſelves, is to ſearch, and e
mine our ſelves, 1 *Cor.* 13.4. *Examine your ſelves, pr
your ſelves, know you not your own ſelves!*

Now to help you in this duty of Self-examinati
I ſhall give you theſe two directions.

1. When you ſet to examine your ſelves by a
marks or ſigns: In the firſt place examine your mar
that you would try your ſelves by. If you wou
prove your ſelves, whether you have true grace or n
by any mark that's given, examine that mark by t
Scriptures, whether it be a certain and infallible ſig
of grace; ſo that you may be bold to conclude, th
if you can find this mark in you, you are undoubte
ly in the ſtate of grace. That's a proper mark of t
grace, which whoſoever hath it, hath grace; and wh
ſoever hath it not, hath not grace. If you take that
a mark of true grace, which is *common to Saints a
Sinners*, you may take your ſelves to have grace wh
you have none. And if you take a mark to try yo
ſelves by, which is *proper to Saints, but is not common t
Saints*, you may take your ſelves to have no gra
when you have. The former miſtake may loſe yo
your peace, this may loſe you your ſouls; therefo
Chriſtians be wary here; try your marks, before yo
try your ſelves by them.

2. For the matter of your enquiry, let it be

1. *Whether you are gotten into the way of life, or not; o
whether you are tranſlated out of a ſtate of ſin and death, in
a ſtate of grace and ſalvation?* And if ſo, then,

2. *Whether you be in a thriving or flouriſhing ſtate, or in
languiſhing or decayed ſtate?*

To help you in the former tryal, I might only
ſay

ſend you back to thoſe directions formerly given, concerning your cloſure with Chriſt, whence it will not be difficult to gather ſome certain marks to try your ſelves by; but I ſhall adde two or three more, wherein let it not be offenſive to any, that I follow that light which I have received from the worthy labours of that faithful Servant of Chriſt Mr. *Baxter*; whence I confeſs my ſelf to have through mercy, grown into the fuller acquaintance with mine own heart, and which I ſhall therefore the rather make uſe of, for the help and benefit of others.

1. Mark.

1. *Whereſoever there is true Grace, there is an hearty willingneſs to part with every ſin.*

The firſt work of the ſanctifying Spirit upon the ſoul, is the diſcovering of ſin, making it appear to be an enemy; and the firſt ſaving work, is the dividing betwixt ſin and the ſoul, making an utter breach betwixt them. The Spirit of God, makes us firſt to look on ſin as an enemy, and then to deal with it as an enemy; to hate it, to fear it, to be impatient at the preſence of it, *Rom.* 7. 24. *Wretched man that I am, who ſhall deliver me from the body of this death?* When the good Spirit enters into the heart, from that day forward, the ſoul looks on ſin as *Saul* looked on *David*, when the evil ſpirit fell upon him; its ſaid he eyed *David* from that time forward, he looked on him with an evil eye, with an envious eye: Oh that I were once well rid of this *David*; Oh (ſaith a Convert) that I were once well rid of this luſt! Its now become to the ſoul as the daughters of *Heth* were to *Rebecca*, *Gen.* 26. 35. *A grief of mind to it*; a wearineſs to it. I am weary of my life, becauſe of theſe daughters of *Heth*.

When there is this breach made betwixt ſin and the ſoul, its grace that hath made it; when ſin hath

loſt the will, it hath loſt the man: when Chriſt gotten the will, he hath gained the man. The w the heart; give me thy heart, is the ſame, as be ling to be mine; the will is the ſtrong hold ſoul; this is it that holds out laſt againſt God; this is won, all is won! Sin may have loſt the u ſtanding, and loſt the Conſcience; theſe may for God, and for holineſs, and may cry out ag ſin, *Away with it, away with it; Crucifie it, Cruci* there is Death and Hell in the bowels of it, a with it. But as long as ſin hath the will for it, i hath the man. Reaſon ſaith, *I ought to turn*; Co ſcience ſaith, *I muſt turn*, but yet nothing follow but when the heart ſayes, *I will turn*, then the wo is done: Reaſon ſaith, theſe Idols ought not ſtand: Conſcience ſaith, theſe luſts muſt be ſubdu theſe my ſinful pleaſures, theſe my ſinful wayes, th my ſinful companions muſt be left; but when the ſayes to them, *Get you hence*, there's a work of gr begun.

But now this willingneſs to part with, or turn fro ſin, that it may infallibly prove grace to be in muſt be

1. Univerſal; a willingneſs to be rid of all ſin The enmity againſt ſin, that's wrought by grace, againſt the whole kind, againſt all ſin, Root a Branch, Body and Members. A true *Iſraelite* wo not have one *Canaanite* left in the Land, would h the whole generation rooted out, *Pſal.* 119. *I hate ev falſe way*, Pſal. 139. *Search me, O Lord, and ſee if there (any) wickedneſs in me.*

2. Habitual. It muſt not be only for the time th the heart is ſet againſt ſin, when it is under ſome re ror, or trouble, but there muſt be an abiding wi lingneſs. *Pharaoh*, when the Thunder, and the Hail and the Fire, and the Frogs, and the Flies, were al up

upon him, for the time was willing to let *Israel* go, presently after he meant no such thing: 'tis not what thou art in a fit, or a fright, or sudden passion, in sickness, or under the apprehensions of death, that will give thee any certain light by which thou mayest judge of thy state, but what thou art in the standing and abiding disposition and bent of thy soule: A godly man is never unwilling (when he is himself) to be rid of every sin.

3. Prevalent. The willingness must be greater than the unwillingness. A gracious heart is more willing to be rid of sin, than to continue in sin. He had much rather if it were put to his choice, live without all sin, than to be allowed to live in any sin. Whatever the pleadings and reasonings of his flesh are, for an indulgence to any particular sins, whatever the advantages of yielding to the flesh herein might be, whatever damages or prejudices might follow upon parting with them, yet he had much rather, whatever comes of it, be freed from them all. If the Lord should come to such a soul, and give him as large a grant as he did to *Solomon*, *Ask what I shall give thee*, ask what I shall do for thee, write down what thou wilt, and thou shalt have it; this is that which he would have; *Lord, take away mine iniquities.* 'Tis not the lives of mine enemies, or a revenge upon them that I desire; 'tis not freedome from trouble or affliction that I desire; make me a clean heart, O Lord, purge me from my sins, let my lusts dye, my corruptions dye, and then though mine enemies live, and their malice live, and my trouble live, yet if my sins be once dead, I have my desire.

And this willingness will discover it self to be prevailing by bringing forth

1. Resolution.
2. Resistance against sin.

1. Where

1. Where a man is truly willing to be rid o
there will be reſolution againſt it; he will not
patient and content to *give God leave* to crucifie
beloved luſts, and darling corruptions, and g
Word leave to hew and ſtrike home at the
them, without hiding them, or warding off the
or wiſhing they might be ſpared to him, but
ſtedfaſtly on Gods ſide, and taking part with h
gainſt ſin, reſolves to uſe all his means for the co
ring and overcoming of them.

2. This reſolution will bring forth reſiſtance.
heart that's a weary of ſin, will fall to ſtriving ag
ſin, *Gal.* 5. 17. *The fleſh luſteth againſt the ſpirit,*
ſpirit againſt the fleſh; for theſe two are contrary th
the other. Contraries are naturally expulſive ea
other. Such *a pair* as a *Jacob* and an *Eſau*, ſuch
as an *Iſaac* and an *Iſhmael*, cannot lie quietly tog
in the ſame womb; no, nor live quietly together i
ſame houſe, but there will be a mutual proſec
and perſecuting each of other; fire and water m
well agree in the ſame Veſſel, as grace and ſin
ſame heart. A gracious heart will be reſtrainin
bing, and withſtanding it in all its workings. It
vanity for men to talk of being willing to be
ſin, when they let it live, and work, and rule, a
in its courſe, without ever laying the hand to th
dle to reſtrain it.

Let me add one word more; if you ſtrive agai
and your ſtriving be attended with ſucceſs; i
have gotten any degree of victory, the evidence
be much more full and clear.

This now is the firſt mark, by which you m
your ſelves, whether there be the truth of Gr
you, or not.

He that is willing to be freed from all ſin, hab
ly willing, prevailingly willing; he that's mo

ling to be freed from ſin, than to be allowed to live in ſin, and hereupon is reſolved to uſe all Gods means for the conquering of it; and accordingly ſtrives, prayes, watches, and wreſtles againſt it, eſpecially if he finds his luſts begin to fall before him, undoubtedly there is grace in that mans heart. As *Hamans* Wife ſaid to her Husband, *If this Mordecai be of the ſeed of the Jewes, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him*; I ſhall be bold to ſay to ſuch a perſon, without any *ifs* or *ands*, This *Mordecai* is of the ſeed of the Jewes; this grace, before which thy luſts have begun to fall, is the *Seed of God*, and therefore thy ſins ſhall never totally prevail againſt it, but ſhall finally fall and be deſtroyed by it.

2. Mark.

2. *Whereſoever there is true grace, there is a preferring in the eſteem and choice, of a ſtrict and ſincere godly life, above any other life in the world.*

A godly man loves all godlineſs, and he loves it above all, Pſal. 19. 9, 10. *The fear of the Lord is clean, and endureth for ever; the Judgmens of the Lord are true and righteous altogether; more to be deſired are they than Gold; yea, than much fine Gold, ſweeter alſo than the honey and the honey-comb*; that is, than all the world: *more to be deſired are they*; that is, the fear of the Lord, and the Judgements of God, deſerve more reſpect from men, are of more value, more worth the deſiring and looking after; *than Gold or Honey*; Here are all the advantages of a worldly life put together in two words; The *Profits* of it, and the *Pleaſures* of it; and the fear of the Lord preferr'd before them all. (*Than Gold*) Gold is all things; Gold, much Gold hath greatneſs following it; Gold hath Glory, all the Glory of the World attending it: Lands, and livings, and honours, and friends, and all things

that

that a carnal heart can desire, are hid in the
Mines. Honey notes all the sweetness, plea
and delights of a worldly life: Now, saith the *P*
put all this together, all the Revenues and In
of a worldly life, together with all its pleasur
delights, and the fear of the Lord will weigh
down all. Though this foolish World run a
ding after Money, and Pleasure, spend their d
waste their lives, prostitute their Consciences, th
away their Souls upon these things, yet one dra
Godliness, one day spent in the fear of the Lord,
better than all this: this the *Psalmist* gives as his Ju
ment.

Let us next consider what his Choice is, *Psal.* 4
*There be many that say, Who will shew us any good? L
lift thou up the light of thy countenance upon us; t
hast put gladness in mine heart more than in the time
their Corn and Wine encreased*, Psal. 17. 14, 15.
*mon of the World have their portion in this life, their b
thou fillest with thy hid Treasure; they are full of Chil
and leave the rest of their substance to their Babes: B
as for me, I will behold thy face in Righteousness.* T
men of this World, as they seek, so they have t
portion in this life, they have a glorious and
gallant time of it here, great portions, great po
sions, great prosperity; their bellies full of pleasu
enough to spend upon themselves, and to leave
their Children after them; this they have, and m
good may it do them: Let me but behold the f
of God in Righteousness, walk before the Lord i
my Integrity, keep a good Conscience, live in t
obedience of his Will, and in the light of his co
tenance, and then let them take the Corn, a
Wine, and what else they can get: Let the Lord
mine, and I shall never envy them their portio
Psal. 84. 10. *I had rather to be a door-keeper in the h*

of the Lord, than to dwell in the Tents of wickedneſs. The meaneſt condition of thoſe that live in the preſence and favour of God, I more deſire, and would rather have, than the higheſt condition of others. Let me be a door-keeper among the Saints, rather then a dweller with the wicked. So *Moſes*, Heb. 11. 25. *Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the Reproach of Chriſt, greater Riches than the Treaſures of* Egypt: *Pſal.* 119. 30, 111. *I have choſen the way of Truth,* &c. *Thy Teſtimonies have I taken as mine heritage for ever.* Where obſerve,

1. How he came into the way of Truth; that is, not by chance, but by choice; I have choſen the way of *Truth*: There are ſome that ſtumble in upon Religion, who being caſt into ſuch places or Societies, where Godlineſs is in faſhion and credit, joyn in to do as others do, and yet their hearts have never choſen Religion: but I have choſen the way of Truth, ſaith the *Pſalmiſt*.

2. What it is he choſe of Religion; *The way of truth*, the Teſtimonies or Precepts of the *Lord*: Some there are that have choſen the wages of Righteouſneſs, but not the way of Righteouſneſs; the *Promiſes*, but not the *Precepts* of the Lord; as much as you will of the *ſweet*, but none of the *ſweat* of Religion: But I (ſaith he) have choſen the way of Truth.

3. What account he hath of what he hath choſen; He accounts it as his Heritage. There be ſome that chooſe Religion, but it is only for a covering or a cloak to hide their wickedneſs, making the ſame uſe of it, which a Whore doth of her paint, to hide the deformity that is under. Others take up Religion for their laſt Refuge; ſomething they muſt have, to which they may have recourſe at laſt; but they will not have much to do with it, nor take much pleaſure

in

in it at preſent: But he chooſes it, not only as ſ
fuge, but as his Riches, not only to be the groun
future hopes, but to be the matter of his *preſent joy*.

From all theſe Scriptures obſerve,

1. That a godly mans ſetled Judgment is, a godly life is the beſt and happieſt life.

2. That a Godly mans choice is according t Judgement. He eſteems the fear of the Lord a Gold, and he chooſes it before Gold: He is t pleaſed, and doth rather take up with the me and moſt afflicted condition in a way of holi than with the moſt plentiful and proſperous eſta a way of ſin; he prefers the poverty of Chriſt, be the riches of the World.

3. Godly men and worldly men are diſtinguiſh and may be known the one from the other, by th choice they make for themſelves: He that mak worldly choice, is a worldly man; and he is a go man, that makes a godly choice. Take Godli with all its inconveniences, with all its difficulties diſtreſſes, when it is moſt under a cloud of repro and contempt, and take a worldly life with all its vantages, preferments, pleaſures, in its greateſt S ſhine of outward proſperity and glory: And he is a godly man, he is not of the *Pſalmiſts* ſpirit, that is able to ſay, *Give me this poor, deſpiſed, godly life, be the moſt flouriſhing life of worldlings.*

3. Mark.

3. *Whoſoever hath true Grace, doth actually live a g ly life.*

The Tree is beſt known by its fruits, the ſincerity our purpoſes by our performances: If you think yo have choſen a godly life, and yet do not live a godl life, it is a ſign you are miſtaken, and have not ſincer ly choſen it: 1 *John* 3.7,10. *He that doth righteouſneſs righteous; he that doth not righteouſneſs, is not of God.*

Ther

There is a two-fold Righteouſneſs, and there is a two-fold *doing* Righteouſneſs.

Firſt, There is a two-fold Righteouſneſs: Righteouſneſs is taken

1. In a ſtrict ſence for *Juſtice*, properly ſo called, which ſtands in the due obſervation of that Rule, *Whatſoever you would that men ſhould do to you, do you even ſo to them.*

2. In a larger ſenſe for *Holineſs*, or an univerſal rectitude of all our actions. To live according to our Rule, the whole word of God, is to live Righteouſly: In this Scripture it is taken in this latter and larger ſenſe. He who carries himſelf holily and unblameably, both in the things pertaining to God, and alſo in the things pertaining to men, he doth righteouſneſs.

Secondly, There is a two-fold *doing* Righteouſneſs.

1. In a Legal ſenſe, which ſtands in *an exact obeying and fulfilling the Law:* And thus there is none Righteous, not one; becauſe thus, there is none that doth Righteouſneſs.

2. In an Evangelical ſenſe: *A walking uprightly according to the Truth of the Goſpel:* A ſincere endeavour to obſerve all things which the Lord hath commanded us.

For the further clearing whereof, I muſt make uſe of a two-fold diſtinction.

1. I muſt diſtinguiſh betwixt a *ſingle good action*, and *a courſe of good actions.* It is not one, or a few ſingle good actions, but a continued courſe of holy actions, that denominates us holy. As there is no man ſo holy, who doth not ſometimes fall into ſin; ſo there are few men ſo wicked, who do not ſome-times fall in with that which is good; and as every ſin which a godly man, through infirmity, falls into, doth not preſently denominate him *ungodly*; ſo neither will a few good actions done by another man prove him *godly*;

'Tis

'Tis what the *course and tenour* of the life is, that be diligently observed. A godly man makes G nesse the *businesse* of his life. Religion is a Chri Trade, and you may well call it his trade upon a ble account.

1. It is his *Living and Livelihood.* Men live their Trades, a mans Trade is his maintenance Bread and his Cloaths, and his Lodging, all com from his Trade: Godlinesse is a Christians who ving; he prayes, and he lives by praying; he bel and he lives by faith; he loves, and he lives by all the supports, succours, comforts of this life c in this way. A Christians livelihood is all laid Christ, and in the exercises of godlinesse; he g down into his Soul: Take away from a Christian Religion, take away Faith, and Prayer, and H and Love, and the labours and exercises of them, you leave him a poor man indeed; take away house and his means, and yet he lives; take away bread, and yet he lives; but take Faith, and Hope, Prayer, *&c.* from him, and he dies.

2. Godlinesse is *the businesse of his life*: A mans tr is his *constant work*; not the exercise of now and t a day, or an hour, upon occasion, but it is *every d work.* Godlinesse, as it is a Christians daily bread it his daily work. Judge not thy self by what th art in some few Holy-daies of thy life, when perh by falling into affliction, or into some good soci or being present at some good Duty, or Ordina thou seemest for a fit to be another man than th art at other times. Judge not thy self to be wh thou art, *when thou art not thy self*, when thou art in a fit: but see what the trade and ordinary way thy life is; he that in his ordinary course does right ousnes, he is righteous.

2.

2. I must distinguish betwixt a Christians actions, nd his care about his actions: the Holy actions of ome that are really Godly, especially of young be-inners, may be but few, in comparison, but their care more continued; what the Apostle saith of unmar-ed persons, is true of all Christians; every soul that is arried to the Lord, careth how to please his Hus-and: though I do not say, that all carelesness doth onclude we have no grace; yet this I say, it is more an careless Christians can tell, whether they have race or no; though such may have grace, yet they can ave no assurance. He that finds that the great care his life is how to please the Lord, is of God.

Try your selves by this Mark also: do not enquire, nly about your affections, what your desires are, or hat your joyes are, what your comforts are, or what our peace is, but what your pathes are: when all mes to all this is the surest mark, *He that doth Righ-usness is Righteous, he that doth not Righteousness is not God.*

Put all these together, and whosoever there is of you at is thus willing to part with sin, doth thus esteem, d hath thus chosen a godly life above all other lives; d hath this attested by his actual care in his ordinary urse to please God. Oh be thankful, and bless God r ever! there is that work of Grace begun in thy soul, at doth undoubtedly prove thee to be of God; and in e State of Salvation.

Having faithfully tryed your selves by these certain d infallible marks, and proved your selves to be in e state of Grace, (for I would advise you to bring ur tryal to a clear judgement) then proceed in the xt place to examine.

2. *Whether you be in a thriving and flourishing estate no? whether you have made a comfortable progress in iness? or whether you be at a stand, or behind hand?*

To help you in this, I ſhall only give you two or three ſhort directions.

1. *Compare your ſelves with your ſelves*, your ſent ſtate with your former ſtate: Look back and ſider what you were, or have been at any time you firſt believed, and then ſee what ground you gotten or loſt.

2. *Compare your ſtate with your time that you have and your means, and opportunities, and the ſeveral that you have received.* See if your ſtature in be anſwerable to your ſtanding: if you are of or ten, or twenty years ſtanding in the Vineyard the Lord, conſider if you alſo be of ſo many growth: See if your Reckonings you have to bring be anſwerable to your Receipts; If you have long ſtanding, and yet are but little of ſtature: if knowledge be as little, your faith as weak, your cold, your peace, your comforts as uncertain, your ruptions as many and mighty as they have been years ſince, much more if the waters of grace and run lower now than they did heretofore, you may clude your ſelves to be but in a poor caſe, and to be out of caſe.

3. *Compare your ſelves with the beſt of other Chriſtians, to whom you have been equal in time, and other circumſtances:* See if you have kept pace with them your time. If you ſee your ſelves behind your pany, much more if you ſee divers that have ſet after you, to have out-run you, and gotten much fore you: If you ſee Chriſtians of leſs time, or leſs that have had fewer helps, greater hinderances, gotten the ſtart of you: if thoſe that have been few hours in the field are returning home laden the ſheaves they have gotten, and you that have there all the day, have gotten only a few poor

uls, you will have no Reaſon to think it over-well with you.

Chriſtians, you whoſe caſe this is, *a barren and unthriving caſe*, O labour to ſee it, and to lament it, and o acknowledge it; *I confeſs it is even thus with me*, I confeſs this is my caſe; if it be, bewail it; mourn over your neglects, and bemoan your poverty: If you had had a great Trade in the world, and a good ſtock, and good markets, and ſhouldſt trade and trade from time to time, and never proſper, but be poor and low, when you ſee others of the ſame Trade to flouriſh and grow Rich, how near would it go to your heart? Chriſtianity is a good Trade; Grace is a good ſtock; the Ordinances of God under which you have lived, have been good markets: many that have ſet up long ſince you did, are grown Rich, Rich in grace, Rich in comfort, Rich in good fruits, and yet that you ſhould ſtill be ſo poor, and behind-hand, this is lamentable: And oh lament over it, and conſider, that it is time for you now at length to look better to your ſelves.

That you may get into a better caſe, examine a little farther, what it is that hath hindred your thriving, and kept you back? Some of theſe following hinderances which I ſhall name in a word to you; ſome one or more of them, it's very likely have kept you thus back. Either,

1. A ſlight and overlie performance of holie *Duties*: Duties have a great influence upon the ſtate of our hearts and lives. Look what Chriſtians are in their ſecret duties, you ſhall find them much after the ſame rate in their ordinary courſe; if you ſee a Profeſſor that's dead and barren, and careleſs, and unſavoury in his life, follow him into his Cloſet, and you ſhall (ten to one) find him as ſlight, and dead, and heedleſs in his prayers; and thoſe that ſhift over their duties, will buffle in their Converſation. Try if this be not your

caſe: Or, 2. Unprofitable Converſe with C
Friends: The Communion of Saints ſhould be im
to the education of Saints. Chriſtians ſhould find
matters to talk of, than of their Corn and Catt
Weather, or News; What, have you not a Go
a Chriſt, nor a Soul to be minding each other o
ver a word of your Countrey, whither you are T
ling? We ſhould come together, to get light
each others Candle, to get warmth from each o
fire: If you ſquander away ſuch opportunities
wonder if you remain dark and cold: Examine if
be not faulty here. Or,

3. Unneceſſary Converſe with *Carnal Friends*;
thy and unſavoury company, leaves a chill, & a d
and a vanity upon our ſpirits: Is it for nothing,
Chriſt requires his Diſciples, *to forſake all the*
Father and Mother, Son and Daughter, much
ſuch carnal Friends as are at a greater diſtance;
cannot forget theſe, they will quickly help us to
our God, and our ſelves.

Yet Religion doth not teach us to be unnatur
uncivil, it requires that we give to all their
friendſhip, to whom friendſhip; courteſie, to w
courteſie; and duty, to whom duty belongs; bu
it teacheth, that we do not unneceſſarily converſe
thoſe, whoſe ſociety we may avoid, nor unwarily
thoſe whom we may not avoid. With whomſo
your dwelling be, let your delight be in the Sain
God caſt you among others, let them be your fea
ther than your familiars; and keep ſuch a due diſt
as may neither hinder you in your duties to them,
prejudice you in your dutie to God; examine ho
hath been with you upon this account: Or,

4. Overbuſying your ſelves about the affair
this life: It may be, you find ſo much work to d
broad, that you let all lie at random within. It

be, the reaſon why your hearts are ſo cold, is, becauſe you have ſo many Irons in the fire, you have ſo many fields to look to, that your garden is all over-run with weeds: Or,

5. The remaining guilt of ſome unrepented ſin. *Iſrael* cannot proſper whilſt there is an accurſed thing in the Camp. Or elſe,

6. Some unmortified Luſt that you live under the power of, and yet it may be take no notice of. You have it may be, a proud heart, or an angry fretful heart, or an envious revengeful heart, and this may be it that makes you pine away. An unmortified Luſt in the heart, is like a Moth in the Garment, that eats out the ſtrength, and mars the beauty of it. Pride in the heart, is as proud fleſh in a wound, whatever Medicines be uſed, the wound remains uncured till the proud fleſh be taken off. An angry fretful heart is like a Wolf in the breaſt; whatever be applied, it will prey upon and devour it, and the body pine away, till the fretting humour be cured; and ſo any other prevailing Luſt will have the ſame effect. As a man in a Conſumption, that's waſted to skin and bone, whatever Cordials, or Reſtoratives he takes, his fleſh will never be gotten up, his ſtrength will never return, till the corroding Rhume be ſtayed. If there be any prevailing Luſt in thy ſoul, eſpecially if thou indulgeſt to it, in vain ſhalt thou uſe many Medicines, for thou ſhalt not be cured, till that Luſt be ſubdued. Thou mayeſt pray, and faſt, and complain all thy life-long, of thy deadneſs and barrenneſs, and languiſhing ſtate, and yet ſtill be pining away, whil'ſt there is any iniquity that thy heart gives indulgence to. Search diligently, and ſee if this be not thy caſe.

7. Slothfulneſs. The field of the ſluggard is a ren field. He that will nor plough, nor ſow, nor nor watch, nor work in his field, is like to have poor crop, *Prov.* 24.30.

8. Contentedneſs with thy poor, and low, and ren ſtate. Some that are born poor, live all their d and take up with their poor ſtate, and never look Riches. For ought thou knoweſt, thy heart m have been in much better caſe, if thou hadſt inte Riches: 'Tis the covetous Chriſtian, that is the Chriſtian: As 'tis with worldly men, *the Covetous earth*, theſe are the rich men of the earth, theſe ar monied men, the landed men, that have laid hou houſe, field to field: And it may be, if thou had *ſpiritually covetous*, thou mighteſt have laid gr grace, comfort to comfort, and have been a ma great poſſeſſions before this day: but thou had a narrow-hearted, poor-ſpirited creature, that n hadſt any Ambition, nor tookeſt up any deſign to great and rich towards God, hereupon 'tis that art as thou art.

Chriſtian, though there be none of the former c mentioned, but may have an hand in bringing po upon thee, or holding thee under it: yet it may be laſt, a *contentedneſs with a little grace*, is that to w thou oweſt moſt of thy pining diſeaſe. This is common a caſe with Chriſtians. We have not hearts towards God, we are not covetous after h neſs, we are too well contented to be Babes in Chr to be children in the grace and knowledge of Go where ſhall we find a Chriſtian almoſt, that is re ved to be Rich, to ſeek great things for himſelf, great things of Eternity I mean, to bring forth m fruit? It is no wonder there are ſo many barren in Chriſts Fold, ſo many barren Fig-trees in G Vineyard, ſo many ſtarvelling Souls among the P

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ſſors of Religion; when there are ſo few that do ſeri-uſly deſign fruitfulneſs. We might have been as thoſe heep which *Solomon* mentions, to reſemble the Church , *Cant.* 6. 6. Whereof *every one beareth Twins*; we might ave gotten double to what we have done, if we had ad a mind in earneſt to it.

Brethren, Conſider how it is with you, and if you nd this to be your caſe, that your ſouls are in an un-hriving ſtate, ſearch narrowly if ſome of the foremen-oned particulars be not thoſe that have not kept you ack; and when you have found out the cauſe of your iſeaſe, reſt not till it be removed; for be ye well aſſu-red, That *that which hath hindered, will hinder, till it be ta-ken out of the way.*

THE fourth and laſt ſpecial Duty I ſhall direct you in, is the *Renewing of the Covenant*: wherein, be-fore I give you the Directions, I ſhall premiſe,

1. That every ſincere Chriſtian is (as hath been be-fore ſhewed) entered in to Covenant with God.

2. That Chriſtians are guilty of much *treachery* and falſe-dealing with God. They break Covenant daily. The Lord may take up that complaint againſt many of us, which he took up againſt *Iſrael*, Pſal. 70. 36, 37. *Nevertheleſs they did flatter him with their mouth, and lyed unto him in their tongue; their heart was not right with him, neither were they ſtedfaſt in the Covenant.*

There is a double falſhood in the Covenant, which we may be guilty of:

1. There is a falſhood in our *entering into Covenant*; when we do it not heartily, but feignedly, when our promiſes to God are nothing but words: when we mean not, nor intend any ſuch thing as our mouth ſpeaks; this is lying unto God. *They lyed to him in their Tongues*; Oh how many ſuch Lyars are there to be

found among thoſe that are called Chriſtians! have all Covenanted to renounce the World, an love of it; to renounce the Fleſh, and the luſts of renounce the Devil and his Works. We have all venanted, to take the Lord to be our God, to clea him, obey and ſerve him only, and all our dayes: this we have done in our Baptiſm, and in our Pro ſion that we have ſince made, to ſtand to our Ba mal Covenant. But have we not, many of us, unto the Lord? Hath there ever been any ſuch th in our hearts? Thoſe that are *falſe in this foundat their Chriſtianity*, are but *falſe Chriſtians*; thoſe that ha *iyed* unto God in their *Covenants*, are but *lying Cov*

2. There is a falſhood in our *keeping Cove* when whatever Reality there hath been in our *on*, yet we fail in *execution*; when we do not ſtand to word, or are ſtedfaſt in our Covenant, and every thereof. And thus every Chriſtian is more or guilty. Every ſin we commit, is in a degree, a b king Covenant, a departing and going back from Lord, and a dealing treacherouſly with the High. Oh how much falſhood of this kind, is ther be found in every one of us, when ſome of our he are ſo ſet upon the World, and take ſo much liber purſuing, and ſo much pleaſure in the enjoyin theſe earthly things, that the Lord is the leſs regar and looked after! Is this according to our Coven When there is ſuch fleſhlineſs, and ſenſuality, t found among others, when we live ſuch idle, ea careleſs lives; when our appetites, our paſſions, tongues are left ſo much at their liberty; when th is ſo much proviſion made for the fleſh, and ſo li for the ſoul. Is this according to our Covena Is this all we mean, in promiſing to be Chriſtia Is this our living to God, our living to Chriſt? what falſhood have we been guilty of!

3. T

3. That all our breaches of Covenant, do exceedingly weaken the bond and obligation of the Covenant. The obligation of the Covenant may be said to be weakned in a double sense:

1. Really, when the tye of it is relaxed and loosened, and we cease to be so strongly bound as before; and thus no sin can weaken our Covenant-obligation; it doth not become ever the less our duty, to cleave unto God, for that we have so often departed from him, or ever the less our sin to follow the World, for that we have followed it so long. Our sins in this sense, do rather add to the obligation; by how much the less we have paid off our debt, by so much the more there is behind: Our former neglects do oblige us to the more care for the future.

2. Sensibly, When the Bond of the Covenant being so often broken, is not now accounted so *solemn or so sacred*, as before; by how much the more it hath been broken, by so much the less *sensible* hold hath it upon us. It seemeth but a very light thing to persons that have so often and ordinarily broken their faith with God, to break it over and over again: It doth not much affect or trouble such hearts which have been accustomed to transgress, to revolt more and more. When sin can plead prescription, it grows bold: *If I were to begin again (saith the sinner) I would take more care, and look better to my wayes; but over shooes, over boots, now I have gone on so long, it will not be much worse if I go on a little longer.*

4. The *Renewing* of our Covenant, will *revive* the obligation of it. Though there be not a stricter, yet there is another tye; there is a *new link* added to the *old cord*. Men are more afraid and ashamed to break their word as soon as it is gone forth out of their mouths. The seriousness wherewith such a sacred duty should be per-

performed, will leave ſome impreſſions upo
heart. The very conſidering over our Cove
breaches, which is neceſſary to our Renewing of it
awaken our hearts to more care and watchfulnes

Theſe things being premiſed, I ſhall give you
double direction for the performance of this d
1. For the time when, 2. For the manner how.

Touching the former, there are ſome ſpecial ti
when this duty is eſpecially ſeaſonable: As,

1. Upon your falls into any greater ſins. *Great*
make *great breaches*, and 'tis not ſafe to let them
unmade up. Breaking of Covenant, makes a bre
upon Conſcience, and this will prove as the breal
down the banks of the Sea, which if they be not
ſently made up, there may be no ſtopping them.

2. In great ſtraits and afflictions. We have t
our hearts at the advantage, to bring them back,
to bind them the faſter to the Lord, when we ſt
in any ſpecial need of comfort, or help from God, G
28. 20, 21. When *Jacob* fled from his fathers houſe
fear of his brother *Eſau*, he vowed, *If God will be*
me, and will keep me in the way that I go, and will giv
bread to eat, and rayment to put on, ſo that I come again
fathers houſe in peace, then ſhall the Lord be my God. Th
of *ſtraits* and *difficulties* are a ſpecial ſeaſon for this
ty: Though it be too ordinary that thoſe vows wh
we make in the dayes of our diſtreſs, are quicklie
gotten in the dayes of our proſperity: Sickneſs
miſes are in our health, like *Sampſons Withs*, broke
Towe when it toucheth the fire.

3. In caſe of any declinings to a careleſs Remiſs,
ſenſleſs frame of heart or life.

4. At our approaches to the Table of the Lo
Theſe are ſome of the ſpecial times for the per
mance of this dutie. 2. For the manner how.

1. Remember your Covenant, read over and consi-er distinctly the terms of it, and weigh diligently he strictness and great solemnity of your engaging to God therein, that your hearts may be the more deeply affected herewith.

2. Remember your faults: Read over and consi-er distinctly the sins you have fallen into, since your engaging to the Lord; together with the several ag-gravations of them, and repent and be humbled under hem, *Isa.*50.4,5.

3. Especially, consider how your hearts have stood towards the Lord in the main, whether your falls have not been such as give you occasion to su-spect that you were not upright in your first engaging. Consider, whether such a life as you have led since, such sins as you have been overcome by since, are con-sistent with sincerity.

4. Resolve upon more care, watchfulness and faith-fulness for the future. Verbal promises, though there appear some affection at the time, if they be not joy-ned with a resolution to take more care, are like to come to nothing.

5. Have a special eye in your engaging to the Lord at your special sins, failings, and neglects, that you have found your selves more enclined to, and more ordinarily overtaken by. I will through the help of God, watch against every sin, but especially against covetousness, passion, or lying, *&c.* This is my sin, herein I am apt to be faulty, here my hardest work lies. I will watch to every Duty; but especially to temperance or patience, or self-denial, herein I have been most wanting.

6. Lay hold on the Covenant or Promise of God, for the renewing of his Grace towards you, for the renew-ing of your strength, whereby you may be more enabled

to

to perform your promiſes,and pay your vows. It
be your former experiences of your unfaithful he
have quite diſcouraged you. I have found this h
of mine ſo fickle, and ſo falſe, and ſo feeble, th
dare not truſt it ſo far, as to engage any farther fo
I have found my work ſo hard,my luſts ſo ſtrong,
temptations ſo many, my ſtrength ſo ſmall, m
attempts to follow God ſo ſucceſleſs, that I am af
I ſhall never come to any thing; I doubt I ſhall b
mock God, and bring more guilt upon my ſelf, b
adventuring to promiſe any thing for this ſinful, u
firm,and unfaithful heart. Why, though thou dar
not truſt thy heart, yet truſt thy God, who hath ſai
*That he will put his fear into thee, that thou ſhalt not depa
from him, that he will renew thy ſtrength, and that his gra
is ſufficient for thee.* Depend upon God for the Renew
ing of thy ſtrength, and then fear not to renew t
Vowes.

7. In this ſtrength of the Lord, go into his preſen
and with ſorrow in thine heart,and ſhame in thy fa
falling down before him,humbly confeſs and ackno
ledge thy falls and failings; and then in the like ſ
lemn manner,as thou haſt been before directed,enga
thy ſelf again to the Lord in the ſame Covenant.

2. I ſhall next direct you to make a right improv
ment of Duties.

Godlineſs doth not ſtand barely in Praying,Medi
ting, or Examining; there is ſomething farther th
theſe Duties have Reſpect, and muſt be uſeful to: T
an *holy life*,that is the end to which our *holy duties* are t
lead,and help us on. That they may do ſo, take thes
two following Directions.

1. *Whenever you ſet upon Duties, reſolve to put hard for it
to enjoy ſuch ſenſible Communion with God in them, that yo
may come off in a better and more ſpiritual frame of heart th
you came on.*

2. *Having*

2. *Having gotten up your hearts to any better frame in duty, be careful to keep it up after duty.*

Whenever you ſet upon duties, reſolve to put hard for it, to enjoy ſuch ſenſible Communion with God, that you may return from them with ſome advantage upon your ſpirits. Reſolve with him, *Nunquam à te abſque te recedam*, whenever I come before the Lord, I will never go away without him.

The Reaſon why we thrive no more by Duties, is, becauſe we do not *meet our God* in them; God never meets with his Saints, but he ſends them away with ſome marks of his goodneſs upon them.

The Reaſon why we do ſeldome meet with God in our duties, is, becauſe we do not ſo *wiſhly look for his appearance.* God waits for thy coming, Soul, and if it be not thy fault, thou may'ſt ſee his face before thou departeſt; and if thou ſee God in a duty, thou wilt not then return without ſome impreſſions of God upon thy heart.

When *Moſes* came down from the Mount, where he had ſeen the Lord, *his face did ſhine*, there was ſomething of the *glory* of God upon his countenance: *Iſrael* might plainly ſee that *Moſes* had met with God, they might ſee the beams of Divine Glory in his face. Oh how ſad is it, that Chriſtians ſhould return from duty with no more of God in their faces, or upon their ſpirits, than for the moſt part they do! We come many times with no other ſpirits from our Bibles, or our Cloſets, than we come out of our ſhops, or out of our Barns, no body would ever think we have been praying, or converſing with God, there is ſo little ſavour of God upon our hearts that we bring back with us.

Brethren, whenever you let down your Pitchers into the wells of Salvation, be not content to bring them up empty: Be ſo converſant with God in your duties, that you come off laden, as the Bee from the flower, with

the

the honey and ſweetneſs of your duties: And
adviſe you to endeavour after, not only in your
duties, nor only in your ſolemn publick duti
Sabbaths, Humiliation-dayes, or Thankſgivings,
your daily Family duties, your Reading, Singing,
ing, yea, even in thoſe ſhorter prayers and pr
which you uſe before and after meals. Whenev
draw nigh to God, look to ſee God, taſt of God,
to get down ſomething of God upon your hea
And then,

2. *Whatever you have gotten from God in duty, w
life, what warmth, what refreſhing, what enlargemen
heart, be careful to maintain and keep it alive afterwa*
See that your ſpirits do not preſently ſink and cool
gain, after they have been thus raiſed and warmed. D
not ſatisfie your ſelves with this; that you have ſo
comfortable entertainment with God, and feel ſo
warm and lively workings of your heart toward G
and ſome refreſhings from him in dutie; but loo
it, that you keep that holy fire that is there kind
from being preſently quenched again; you do not
and drink for an hour only, that you may have
comfort of your food while your meal laſts, but
eat for afterwards, that the ſpirits and ſtrength w
you got by one meal, may hold you out to the n
meal. Duties are the ſet-meals of the Soul, whe
it ſo feeds it ſelf upon God, that in the ſtrength of w
it receives, it may afterwards walk with God m
comfortably and chearfully.

The Lord promiſeth to his people, *Lev.* 26.5. *Th
Threſhing ſhall reach to the Vintage, and the Vintage to t
Seed-time.* And, *Amos* 9.13. *The Plough-man ſh
overtake the Reaper, and the Treader of grapes him th
ſoweth Seed.* The meaning is, Your old ſtore ſhall l
ſo much, and laſt you ſo long as till new come aga
You ſhall not only Reap enough for the time of H
veſt,

veſt, you ſhall not only gather enough to ſerve you during the time of the Vintage, but your Corn ſhall laſt from Harveſt to Harveſt, your Wine ſhall ſerve you from Vintage to Vintage; your old ſtore ſhall not be ſpent, till new come to ſupply you. Duties are the Harveſts and Vintages of our Souls: Oh what bleſſed lives ſhould we live, did we ſo improve and husband what we got in one duty, that it might laſt us out to another! that the Vintage might reach to the Vintage, the Harveſt to the Harveſt; that the life and warmth, and refreſhing we get in one Dutie, might hold by us till the next, and ſo we might be carried on in an holie, lively heavenly frame from duty to duty, as *Iſrael* walked on from ſtrength to ſtrength, till they came and appeared before God in *Sion*.

That which holds us ſo low and barren in Religion, is, that whatever we have obtained from the Lord in Duties and Ordinances, we preſently loſe it: when we have been weeping, ſometimes before the Lord, and wreſtling with him, and pleading hard for ſome quickning or comforting influences of his Spirit upon our hearts, and the Lord hath heard us, and given us our deſires, yet then, as ſoon as duty is over, we go away, and forget all, and bury all that we have thus obtained, in a confuſed heap of worldly thoughts and buſineſſes; we unbend, and let down our ſpirits, and lay aſide all thoughts of God, till we come to dutie again: we content our ſelves to live in ſuch an eſtraugement from God all the reſt of our time, that ſin and the world have *a whole dayes time to pull down what an hours duty hath been building, a whole weeks time to deſtroy and ſteal away what a Sabbath hath gotten in*; and ſo at the returns of dutie we find our hearts at the ſame loſs, in the ſame deadneſs and hardneſs that they were before.

In the Old Teſtament, though the Sacrifices were offered

fered but *Morning* and *Evening*, yet the fire that
led them was not to go out *night nor day*; there
be fire kept alive from the Morning-ſacrifice, to k
the Evening-ſacrifice, and fire left from the Eveni
kindle the Morning Sacrifice. Oh behold, how
it is, that though at our Morning-ſacrifice a fire is
dled, yet we let this fire lie all day under the aſhe
take ſo little care to keep blowing at it, that it
quite out before the Evening; and when we com
offer our Evening-ſacrifice, we have no fire to kindl

Brethren, hath the Lord viſited you, and quicken
and comforted you in duty? Oh think with yo
ſelves what a ſweet life ſhould I live, might it be th
with me alwayes? what pity it is, that ſuch li
ſhould ever go out? that ſuch grace ſhould be ſo ſh
liv'd? why, if I do not look to my ſelf the better, thi
Sunſhine will laſt but a little while: and how will th
Lord take it, if I ſuffer ſuch ſparks that he hath kin
led, ſo ſuddenly to be quenched? How is my ſoul e
like to proſper, if ſuch precious food paſs away from
as ſoon as it is received? *Is this a faſt that I have ch
for a man to afflict his Soul for a day?* Is this a prayer t
God regards, for a man to afflict his heart for an ho
to be in the Mount with God, to be raiſed up
Heaven for the time, and within a few minutes a
to be ſunk into the dirt of the earth? What a
change is this! how can you bear ſuch a loſs as thi
when will your ſouls come to any thing, if you h
only ſome few ſuch *lucida intervalla*, and all the
of your time are covered over with clouds and dar
neſs?

Beloved, as ever you expect to proſper in grace, or b
ſetled in peace, be chary of maintaining your *dai*
incomes; do not think to make uſe of your Pra
comforts to ſave you the labour of an after-care, b
to help you to be more careful and fruitful.

Bu

But how may we do to keep this holy and lively frame

1. Be watchful, *Nehemiah* 4. 9. *Nevertheleſs we prayed, and ſet a watch againſt them night and day.* Beloved, it is with you as it was with thoſe Jewes; whatever you have gained, you have adverſaries lying in wait to ſteal it away; whatever you have built, you have adverſaries lying in wait to pull down again. I have heard of ſome inchanted places where what men built in the day, the Devil pull'd down at night, and this danger you are continually in; what's built at one prayer, the Devil labours to pull down before the next. Let your eye be much upon your hearts; obſerve diligently how they hold up or ſink, that if there be the leaſt damp or decay growing upon you, you may eſpie it *before it be gone too far*; 'Tis no wonder we loſe all upon ſuch a ſudden, when ordinarily, as ſoon as ever our duties are done, away we go, and think no more where we have been, or what we have been about; as if we were well content to *take our leave of our duties and our God together.* When you depart out of your Cloſets, leave *your hearts behind you*; Worldlings ſeldom bring their hearts thither; when they come to pray, they *leave their hearts behind them:* Let Chriſtians never carry them thence; when you have done praying, and muſt abroad to your earthly affairs, *let your hearts ſtay behind with your God:* Let your thoughts be much upon the entertainment you have had; ſee to it, that the temptations you meet with, do not ſo eaſily divert you from minding what you have been begging or wreſtling for.

2. Make preſent uſe of what you have obtained: God gives Grace, and Strength, and Life for uſe, and he will preſerve it. Hath the Lord warm'd thy heart, go warm thy Brothers heart, and that will

keep thine from cooling. Hath God ſpoken comf
bly to thy ſoul? go and ſpeak of thy God, and wh
hath done for thee, to others: Hath God incli
and thereby fitted thee for action? take the ſe
thou mayeſt do more for God and for thy ſoul in
an hour, than in many dayes beſide; be doing with w
thou haſt received, and thou needeſt not fear loſing
when we are idle, then we fall aſleep and grow co
Inſtruments do not ruſt while they are in uſe.
never more ſpend our ſtrength, than when we ſpare
labour.

3. Lift up your hearts to the Lord often every ho
in ſome ſhort ejaculations. No buſineſs, no compa
can hinder this duty, and this will be of ſpecial adva
tage to you; therefore neglect it not; every ſigh
breathing of your ſoul Heaven-wards will fetch do
freſh influences from Heaven upon you.

4. Charge this whole courſe actually upon your ſel
every morning, and examine every evening how
have kept to it.

5. If you cannot otherwiſe bring or hold your ſel
to this courſe, bind your ſelves to it for ſome tim
ſpecial vow; till being a while inured to it, it may
come at length more eaſie.

Being thus entred upon, and prepared for a go
Life, I ſhall give you ſome directions how to car
on; and for your help herein take theſe follow
Counſels.

1. *In your whole courſe purſue, and as much as poſſi
eye your end, God and your own ſalvation.* Conſider
ten wherefore you live, and what it is you wo
have; and if this be it, that God may be honou

nd your ſouls ſaved, let this be purſued, and proſecu-
ed in all the parts of your life. Take not that courſe,
lo not that action that hath not ſome tendency that
way; and that which hath a *tendency*, let it be directed
o that glorious end. Let every arrow be levell'd at
our mark. The reaſon why the end is no more *at-*
ained, is, becauſe it is no more *intended*; 'tis no won-
der we ſhoot ſhort, or beſide our mark, when our eye
s not upon it.

The eying our end, will both direct our *courſe*, and quicken and encourage us on.

Set the Lord much before your eyes, dwell upon the contemplation of his Glory, and glorious Excellencies; conſider how worthy the Lord is to be exalted; and what an honour it is to poor creatures, to be any way ſerviceable to his Honour; and what pity it is, that any of your time, any of your ſtrength ſhould be ſpent upon vanity, which might be ſo improved to ſo *worthy and high an end*; begrutch every minute of your time that is not beſtowed on God.

Conſider the bleſſedneſs of living for ever in the preſence and enjoyment of God. Look towards *the Holy City*, enter by Faith into the *Holy of Holies*, ſet your ſelves before *the throne of God*; view (as much as at this diſtance you are capable) that *everlaſting light*, thoſe *bleſſed and glorious joyes*, thoſe *rivers of pleaſure*, that *exceeding eternal weight of glory*, *which is there poſſeſſed by the Saints*; And then ſay to your heart, *Come on ſoul, come on; here's that thou art praying for; here's that thou art labouring for; here's the Countrey, the Kingdom, the Crown that thou art fighting for, and wreſtling for, and running and ſuffering for.*

The ſetting this Glory before your eyes, will both

quicken and ſweeten your holy courſe, and ta
your hearts from any other courſes: The end p
beauty upon the means, and *a blackneſs upon all the*
drances of its attainment. A ſight of Heaven will ma
holy life a beautiful life.

There are two things that make a holy life beauti
1. That its the image of an heavenly life.
2. That its the way to it.

All the labours, difficulties, ſufferings of a godly l
are therefore pleaſant and beautiful, becauſe they
the way of the Kingdome.

And on the other ſide, a ſight of Heaven will ma
the wayes of ſin to be unpleaſant, to be dark and bla
wayes.

There are two grounds upon which ſin is odious
the Saints.

1. Its *oppoſition* and unlikeneſs to God; it bears th
image of Hell upon it, not of Heaven.

2. Its *Interpoſition* betwixt them and their end.

Nothing elſe can ever keep them from God; there
no danger of their falling ſhort of everlaſting bleſſed
neſs, but by ſin. This is the only *Gulph that's fix*
between them and Glory. And hence 'tis that th
way of ſin, with all its pleaſures, eaſe, and delights, is
the Saints, *a dark and diſmal way*. The pleaſures of
are *black pleaſures*, the gains of ſin are *black gains*,
jollity and liberty, and proſperities of ſin, are all *d*
and black in their eye. Theſe Clouds, whatever brigh
neſs there ſeems in them, do keep the Sun from ſhini
on them.

Oh what progreſs might you make in the way
Life, were holineſs with all its difficulties becom
beautiful, and ſin with all its delights become od
ous! What would there then be wanting, that mig
encou

encourage you on? What would there be then left to hinder you? Why, let God and Glory be more in your eye, and then ſin will be more odious, holineſs will be more precious in your eye; you would then neither want encouragements to lead you on, nor be incumbred with ſuch temptations as now keep you back, *Tit.*2. 11,12,13. *The grace of God (which bringeth ſalvation) teacheth us to deny ungodlineſs and worldly luſts, and to live righteouſly,* &c. *Looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt,* 2 Cor. 4.16,18. *For the which cauſe we faint not, while we look not at the things which are ſeen, but at the things which are not ſeen.* Before he had declared how hard 'twas with them, troubled, perplexed, perſecuted, caſt down, alwayes bearing about in the body, the dying of the Lord Jeſus, &c. Notwithſtanding, ſaith he, we faint not —— while we look not at the things that are ſeen, but at the things that are not ſeen.

Brethren, look on the things not ſeen, and take from them both direction in your way, and encouragement to go in it.

1. Take direction from Heaven. When you are Travelling, and ſee the place before you whither you are going, your eye will tell you your way. When you are entering upon any courſe, then look up and conſider, Is this my way to God? When you are eagerly and greedily purſuing the World, ask your hearts, Is this my way to Heaven? Am I now working out my ſalvation? When you are walking in the way of carnal pleaſure or liberty, then look up to the Lord, and look in upon your heart, and ſay if you can, *Now Lord, I am haſtening to thee; now ſoul, I am taking care for thee; my ſports, and my pleaſures,*

and my luſts are the way to make God ſure, and He ſure to me. Can you ſay ſo? Will not your own h tell you, that it is not the way? If Heaven be it th intend, if Salvation be it I mind, ſure then I am not of my way.

2. Look Heaven-ward, and take encouragem thence to go on; view the Glory that is above, a conſider what happy men you would be, if you we once ſafely there; and let ſuch thoughts preſs you haſten on, and encourage you againſt all the labors a difficulties you muſt firſt paſs through. Think wi your ſelves, when you are ſetting upon any Duty, i can get well through this Duty, I ſhall be one ſte nearer Heaven: When you come to the beginning o every day, well, I ſhall this evening be gotten one daye Journey nearer home; when you are falling into an trouble or affliction, if I can cut my way well throug this wave, I ſhall be ſo much nearer Harbour.

Every new degree added to your Grace, is anoth ſtone laid up upon the building of Glory; every ho Duty you have rightly performed, you are gotten on *round* higher in *Jacobs Ladder*; look how many daye you have walked with God, ſo many dayes Journe you are nearer your reſt: Look how many troubl and temptations you have gotten Chriſtianly through, many Gulfs have you ſhot, ſo many Rocks have yo paſſed by towards your Harbour.

Oh, if ſuch thoughts and conſiderations were conti nually upon your hearts, and before your eyes, how ſtrangely would they quicken you, and encourag you on your way! Conſider Chriſtians, and then take courage, after a few dayes more, a few duti more, a few waves more, you will be ſafely lande

in your Countrey. *Lift up your eyes and ſee*, and then *lift up your heads and rejoyce to ſee*, how by every duty and difficulty, *your redemption draweth nigh*. A Traveller in his journey, that's almoſt ſpent and tyred, if he once comes within *ſight of home*, and be almoſt there, this adds new ſtrength and life, and on he goes again amain. Let your eye be more on your home, and there will be *leſs loytering or wearineſs* in your way.

II. *Walk on your way in the name of Chriſt.* Or, *live by faith*, Gal.2.20. *The life which I now live in the fleſh, I live by the Faith of the Son of God.* The ſtrength of a Chriſtian is his Faith; the ſtrength of Faith is Chriſt; the ſtrength of Chriſt is put into the Promiſes. If you would live to God, live by Faith: if you would live by Faith, go often to the Promiſes.

1. Study the Promiſes, the freeneſs of them; there's *Grace* in the Promiſe. The fulneſs of them; there's *Chriſt* in the Promiſe, and with him all things; there's wiſdome, righteouſneſs, ſtrength; there's bread and cloaths, and lands, and friends, and ſafety; ſtudy the *ſureneſs* of the Promiſes, there's *an Yea and Amen* ſet to them: *All the Promiſes of God are Yea and Amen.*

2. Set thy *Seal* to them: *Believe that God is true.*

3. Clear up thine intereſt in them, and thereby make it out that they are *ſure to thee.*

4. Treaſure up in thy memory, a ſtock and ſtore of particular promiſes, which may anſwer every caſe of thy life, that ſo thou mayeſt have a word alwayes at hand to relie upon. And then,

5. Upon the credit of that word, venture on after thy Lord in any duty; through any ſufferings he calls thee to; whatſoever difficulty thou ſeeſt in thy work, whatſoever danger thou ſeeſt in thy way, what-

ſoever want or weakneſs thou ſeeſt growing upon
go on, reſting *upon Chriſt* for ſucceſs in thy duties,
ſupport under thy trouble, and ſupply of thy wa
according to his word.

It may be when thou lookeſt before thee upo
holy life, thou wilt ſay, This is indeed a beauti
and bleſſed life, if I could attain to it: but oh, I
there is ſo much to be done, and ſo much to be bo
that I am in great doubt how I ſhall ever be able to
through it.

The Lord requires me, if I will come after him,
deny my ſelf; This firſt ſtep puts me to a ſtand;
doubt I ſhall ſtumble, and fall at the very threſhol
of Chriſtianity: Deny my ſelf! Alas, I cannot de
ny my friend, or companion, I cannot deny mine ene
my that entices me to ſin: If Satan do but ſpeak a
word to me, to draw me aſide to iniquity, he preſently
prevails; and muſt I yet deny my ſelf, when I ſee ho
unable I am to deny mine enemies? I cannot, I cannot
do it. Why, here thy faith, if thou wilt conſult with
will furniſh thee with this encouragement; Though
thou art able to do nothing of thy ſelf, yet thou ma
be able to do all things *through Chriſt which ſtrengthne*
thee, Phil.4.13.

Again, thou ſayeſt, the Lord requires me to make m
a clean heart, to purge my conſcience, to crucifie m
Luſts: But who am I, that ever I ſhould think
doing ſuch great works? *I* could as eaſily make
new world, as a *new heart*; *I* can as well ſtop the Su
in its courſe, as ſtop my luſts in theirs; *I* can as eaſily
dry up the fountains of the great Deep, as cleanſe
the Fountain of my corrupt heart, and purge my
ſelf from an evil conſcience. *I*, but now thy Faith
will tell thee, He that bids thee cleanſe thy heart
hath ſaid to thee, *Ezek.* 36. 23. that he will *ſprinkle*
clean

clean water upon thee, and thou ſhalt be clean from all thy filthineſs. Thy Faith will carry thy fountain (*of*) ſin, to that fountain that is opened *for* ſin and for uncleanneſs, *Zcc.* 13.1. wherein thou mayeſt waſh and be clean: thy faith will tell thee, *Thy old man is already crucified with Chriſt*, Rom. 6. 6. *By whom the body of ſin is deſtroyed*; that is, *hath received its deaths wound, that thou mayeſt not ſerve ſin*; and that the ſame mouth that commands thee, *Let not Sin reign in thy mortal body*, the ſame mouth hath promiſed thee, ſin ſhall not have dominion over thee.

But yet thou addeſt, The Lord commands me to keep my heart, to keep my tongue, mine eyes, to make ſtrait ſteps to my feet, that *I* turn aſide to no iniquity, that *I* turn aſide from all temptations to ſin, abſtain from all appearances of evil: and many more the like words hath he given me in charge, requiring me to walk in all his Commandments, and to keep all his ſtatutes and Judgments, to do them; theſe are hard ſayings, who can bear them? *I*, but he that ſaid this (ſaith Faith) ſaid one word more that will make all this eaſie, *Ezek.* 36.7. *I will put my ſpirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them.*

Once more thou replieſt, But Chriſt commands me *to take up my Croſs*, to ſuffer with him, to part with all *I* have, to lay down my life for his Name. Can *I* do ſo little for his Name, and am *I* ever like to be able to ſuffer for his Name? Am *I* put ſo hard to it in every light affliction that befals me, & is it poſſible *I* ſhould be able to reſiſt unto blood? The Lord pardon me, *I* have found that a little ſhame or reproach is more than *I* can well bear: a ſcoff or ſcorn for Chriſt, to what impatience hath it often put me? have *I* run with the *footmen* & have theſe wearied me? how then ſhall *I* contend with *horſes*?

But

But God is faithful, 1 Cor. 10. 13. *who will not* [suffer] *you to be tempted above that you are able.* The[y] will lay on thee, (ſaith Faith) no more than thy[u] either he will encreaſe thy ſtrength, or not enc[rease] thy burthens: He that hath given thee a little ſtr[ength] to go through ſmall tryals, hath ſaid, he will, and [thou] mayeſt truſt him, if he lay more load on thee, give[th] more ſtrength to bear it. The Lord will either en[able] thee to die for his Name, or he will not call thee to it.

Chriſtians, believe God; to him that believes, [all] things are poſſible; and if you believe, they ſhall be to you: He hath ſaid he will be, and therefore [we] may boldly ſay, *The Lord is my helper.* Truſt in the Lord, and keep his way: truſt in the Lord, and [in] doing good, and verily you ſhall be fed, verily you ſhall be aſſiſted, verily you ſhall be ſuppor[t]ted and comforted; commit your way to him, and what ever difficulty there be in your work, he ſhall bring it to paſs: commit the keeping of your ſelves to him, and you ſhall be kept by his power, through faith unto Salvation. Faithful is he that called you, and will do it. Diſtruſt your ſelves as much as you will, but diſtruſt not your Rock; you are weak Creatures, but you have a ſtrong God: you have empty hearts, but a full Saviour: you have but a poor ſtock in your ſelves, but a rich ſtock in the promiſe, whence you ſhall have ſuch a continual ſupply, that your barrel of meal ſhall not waſte, nor your Cruſe of oyl ſpend, till you have finiſhed your work, and your courſe. Hang on your crucified Lord; take hold on his Covenant, take hold on his ſtrength, go forth in his Strength and Name, and then fear not; your difficulties ſhall vanish, your way ſhall proſper, your Souls ſhall flouriſh; you ſhall have your fruit unto holineſs, and your end everlaſting life.

III. [Do]

III. *Deny your ſelves*, Mat. 16.24. *If any man will come after me, let him deny himſelf.* Remember your Covenant, you have given your ſelves to the Lord, and are now no longer your own; you are not debtors to the fleſh, to live after the fleſh; you owe your fleſh no obſervance; you have already paid it more than its due; let him that liveth, live to the Lord; let them for whom Chriſt died, live no longer to themſelves, but to him that died for them and roſe again.

Chriſt and Self are contrary; you cannot ſerve theſe two Maſters: If you will not deny your ſelves, you cannot but deny your Lord; and if you can deny your ſelves in any thing, you will deny Chriſt in nothing: If you can heartily ſay, *Not my will*, you will eaſily add, *but thine be done.*

But what is this ſelf we muſt deny? I anſwer, As Chriſt ſaid to the Woman of *Samaria*, *He whom thou haſt for thy Husband, is not thy Husband:* That which thou holdeſt for thy ſelf, is not thy ſelf, thou calleſt it and counteſt it thy ſelf, and loveſt and cheriſheſt it as thy ſelf, but it is not thy ſelf. That which is here called thy ſelf, is elſe-where in Scripture called thy fleſh, thy corrupt or carnal part; that corruption which is gotten into thy underſtanding, and ſits there, giving thee evil counſel; That corruption which is gotten into thy will, and ſits there, ſwaying thee in all things to chuſe thy hurt, that is gotten into thy appetite, and makes thee to fall a luſting after all things that are pernicious to thee, and a reſiſting of all that would do thee good. This is thy ſelf to be denied, the corruption of thy Nature, that hath inſinuated it ſelf into all the parts and powers, and go-

verns

verns thee in all thy actions: This is it which ca
thee from God, keeps thee from Christ, resists the W
of Life, leads thee out of the way of Life, leads thee a
after thy pleasures and sports, and companions, h
thee down to this earth, and is dragging thee
Hell.

This is it which makes sinners say concerning t
Word of Life, *The Word that is spoken to us in t
Name of the Lord, we will not do, but will do whatsoev
proceeds out of our own mouths*: That makes them s
concerning Christ, *We will not have this man to reig
over us*: Let the World reign if it will, let the Dev
reign if he will, let Pride, and Envy, and Malice reign
they will; but whosoever reigns, this man shall not
reign over me. 'Tis this that layes so many blocks,
creates so many difficulues in the way of Holiness,
makes this way seem too strait and narrow, the duties
of it impossible, the troubles of it intolerable. Were it
not for this, the Way of Christ would be easie, and his
burthen light: This is that Self which must be denied,
if you will follow Christ.

If you ask what it is to *deny self*; In short, it is t
shake off it's government, to resist it's reasonings, to dis
obey it's commands, to refuse to follow it's inclinations
or satisfie it's lustings.

Brethren, whatsoever Christ counsels you to, or com-
mands (as I told you) this *Self* will be reasoning a-
gainst it, and countermanding it. When Christ sayes,
Be humble, be watchful, be circumspect, be perfect,
labour, run, strive, suffer; your flesh will contradict, this
is an hard Master; these are hard sayings; all this is both
needless and intolerable: Shake off thy heavy yoke,
and take thy liberty, turn out of this strait way, and
take thy course; *pity thy self*, spare thy self, and put not
thy self to such hard service when thou mayest be free:

at leaſt thou mayeſt abate ſomething of this ſtrictneſs. If thou wilt be holy; what need ſo much care and labour about it? Allow thy ſelf ſome liberty, ſome eaſe, ſome pleaſure: And if you yield in a little, then it will counſel you to take a little more, and a little more, and never give over till it hath reaſoned you out of all Chriſtianity, and commanded you into very Brutes or Devils.

But what ſhall we do, or how ſhall we deal with this Self *when it is thus ſet upon us?*

Why, return the ſame anſwer to it, as Chriſt did to *Peter* when he gave him the like counſel, *Maſter, pity thy ſelf*; *Get thee behind me Satan* (ſayes he) hold thy peace Devil: ſpeak no more thus to me: Say to this fleſh, as the men of *Sodom* ſaid to *Lot*, Gen. 19. *Stand back*; *This Fellow came in to ſojourn, and he will needs be a Judge, or a Ruler.* Thou art ſtolen in, I know not how, ſtolen into my head, ſtolen in *I* know not how, ſtolen into my heart, and now thou thinkeſt to be a Counſellor, to be a Ruler. Stand back (*Fleſh*) hold thy peace, for I may not hearken to thee. Say to it, as the King of *Iſrael* ſaid concerning the Prophet, *I hate him, for he never ſpeaks good to me but evil:* Say to this wicked fleſh, as thoſe wicked ones ſaid againſt the Lord, *The word which thou haſt ſpoken to me, I will not do:* The liberty thou demandeſt, thou ſhalt not have: the pleaſure and the eaſe which thou craveſt, I will not allow thee: My Lord whom thou counſelleſt me againſt, ſhall be my Lord, him will I love, him will I obey, him will I follow in all that he ſhall ſay to me: I will not pamper this *Fleſh*, but pinch it the more: I will not humor this fleſhly mind, but croſs it the more: I

will

will not feed this fleshly appetite, but hold
shorter for its cravings and lustings; I will no
the less, or fast the less, or hear the less, becau
flesh is against it; but will pray the more, and f
more, and beat down this body, and bring it in
more subjection with the more care and dilig
I will starve this proud beggar, and weary it out
imperious demands; it shall get nothing, if I
help it, by all this adoe it makes, but shall rather
held the shorter: I will the rather deny my self wh
may allow my self, because I will not feed or foster
an enemy.

Oh Christians! What an exact life might we li
and with what ease might we go on our holy cour
if this enemy were once well laid? What an unc
trouled dominion might our Lord have over us,
this Self were pulled down from sitting with him
the Throne? and how much might be done to the d
stroying of it, by our constant denying it? Keep
Flesh low, and by degrees you kill it.

But woe to us, what Friends are we to this E
my! how *gently do we deal with this old man?* W
provision do we make for this Flesh? what we ha
a mind to, we must have; what we have a mind to d
we will do; whither we have a mind to go, we w
go, and seldome give our Reasons, or our Conscien
liberty to say to us, *What doest thou?* or once
judge, whether it be good for us, or fit for us, or
to us, or no. We are just like some fond Parents,
their Childe cry, though it be but for a knife, or ha
ful of dirt, it must have it to still it. A wise Parent w
rather give his Child a Rod, than that which w
hurt it, and knows, that this will be hurt enough, th
a Child should alwayes have its will. O check a
Whip this brat; and *let not thy soul spare for its cryi*

Bet

etter the Child cry then the Parent; better the Flesh ry, than the Soul and Conscience.

But oh what a sad wonder it is to observe, how rangely indulgent too many Christians are this way, ho suffer their flesh to lead them almost to any thing; ho in a self-seeking, flesh-pleasing life have equalled nd even out-gone many of the carnal world! What a liberty have many that *seem* to be Christians, even of the highest form, often taken in the dayes of their prosperity! Some *seeking great things for themselves*, driving so hard after estates, honour, high places, &c. as if they meant to return and take their portion with the men of this World. Others *living in pleasure*, with *Solomon*, Eccles. 2.10. *Whatever their eyes desire, they keep not from them, they withhold not themselves from any joy.* Who, as if they hoped to charm their flesh out of its enmity, or to kill it by kindness; or if this were the enemy, which when it *hungers they must feed, when it thirsts they must give it drink, and thereby heap devouring coals upon its head*; will not say it nay when ever it craves. Oh what liberty have we seen taken by many such, for excessive feastings, costly attire, vain fashions, frothy, light, and carnal merriments; yea, and despisings, and condemnings of the stricter, and more self-denying way, or more severe and mortified Christians; as if this proceeded out of an *affectation of a voluntary humility*, or *an ignorance of their Christian liberty*!

But is this indeed the way to crucifie the flesh? Or have you gotten it so much under command already, that now you can securely trust it with any thing it would have, without fear of its getting head, or making war against Christ or your Souls again?

Look to your selves Christians; look back, and consider, whether your Souls have not *suffered*, whilst your

your flesh hath been thus *surfeited*; whether there not been some *abatements* made to Christ, for every allowance granted to the flesh; and whether God not been *provoked*, whilst *Self* hath been thus pl Think sadly, whether this abuse of our liberty something that the Lord is now pleading with bout, and scourging us for. We have even put the to it, to cast us *into the House of Mourning*, there repair the breaches that have been made upon Souls in our *Houses of Feasting*: and our Lord puts us the harder to our second Lesson, *Take up Gross*, because we did no better learn our first, *Deny selves*.

IV. *Order your selves aright.* Beloved, if you observe the former Rules well, all that remains be the more easie, and I shall be the shorter in it. *der your selves aright*, in those things, I mean especially *concern your own persons*; keep your hearts with all diligence, look well to your own w *Gal.* 6. 4. *Let every man prove his own work, and shall he have rejoycing in himself, and not in another.* a strict and severe eye upon your selves; hold a hand upon your selves be more severe towards *selves*, than towards *all the World*. Its an ill sign, to Professors of Religion severe in their observing, ing upon, and censuring others, and more remiss wards themselves. Be more candid and charitable wards others, but exercise more severity at home.

In the right ordering your selves, take great care you

1. *Allow not your selves in the least known sin,*
2. *Live not in the neglect of any known duty.*
3. *Take heed of the World.*
4. *Be humble.*

5.

5. *Be temperate.*
6. *Be Moderate.*

1. *That you allow not your ſelves in the practice of the* ſt *known ſin.* Do not look on this as any Apology for , or your eaſier entertaining of it , That *it is but a* tle *one.*

There is no ſin that can properly be termed little. he leaſt iniquity will coſt either the Blood of Chriſt, the blood of your own ſouls.

Little ſins are *ſpreading ſins* ; *a little leaven leaveneth whole lump :* *Elijah*'s Cloud , out of the bigneſs a mans hand, in a few hours cloathed the whole avens in black : You will find it ſomething in your epentance, which you counted as nothing in the Com- ſſion.

Little ſins are *leading ſins*; the child conveighed in the window , will open the door to let all the great hieves in. When *Gad* came into the world , his other ſaid , *Behold, a troop cometh*, 2 Kings 6. 32. hen the Meſſenger of the King of *Iſrael* came to the ophet , Shut the door, hold him faſt (ſayes he) the door : *Is not the ſound of his Maſters feet behind n ?* Shut the door againſt every ſin; for whoſe Meſ- nger is it? Look behind, and ſee who comes after ; *not the ſound of his Maſters feet behind him ?* The evil is not far off, when ever ſin knocks for admiſſion; d the door being opened to the *Meſſenger* , its like to nd open for the *Maſter* to enter : Take heed Bre- ren , that you do not give a *toleration* to any ſin ; tle ſins if *allowed*, become great ſins. The allowance ſin is that which makes the great waſte upon Conſci- ce, and the great ſpoil upon our peace. I will not ſay hat grace there may be in the heart, but ſure there is t little tenderneſs in the conſcience, that doth not bid iance to the leaſt of ſins.

Beloved, if ſin doth get the poſſeſſion at any ti
your hearts, let it be rather upon *ſurprize* than *ſo*
der; be ſo watchful, that if it be poſſible, you ma
be ſurprized by ſin, or taken at unawares; but w
ever you do, ſee you do not ſurrender your ſelves
be ſo jealous, that if it may be, Sin may not
in upon you in a diſguiſe, but when you ſee what
beware of it as of the Devil. Will you let a kn
Enemy lodge within you? Brethren, do not
your eyes againſt ſin, nor open your doors to
Shut not your eyes againſt it, be willing to know
do not go about to perſwade your ſelves con
ning any thing you have a minde to, that it is
ſinful, that it may be lawful enough for ough
know, but examine it, and look through it in
tially, and if you finde it to be ſin, receive it no
I cannot well ſay whether of the two be in
worſe caſe; thoſe that are not *willing to know*
they do, or thoſe that *do what they know to be*
but this I can ſay, that neither the one nor the
(if there be any thing of God in them) are li
know whether there be or no; ſuch *winkings*
blind their eyes, and ſuch *walkings* will blot
Evidences, and both hinder that progreſs in
lineſs, which is neceſſary to build them up in
fort. If you would be ſure the Lord is yours,
cloſe to him; if you would keep cloſe by God,
clear of ſin; and if you would keep clear of ſin,
your windows open, but your doors ſhut; ſee who 'tis
knocks before you let him in. An open eye, and a
der conſcience will be the beſt ſecurity to both
grace and peace.

2. *Live not in the neglect of any known duty.* The
Devil may be ſerved not only by your doing evil
but by your doing nothing: we obey the will

the fleſh, when we only neglect to obey the will of God: As our Commiſſions ſtab, ſo our Omiſſions ſtarve our ſouls: God will not, and our ſouls cannot want a duty; our *lameneſs* in our practice, will quickly appear in the *leanneſs* of our Souls.

Omiſſions will be reckoned for a Judgement, and therefore muſt be reckoned and repented of now. Do not content your ſelves with a *negative holineſs*, that you do not harm; do not think it enough to be able to ſay, *I know nothing by my ſelf*, no hurt that I have done; ſuppoſe you do not, *yet thereby are you not juſtified.* God will judge you, and may condemn you, for what you have (*not*) done. If you had nothing to anſwer for, but your neglects, The neglects of one day, of one hour will undo you for ever, if you have not a Chriſt to anſwer for you. To be holy hath more in it, than to be harmleſs. There muſt be doing your duty, as well as departing from iniquity, *Iſa.* 1.16. *Ceaſe to do evil, learn to do well.*

Nor is it a little now and then that will ſerve; there muſt be a continuance in well doing, a readineſs to every good work, a fruitfulneſs in good works, a faithfulneſs in good works. *Well done good and faithful ſervant.* That's a faithful ſervant, that hath done his beſt, that hath not voluntarily neglected any thing of his Maſters work, nor waſted any of his Maſters Talents: that's able to ſay, though I have not done what I ought, yet I have endeavoured to do what I can. Every neglect is a degree of unfaithfulneſs. If ye will be the ſervants of Chriſt, be faithful ſervants; and that ye may be ſo,

1. *Neglect not any kinde of Duty.* One thing lacking, may be the loſs of all. You can hear it may be,

but you cannot pray; you can pray in ſecret, you cannot pray in your Families; you can inſt your Families, but you cannot govern them; can love the Saints, you ſay, but you neglect the C munion of Saints; you can be juſt in your deal but you cannot be charitable; you can give an a to an hungry body, but you cannot give counſel ſinful Soul; you can give counſel, but you cannot reproof; this or that you cannot bring your h to; but take heed; though you cannot bring y heart to it, yet neglect not to be working your h to it, to be perſwading and reaſoning, and pra your heart to it; take heed there be not an *A Indulgence* paſſed for this neglect: take heed yo not ſay, *the Lord pardon me in this thing*, and ſo off, and let it alone.

2. *Neglect not any opportunity of Duty.* When the Lord call to duty, let your heart anſwer: w ever the Lord opens a door for any ſervice, take ſeaſon.

1. Be watchful, and obſerve every opportu Sometimes the Lord puts *thine enemy into thine h* gives thee ſome ſpecial advantage againſt ſuch a or corruption: Sometimes the Lord puts a *price thine hand*, an opportunity of getting in, or laying for thy ſoul, an opportunity of laying out for Go thy ſoul: obſerve diligently all ſuch ſeaſons. T mayeſt do more, or get more, in ſuch an hour, tha many dayes after.

2. Keep thy heart in a diſpoſedneſs, and conſt towardlineſs to duty: be alwayes prepared to eve good work; ſee that however ſometimes thou m eſt want power to performe, yet to will may be a wayes preſent. When a price is put into thine ha ſee thou want not a heart to it: When thine Ene

is in thine hand, let not thy heart ſpare it; let not thine heart be out of the way, when ever the ſeaſon ſerves; let not thy heart recurre thus upon thee afterward, *O what a day have I loſt!* How much Seed might I have ſown this day for Eternity? What a treaſure might I have laid up for everlaſting?

3. *Above all take heed you (live) not under a neglect of Duty.* The moſt diligent and vigilant Chriſtians have too many neglects, but ſee you are not guilty of any neglect in ordinary: that there be not any thing that you know to be your duty, which *you commonly, and of courſe*, paſs over, ſo that this day is even as yeſterday, and to morrow, and next day, and next week, and ſo on, is like to be as this day. Whatever it be that you perform, ſuch a neglect as this will unavoidably hinder the thriving of your ſouls in the Grace of God. For,

1. The guilt of ſuch a neglect, will wither and marre the beauty of what is done, and the Lord will have ſuch a ſtanding controverſie with you for what is not done, that he will not accept or proſper what is done.

2. There will be the want of the influence of thoſe duties that are neglected. We cannnot want a Duty, but we may afterwards find the want of it in the ſtate of our ſouls. Grace out of exerciſe grows to decay, and if *one of thy ſpiritual Members ſuffer or waſte, the whole body ſuffers with it.*

3. The Devil will fill up the vacuities of our lives. There is not a void Plat in thy Garden, but the Devil will be ſowing his ſeed: If you do, the Devil will not leave an emptie day, nor an emptie hour of your lives: If grace do not fill up each day with the duties of it, he will fill it up with ſin: 'Tis an hundred to one, but a weed grows up in the room, where a Flower is wanting.

Brethren, if you would be thriving Chriſtians, Univerſal Chriſtians, for any work your Maſter hath do; be ingenuous Chriſtians, willing to know your whole Duty; be watchful Chriſtians, that you may know your Duty ſeaſons, and then be faithful; allow your ſelves in, be not patient with your ſelves under any neglect.

3. *Take heed of the world.* If you be Chriſtians, Chriſt hath gotten the better of the world, hath gotten the preheminence in you, and brought the world under. If it be ſo, take heed it get not head again; and that you may be both ſecured from the ſnares of the World, and make your beſt advantages as Chriſtians of it, Take theſe following directions.

1. *Never make an exchange of Chriſt, or any thing of Chriſt for the world, or any thing that is of the World,* never buy or purchaſe any thing of the World, at ſo dear a rate, as the loſs of any thing of Chriſt. Loſe not any degree of Grace, for the gaining this worlds good; loſe not a ſpiritual duty, for the attending on a worldly buſineſs; Enrich not your bodies, upon the impoveriſhment of your ſouls.

What poſſeſſion or uſe of this World you may have without your ſpiritual prejudices, enjoy it, and be thankful, but beware you do not ſo take up with the buſineſſes, and take in the advantages of the earth, that your ſouls ſuffer loſs; that you ſhould ever have occaſion to ſay of any thing you have done or gotten, *This is the price of my peace*, this is the price of my comfort, this is the price of a Sabbath, or a Sacrament, or a Prayer; I have loſt a Sabbath, I have loſt my communion with God in Prayer; I have abated the life and vigour, and exerciſe of my grace; and this is all I have for it, ſome addition to my outward ſtate: I have more of *Earth*,

but ſo much the leſs of *Heaven*; more *Gold*, but the leſs *Grace*; more of this *Mammon*, but ſo muth the leſs *Manna*; more of the *Ciſtern*, but ſo much the leſs of the *Fountain*. Beloved, it was never the intent of the Goſpel to ſtrip you of this worlds goods, but to ſecure you only from the miſchief of it: be but ſo watchful, and ſo fearful, and ſo wiſe, and wary in the managing your worldly buſineſſes, in the improving or ſecuring your worldly eſtates, that you be not hereby loſers upon a ſpiritual account, that you may have what you have as *an addition*, but not in *commutation* for Chriſt, and he will never begrutch it you, or blame you for it.

2. *Let not Chriſt and the world again change places, or Intereſts.* If Chriſt hath your hearts, let him not again be thrown under your feet: If the World be gotten under foot, let it not again get up into the Throne; let it be your ſervant if you will, but let it never again be your God. Let Chriſt be the chief in you, let him have the higheſt eſteem, the deareſt, the ſtrength of your affections, the great command of you: Let the word of Chriſt be of more power with you, and carry you farther, then all the gains and glory of the world. Let not this be your rule, *To follow Chriſt and Holineſs ſo far as you may, without any prejudice to your worldly Intereſt:* but let this be it, *Follow the world ſo far only as you may, without being falſe or unfaithful to Chriſt.* Venture on in holineſs to the greateſt hazard of your eſtate, but venture not after this with the leaſt hazzard of your Religion Reſolve to be Chriſtians, whether you be rich or poor; but endeavour not to be rich, but upon ſuch terms as you may be never the leſs Chriſtians. Eſpecially take heed that the *Proſperity* of the World ſteal not away your hearts, *Pſal.* 62.10. *If riches (increaſe) ſet not*

your hearts upon them. 'Tis hard to proſper in world; and not to *proſtitute* our hearts to it. Te tations of proſperity are the worlds courting, and c plementing, and wooing of our love. If ever a Suite like to prevail, it is when he puts on his beſt ar and trims up himſelf in his richeſt and moſt c cing habit. Proſperity is the World in its glo whenever it preſents it ſelf thus to you, *Then t heed leſt you forget God, and prove adulterers and adu reſſes from Chriſt.*

3. *Let not the Lord want any thing that you ha* There is nothing that you have but it may one ti or other be ſaid to you, *The Lord hath need of* and if he hath, let it go: If the Lord ſay, *I have n of it*, do not you ſay, *I cannot ſpare it:* Deſire to h only for uſe, and what you have be willing to uſe and uſe it well. Nothing is well uſed but what is ſed for God. That which is beſtowed on your ſelv or your children, is miſuſed, if it be not beſtowed th for the Lord: Entitle God to all ye have, write name upon it, and make it up for him. *That is his W and his Flax, and his Corn, and his Silver, and his Go* and uſe it for him.

If your luſts, your pride, or your gluttony, or y envy; if your ſports, or your pleaſures, or your comp nions, demand any thing to be ſpent on them, or giv to them, let your anſwer be, *It is not mine to gi* or what *Nabals* was to *David*, when he ſent to hi for proviſion for himſelf and his followers, 1 Sam. 25. 10. *What is David, or who is the ſon of Jeſs? Shall I t my bread, and my water, and my fleſh that I have kil for my ſhearers, and give unto men whom I know not whe they be?* What are theſe luſts? what is this pride? wha

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are theſe pleaſures? Shall I take theſe good things which the Lord hath given me, and beſtow them upon ſuch vile things as theſe? Were theſe things given me to feed mine enemies, and the enemies of God? To feed Snakes and Adders, Vipers and Scorpions? Was this the end why God hath made me greater than others, that I might be more wicked than others? Hath God made me, that I might be a Drunkard, or an Adulterer, that I might maintain my pride, and my pomp, and my brutiſh pleaſures? Hath God made me a rich man, that I might make my ſelf a beaſt?

Beloved, The Lord hath rather lent you than fully given you what you have; you are but *ſtewards of his manifold gifts* he hath put into your hands, you muſt give an account to God for all your receipts and diſburſements, and your account will be but a lame account, if you bring in any thing laid out, that is not laid out for God: Let not the cauſe of God, or Religion, want any thing you have: Let not the poor Saints, or any of the poor afflicted ones of the Lord, go without their parts: Let it not be ſaid of any of you, *As good they had been Beggars, as rich men, for any good they have done.* He that hath gotten ſuch power over all he hath of this World, that he can freely diſpoſe of it to its proper uſe, may be numbred among thoſe that have overcome the World, and ſo is in the leſs danger of finding it a temptation, and a ſnare to him.

4. *Be you able to want what you have not.* To be able to want the world, is a greater honour and comfort, than to poſſeſſe and enjoy it. I know not which is more difficult, to be able to uſe it well or to be able to want it; but ordinarily he that can

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do one, can do both; he that can carry himſ
Chriſtian in his plenty, will be able alſo to carry
ſelf ſo in his penury: The Apoſtle tells us, th
had learned how to do both, *Phil.* 4.12. *I know*
to be abaſed, and how to abound: In all things
inſtructed, both to be full, and to be hungry; both
bound, and to ſuffer need. Worldly men can do nei
they know not how to be rich, nor how to be po
how to be in credit, nor how to be in diſgrace; t
can neither bear wealth nor want; that is, they kno
not how to be as they ſhould be, in either ſtate. If th
are rich and in credit, then they are proud, and wa
ton, and riotous, and luxurious; if they are po
and in diſgrace, then they murmure, then t
are impatient, and diſcontented, and envio
thoſe whoſe wayes do proſper: if they are full,
forget God; if they are empty, then the fret th
ſelves againſt the Lord. To be able to want,
to abound, is the ſame as to be able to be a Chri
and to carry himſelf as becomes a Chriſtian in
eſtates: to be able to hold on in a Chriſtian co
without being hindered or turned aſide by th
or the other: To be able to be holy with the wo
without it: On the one ſide, to be able t
high, and yet humble; honourable, and yet ho
rich in this worlds goods, and yet rich in good w
to bear his burthen of thick clay, without
ſinking his ſpirit, or ſlackening his pace Hea
wards; and on the other ſide, to be able t
poor and patient, afflicted and chearful, comfo
able, contented, and as conſtantly ſerving the L
in the want of all things, as others do in the
neſs of all things; To be able to live by fa
though he hath never ſo much elſe to live upon,

to be able to live by faith, when he hath nothing elſe.

Chriſtians, if you can want, you ſhall never want. He hath enough that is able to ſpare that which he hath not. If you can want the World, the Devil will then want a temptation, either to entice you from, or diſcourage you in your Holy courſe; you may then be Chriſtians in ſpite of all the World.

5. Above all, *Take heed you be indeed gotten clear of the World*, from *under its dominion.* Men may go farre in Religion, and yet may periſh by the World at laſt; Its dreadful to conſider, how many ſad inſtances there are to be found among profeſſors of Chriſtianity, who have ſeemed to have much love to Chriſt, and think they love him ſincerely, whoſe hearts are yet ſecretly chained to the world, There is many a profeſſor, that hath made a fair ſhew, and given great hopes, and hath gotten up both in his own and others opinion, even to the higheſt rank of Saints, and is perſwaded in his conſcience, that he is upright with God, and yet his heart doth ſecretly cleave more ſtrongly to the World than to Chriſt, and ſo may periſh everlaſtingly. As there may be ſecret pride that men may be guilty of, and not know it; as there is ſecret *hypocriſie*, reigning *hypocriſie*, that men may be guilty of; ſo there is a ſecret *reigning covetouſneſs*, that men may live and die, and be damned in, when they never ſuſpected it; and this I fear is a more common caſe than is ſuppoſed: When we ſee men owning the Goſpel, ſetting up the exerciſes of Religion in their Families and Cloſets, praying like Saints, ſpeaking like

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Angels, melted into tears, raiſed in joyes, ſep
from the world, holding communion, and in
things holding pace with the beſt of Saints: w
we ſee ſuch perſons (and are there not ſuch
ſeen?) ſo exceſſively greedy, and ſo induſtriouſly
ving on after the world, ſo conſtantly buſie in
houſe to houſe, and field to field; ſo poſſeſſed
worldly cares, ſo extreamly pinching and penuri
ſo hard-hearted, and ſtrait-handed towards thoſe
are in need, hiding themſelves many times from
own fleſh, whoſe worldlineſs is apparently too
for their Religion, whoſe Religious Duties mu
ordinary give place to their worldly buſineſs;
their affection to Chriſt does make no abate
upon their earthly appetite and worldly cares,
is ordinarily abated by it; who can ſay to *Duty*, *S*
aſide, *to Prayer ſtand aſide*, *to hearing or Medit*
give place, whenever they have worldly buſineſs b
them; but ſeldome or never can ſay, *Stand*
World, *Stand aſide Oxen*, *and Sheep*, *and Trades*, *and*
ings, *I have a God and a Soul to be looked after*;
can content themſelves for that, with thoſe few
ſure times they have, wherein they have not
elſe to do: and yet notwithſtanding, becauſe the
ſomething of Religion kept going, and at times, ſo
ſtrong workings of their affections that way, the
upon do comfort their hearts, and conclude all
well; nay, let them be never ſo plainly dealt wi
al, and warned to beware and look to themſelves,
leſt they be found *lovers of this World*, *and ſtra*
gers from Chriſt, yet they cannot ſee it, they ca
not be perſwaded, but their hearts are ſincer
What can be thought of ſuch perſons, but th
they are like to die for ever, by their ſecret adu
te

ery against God, which they will hardly be perſwaded to ſuſpect themſelves guilty of: Look to it that this be not your caſe, be ſure you be gotten clear of the World, and that Chriſt hath the preheminence in you. The Devil will allow you to have ſome reſpect for Chriſt, ſome affection to Religion; will allow your Profeſſion, allow your Duties, allow you good Company; let them pray, let them hear, let them aſſociate with the Saints ſo long as the World governs their hearts, they are ſure enough. Some indeed he holds *in actia cuſtodia*, cloſe priſoners, that do wholly mind earthly things; though he could wiſh his Captives were all in ſuch a caſe, without the leaſt ſenſe or ſhew of Religion; yet thoſe that he cannot keep under ſo great a reſtraint, he is content to hold *in libera cuſtodia*, as priſoners at large; any liberty, to pray, to hear, *&c.* that they may take, and yet be priſoners, he allows to them: if you be not cloſe priſoners, if the Devil does ſuffer you now and then to walk abroad and exerciſe your ſelves in the Duties, and refreſh your ſelves with the delights, and feed your ſelves with the hopes of Religion; if you be not cloſe priſonners, yet are you not priſoners ſtill? Oh let nothing content you, that you are priſoners at large: Oh let it not content you, but your *enlargment out of priſon*, ſo that you are no longer priſoners to the world, but Chriſts free men.

Be humble; keep your hearts low: *be low in your own eyes*; think not of your ſelves above what is meet; *be content to be low in the eyes of others*: That is the harder leſſon of the two; there is many a perſon that is ſo conſcious of his own poverty and worthleſsneſs, that if he would, he cannot have high thoughts

thoughts of himſelf; but yet he would, as *Saul*, *noured before the people.* Take heed of an inor affectation of eſteem with others. Whilſt yo tend only to ſeek a *good name*, take heed of aff a *great Name*. Account your ſelves with *Paul*, a content if others account you ſo too, *the leaſt of* 8 Whilſt others are ambitious, with *Simon*, to be acc ted *Some-body*, be you willing to be accounted *No-b* let who will affect to be reckoned amongſt the *W Great Ones*, let it be enough for you to be acco amongſt *Gods little Ones.* If the Lord hath li you up, take heed of lifting up your ſelves; y work is to abaſe your ſelves, and then let God a to exalt you.

Pride is a *pernicious enemy*, and 'tis one of th enemies a Chriſtian hath to conquer; a pernicio nemy it is, it caſts us out of the heart of God and God reſiſts, and men deſpiſe the proud. A proud whilſt he is his own Idol, is others ſcorn: it dep of comfort, it ſpoils duty, it keeps us barren: proud man is like the high Mountains, there's l good that grows there; the lower ground is eve more fruittul: He is like *Ephraim*, *an empty vine*, ty to God-wards, all his fruit is brought to himſelf

An humble Chriſtian hath this advantage in Duties, he hath none to pleaſe but God: let God cept me, and let others think of me what they w A proud perſon hath his luſt to pleaſe, the eyes ears of others to gratifie: God and his Soul can h but little of him, that hath ſo many to mind: B blaſts all that little good it's mingled with: 'tis as Flie in the Pot, that marrs all the Oyntment: C ſtian, if thou hadſt nothing elſe to keep thee hum

thy pride might do it, and would, if thou duly laidſt it to heart.

Pride is one of the laſt Enemies, and longeſt-liv'd that a Chriſtian hath to deal withal, it will riſe up out of the Aſhes, and ruins of other luſts: 'tis not ſeldome that men are proud, that they are not covetous, or prodigal, or intemperate: nay, it ſometimes riſes up out of its own Aſhes: Men may be proud of their humility, proud that they are not ſo proud as they have been: And can you be too watchful againſt ſuch an Enemy?

Be humble Chriſtians, be humble if you will be holy: Humility is of the Eſſence of the New Creature: *he is not a Chriſtian, that is not Humble.*

And yet, oh how much of this pride have too many of us to charge upon our ſelves? when our eye is ſo much at ſelf, and ſo little at God in all we do: when we are ſo tender, and ſo touchy at any thing that reflects upon our ſelves, and ſo little affected with the diſhonour of God, when our very abaſing our ſelves, is in order to the exalting of our ſelves. In our very confeſſions of the pride of our hearts, do we not ſometimes hope, that the ſenſe which we diſcover of this evil, will more advance, than the evil it ſelf will impair our Reputation? When whatever evils wee acknowledge by our ſelves, wee are in hope they will not be believed: When we cannot bear it, to be reproved, or to hear from the mouth of another, what our own mouths do teſtifie againſt us: When we love to ſpeak in our own praiſe, or if we have more wit, than to be vainly boaſting of our ſelves, yet we love to hear our ſelves commended by

others

others: when we are envious at thoſe that out-
us, and ſo ſtand in the way of our Reputation; W
we are ſo impatient of being contradicted, that t
that ate not of our mind, are not for our compa
Do not our Habits, our Looks, our Company,
Behaviour, our Diſtances which we keep from t
below us, ſadly diſcover what there is in our hea
Oh Brethren, how is it that our hearts tremble
more, to behold this monſtrous devilliſh ſinne
pearing in us? How can we take pleaſure? how
we take comfort in the beſt of all our Parts,
Duties, or Enjoyments, which are ſo ſtain'd w
this Pride? which is even as great an ornament
any true worth that is in us, or in any thing we
as a Bliſter, or a Carbuncle to a beautiful face: B
is it that we do not oftner queſtion whether ſuch
meaſure of Pride as we find in our ſelves, can ſta
with true Grace? How is it that we are no m
aſham'd to draw nigh unto God, when our he
tell us, how falſe wee have been to him in all
ſervices? What an *Image of Jealouſie* have we
up? another God beſides the Lord, which muſt
leaſt divide with him in all the fruits that are gr
ing up, out of any thing wee have received f
him!

Chriſtian, Labour to know thy ſelfe t
throughly; and amongſt all the luſts of thy hea
which might, if underſtood, bring thee low, t
particular notice of this thy ſelf-exalting ſpi
and if this do not abaſe thee, and ſhame th
and lay thine honour in the duſt, thou art pr
indeed.

6

5. Be *Temperate.* In the uſe of creatures, I mean, be-
ware of Exceſs; eat and drink for ſervice, not barely
or pleaſure: Let not your Lord be a loſer by his
ounty to you, loſe not a duty in a Dinner; a full meal
akes many a drowſie and ſhort duty. If you be given
appetite, take heed, *give not to your appetite* all it
aves, let not appetite, but conſcience, be your mea-
ure. Eat not your Souls into leanneſs, let not your
able become your ſnare, and that which is given you
r your health, become your diſeaſe. When you are at
our meat, remember your work, and let that limit
ou; be only ſo free in your food, as may make you
ore fit for ſervice: He that hath ſuch a race to run,
ch a warfare before him, muſt be *temperate in all*
ings, or he may loſe the goal and the battel: not
ly Drunkards and Gluttons, but even Chriſtians
at are accounted ſober, are more peccant this way,
an they are ordinarily ſenſible of. Their ſpirits,
ould be more free, their ſervices would be more live-
, their work would be more eaſie, and their way more
eaſant, if they were but more temperate. Chriſtians,
t this Scripture meet you at your Tables, as well as
e where, *Whether you eat or drink; or whatever you do,*
all to the glory of God.

6. *Be Moderate*, Phil. 4.5. *Let your moderation be*
own unto all men. The Lord is at hand. Main-
n ſuch a Tranquility and Serenity of mind, let all be
iet, and in ſuch a due and equal compoſure with-
you, that it may appear in your carriage without.
t there be no noiſes, nor tumults, but as much as
ible, let there be a conſtant ſilence and calm upon
ur Spirits. Moderate your cares, moderate your
rs, moderate your paſſions; Say to your ſpirits,
hen they begin to ſwell, as Chriſt to the wind and
ters, *Peace, be ſtill*: Get the command of all with-

in you, and keep them under conſtant diſcipli careful for nothing, fear nothing, be impatient a thing, that whatſoever happens to you without, may be able to ſay with the Apoſtle, *None of theſe t move me.* Be not like thoſe weakly bodies, whoſe per changes with the weather. Be able to bear w ever changes happen from abroad, without any p bations or perplexing commotions at home. *In you tience poſſeſs ye your ſouls.* Chriſtians, if you can keep your temper, whatever happens, you may your way, and hold on your courſe whatever happ An heart out of quiet, will put your whole man ou courſe. If you can but be quiet and patient, you be any thing; you may do any thing, that *God* will you be or do. Let your fears, and your paſſions, and impatiencies looſe, and whither will they carry y When you ſhould be denying your ſelves, you then be ſhifting for your ſelves; when you ſhou following Chriſt, you will then be running from C when you ſhould be working *out* your ſalvation your care will be taken up how to ſave your ſelve whole skin. Let theſe be well laid, and you will nothing to do, but to follow your work, and to run Race which God hath ſet before you.

V. *Carry your ſelves well towards others.* A Chri work doth not lie all about himſelf; Though your Souls be concerned in all you have to do, yet your muſt not be confin'd to your ſelves alone; you muſt a due reſpect, and a due carriage towards others Carrie your ſelves well:

1. *Towards all men.* Let your Converſations be all things, ſo towards all men, *as it becometh the Go* muſt contract, and here give you only ſome ſhort h 1. *Be True.* 2. *Be Juſt.* 3. *Be Merciful.* 4. *Be Pe ble.* 5. *Be Courteous.*

I.

1. *Be true.* Take heed of the way of lying; let ſinners know that *a lye is of their Father*, and not of yours. Let the *Word of a Chriſtian* be Sacred. Make ſinners ſay of Saints, the ſame which God ſayes of them, *They are children which will not lye*; let their experience force them to acknowledge, *This ſpot is not the ſpot of Gods Children.* Be true. A Lye is,

1. Contrary to God, who is a God of truth, & cannot lie.

2. Conform to the Devil, the Father of lies.

3. Deſtructive to Societie: there can be no truſt, where there is no truth; and no Commerce with thoſe that cannot be truſted.

Temptations to Lying are many, and men are eſpecially tempted to it, in theſe two Caſes.

1. In caſe of any faults committed. What can't be excus'd, muſt be conceal'd; and for want of a better covering, they muſt hide it under a lie.

2. In their dealings in the World. In their buying, and ſelling, and trading. *The trade of lying gets into every trade*, as if there were no living, but by lying. The Seller muſt have his lie; there muſt be a lie to ſet off the Wares, *Its ſpecial good, the beſt of its kind*, when may be 'tis ſtark naught: A lie to ſet up the price, *It ſtood me in ſo much, I cannot abate:* A lie to bring on the buyer, *I will not abate*, when, it may be, the next word is a lower price. The buyer muſt have his lie; a lie to bring down the price, *Its naught, its naught*, ſaith the buyer: A lie to bring down the ſeller, *I will not give your price*, and yet gives it. Oh, how common an evil is this, and how little conſidered! How few are there that have great dealings in the world, and can altogether acquit themſelves of it? How many are there, that live upon lies? that feed themſelves with lies? that cloath themſelves with lies, their unlawful gains, that their trade of lying hath brought them in.

Chriſtians, eſpecially you that are moſt ordi
under ſuch temptations, be ſenſible of this evil, a
void it: be reſolved and watchful: Reſolve to be
be true, though it be to your loſs; be loſers rather
lyars; Sell not conſcience with your commodities,
a penny or two-pence profit extraordinary. Reſolv
be true, and be watchful; Conſider what you ſay, b
fore you ſpeak, that you be not guilty of falſhood, n
ther purpoſely, nor unwarily.

2. *Be Juſt.* Obſerve that Rule of Righteouſne
Do to others, as you would they ſhould do to you; A
let this Rule be obſerved in all your words, yea, a
your thoughts alſo, as well as *actions*; If you wo
not be wronged, do not wrong; if you would not
oppreſſed, do not oppreſs: if you would not be d
frauded, do not defraud; and ſo, if you would not
defamed, or reviled, do not defame, or revile; if y
would not upon every report, or groundleſs ſurm
be evil thought of, do not think evil of others. Yo
that profeſs Chriſtianity, are *you* altogether faultle
upon this account? Would you that all that ſhou
come upon you, which by you hath fallen upon othe
Would you that all the world ſhould be to you, wh
you have been to any in the *world?* If you have n
been knowingly *unjuſt in your dealings*, yet have y
neither been *injurious in your words?* Would you th
your faults or infirmities, ſhould be the ordinary di
courſe, and table-talk, and merriment of others, a
have not yet other infirmities, or faults, been your
Would you not be cauſleſly ſuſpected, condemned
deſpiſed in the thoughts of others, and have you ne
dealt thus by others?

Is not this too common, and yet little conſidered
When you are together, every evil report that's g
ing, either for want of other diſcourſe, or from a wo

cauſe, muſt be brought in to fill up the time; and evil reports, quickly beget evil thoughts and ſurmiſes. *Do as you would be done by*; if you would not be thus dealt with by others, deal not ſo with others.

3. *Be merciful.* Luk. 6.36. *Be ye merciful, as your Father is merciful.* You have a merciful Father, you have a merciful High-Prieſt; be ye alſo merciful; As you have received mercy, as you look for mercy, be careful to ſhew mercy. Give to him that asketh, lend to him that would *borrow*, viſit, relieve, refreſh the bowels of him that is in miſery. Be chearful in ſhewing mercy, let your hearts give as well as your hands. Be liberal, be bountiful: He that ſoweth ſparingly, ſhall reap ſparingly: He that is mercileſs to the bodies of men, is therein cruel to their ſouls. Hardneſs and niggardlineſs in Profeſſors of Religion, will diſgrace their Profeſſion, and harden the hearts of ſinners from entertaining the Goſpel; *Can you perſwade me that this is the way of God, that this is true Religion? What a mercileſs Religion, a mercileſs Profeſſion? God keep me from ſuch a Religion.* Your feeding of hungry bellies, your cloathing of naked backs, may be a means to ſave many a ſoul from death. The penny, beſides that it may gain thee many pounds, a plentiful reward, it may gain many a ſoul to thy Lord.

4. *Be peaceable*, Mark. 4.50. *Have peace one with another.* Heb. 12.14. *Follow peace with all men.* The Lord is a God of peace, Chriſtians are ſons of peace. *The wiſdom which is from above, is firſt pure, then peaceable, gentle, eaſie to be entreated.* Peaceableneſs ſtands

1. In an unwillingneſs to provoke or offend: A peaceable man will not *break* the *Peace*, is not quarrelſome or contentious, will not ſtir up ſtrife, forbears all provoking carriage, hath no provoking tongue, he hath peace in his heart, and that brings forth peaceable language and carriage.

2. In an unaptneſs to be provoked. A peaceable ſpirit is a patient ſpirit.

3. In a readineſs to be reconciled, *Jam.*3.17. *Eaſy to be intreated*: a peaceable ſpirit is hardly provoked, eaſily pacified.

1. In a forwardneſs to reconcile thoſe that are at variance: A peaceable ſpirit, is a peace-making ſpirit, ſuch an one is both a bleſſed man, Mat.5. *Bleſſed are the peacemakers*, and a bleſſing to thoſe he lives among. One angry, quarrelſome ſpirit, may be a plague, and one peaceable and healing ſpirit, may be a bleſſing to a whole ſociety.

5. *Be Courteous*, Sweet and affable in your carriage towards all, 1*Pet.*3.8. This will much win upon the hearts of thoſe you converſe with, and beget their good liking of what-ever good they behold in you: This will both mollifie their ſpirits towards you, and make them more willing to hearken to you: Moroſity and ſowerneſs, will fright them out of your company, and harden them againſt your Counſel. Your candor will be the ſugar that will help to convey down any pill of admonition or reproof you give them, which otherwiſe their ſtomacks would riſe againſt, and ſpit out in your faces. Carry your ſelves ſo to all, that you may convince them that *you are their friends*, the friends of their ſouls, whilſt you appear the enemies of their ſins, that *your counſels are the counſels of a friend*, that *your reproofs are the wounds of a friend*, which are better than the kiſſes of an enemy.

But ſtill take heed that your courteſie to ſinners do not lead you in a complyance with them in their ſins, that what you intend as a Net to take their Soúls, become not a Trap to take yours. Whilſt you are a friend to their perſons, beware you be not drawn aſide to have fellowſhip with them in their wickedneſs. It is better to

to be uncivil, than ungodly. Be as courteous as poſſible, yet ſo far only that your courteſie be neither a ſnare to you, nor an encouragement to them in their ſins. Be wiſe as well as kind.

Chriſtians, do not paſs over theſe Second-table duties (which I have for brevitie ſake packed up into a narrow room) as the lower things of Religion, wherein you may be excuſed or diſpenſed with; which a little Praying or Confeſſing will make up, and ſo you may go on: Truth, and Temperance, and Juſtice, and Mercy, &c. are to be reckoned among the weightier matters of the Law; there is ſo much Religion in them, that there can be no Religion without them; Though there may be morality where there is no true Religion, yet there can be no Religion where there is not morality, *Micah* 6.11,12. *Shall I count them pure, with the wicked ballances, and the bag of deceitful weights? The rich men thereof are full of violence, and the Inhabitants thereof have ſpoken lyes, and their tongue is deceitful in their mouth. Shall I count theſe pure?* Are theſe my people? What, holy and not honeſt, religious and not righteous? What, ſincerity without truth, a ſingle heart with a double tongue? What, grace where there is no peace, nor mercy, nor temperance? What railers, and revilers, and quarrellers, and yet religious? *James* 1.26. *If any man ſeem to be Religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.* A dreadful word! There are many Profeſſors of Religion in whom an unbridled tongue is found: How many light and vain words, how many falſe and deceitful words, eſpecially how many bitter and angry words do we ordinarily hear out of ſuch mouths? what biting and devouring, what cutting and provoking, what reproaching and reviling language doth often break forth at the ſame mouths,

whence at other *times* we hear praying and bleſſ
But can ſuch conſider this Scripture without a t
bling heart? *This mans Religion is vain.* Vain, n
two things.

1. *Empty*: Whatever Religion ſuch men ſeem
have, there is nothing in it.

2. *Ineffectual*: That is vain that falls ſhort of, a
doth not reach its end, nor bring about that fo
it is. The end of our Religion is ſalvation. Whate
Religion *ſuch men have*, it will do them no good, no
ſtand them in any ſtead, it will never ſave their ſoul
they may dye and be damned, and lie in Hell for eve
notwithſtanding all the Religion they have. All th
concluſions that men make from ſuch Religion, th
they are in a ſtate of grace and ſalvation, are falſe an
deceitful; that faith, and that hope, and thoſe prayer
which will conſiſt with the reigning evils of the tongu
will never be any good evidence of a good ſtate: That
which cannot drive the Devil out of the tongue, will
never prove Chriſt to be in the heart. And all the ex-
pectations that are hence raiſed of future bleſſed-
neſs, will undoubtedly deceive them. That Religion
which will not tame the tongue, will never ſave the
ſoul.

I inſiſt the more on this, *becauſe* however thoſe evils
mentioned, injuſtice, unmercifulneſs, intemperance,
&c. may poſſibly be as *common*, and ſome of them as
pernicious, and the prevailing of them as certainly
concluding men in an evil ſtate, as this; yet theſe evils
of the tongue, being but words, are more apt to
be paſſed lightly over, and notwithſtanding all the
miſchievous conſequences of them, to be leſs regard-
ed.

But can you make a light matter of that which
proves you damnable hypocrites? Haſt thou ſpit out all
thy

thy Religion in thy furious fits, and yet wilt thou make nothing of them? By this biting and devouring tongue, you do not only consume one another, but you consume every man himself, your own peace, your own comfort, your own hopes, your Religion and salvation. You see by experience how it devours all the exercises of Religion; what duties are we fit for, whil'st our tongues are on fire? Prayer must be laid aside, reading or conference of God, or of souls, are turned out of doors: God himself cannot be heard, Conscience cannot be heard, Souls cannot be minded, whil'st those noises and tumults last. And that which doth destroy the exercises of Grace, cannot but destroy its *evidences*, and bring us at least to question it, if not to conclude it a nullity. I confess some evils of the tongue may consist with grace in the heart; but if this Scripture be true, *An unbridled tongue cannot*: Grace cannot hold this unruly member under such constant government, but it will too often break loose; but where it is not brought under government at all, where the heart puts *spurs* to the tongue, but no *bridle*; where persons looking upon all this as a *matter of nothing*, allow themselves in it; and letting loose the reins to their tongues, do ordinarily surrender them up to their *lusts* and passions, to use at pleasure, and to vent themselves freely by, such men must first disprove the Scripture, before they can prove the truth of their Religion.

Christians, you that have been sick of this disease of an evil mouth, bless the Lord if the cure be begun, but rest not till it be perfected. It will defile where it doth not destroy. It will defile your names, your evil words will recoil; he that spits against the wind, his spittle is driven back in his own face. It will defile your Consciences; your hearts never send forth an evil breath, but

but there is ſomething of it ſticks behind. It will
your duties; there will be a tincture on your Pr
of that foulneſs of your mouth, which your evil w
have left behind them. It will defile your profe
that will hardly be well ſpoken of, which will bea
ſpeaking. It will diſturb where it doth not devou
will diſturb you in your holy courſe, if it doth not q
divert you; never look to proſper in holineſs, or to
fruitful in good works, whilſt you break forth into
evil words; theſe lean kine, and thin ears of envy a
contention, will eat up all your good fruit. I ra
wonder to ſee any thing green in thoſe Gardens wh
ſuch Locuſts lodge, than than there is no more. Oh B
thren, let us no longer excuſe, but judge our ſelves
this; let our bitterneſs become bitter to us, let us w
over it, let us watch againſt it, let us quench thoſe
within, that there be no more ſuch flames and
without; let us be ſenſible of thoſe inward inflamm
ons, of that unquietneſs and unpeaceableneſs of
ſpirits, whence all our outward paroxiſms ariſe; th
are our foul ſtomacks that furre our tongues.

We lay the blame of all upon temptations and pro
cations, but they are our luſts, our luſts that are in
which war in our members. Let us be more ſenſible
theſe; let us be humbled, let us be aſhamed, that we
profeſs our ſelves ſons of peace, ſhould harbour
Sons of contention in our hearts. Let the experien
we have had of the loſs we have ſuſtained, of the gu
we have contracted, the wounds that we have given
our Brethren, to our own ſouls, to the Goſpel of o
Lord already; let theſe ſet us a purging out this ſowr le
ven. Let Salt be caſt into the Fountain, that the ſtrea
may become ſweeter, and when the Fountain is healed
then let us ſweep the Channel: Let there neither be w
any longer in our hearts, nor a Sword in our mouths. E

us beat our Swords into Plough-ſhares, and our Spears into Pruning-hooks. Let our words plough up the hearts, and not break the heads; let them pare off, and reprove the ſins, and not reproach the faces of our Brethren: Let us counſel and admoniſh, and comfort one another, and provoke to love and good works; but let there be no more bitterneſs, or ſtrife, or envying, or quarrellings found among us; let us leave theſe evil fruits to grow only on evil Trees, where we can expect nothing elſe. Whilſt we cannot look to gather Grapes of Thorns, or Olive-berries of Thiſtles, let not the fruit of the bramble, or the prickles of the Thiſtle, be found ſprouting out of the root of the Olive. Let the Saints ſtill be found what they were of old, *Doves*, *Lambs*, *Lillies* among thorns: Let there be *nothing that hurts or offends in all the Mountain of the Lord.* Let the pricking bryar, and grieving thorn, be rather in our ſides, than in our mouths: Let bleſſing, and praiſing, and praying, and intreating, take up all the room, that there be no place left for wrath and contention.

And whil'ſt we take this care about our words, let us take as great a care about our works. Let there be no *virulence* in our tongues, nor *violence* in our hands. Let there be no deceit in our lips, nor falſhood in our dealings. Let us ſpeak the words of truth and ſoberneſs, and let us keep the way of righteouſneſs and peace. Let us walk humbly with God; and let us do juſtly, and love mercy, and live peaceably with men. Let good words and good works meet together; let Religion and Righteouſneſs kiſs each other; let Peace ſpring up out of the Earth, as Grace hath looked down from Heaven. Let us *adde to our Faith Vertue, and to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godlineſs, to Godlineſs Brotherly Kindneſs, to Brotherly Kindneſs Charity. Finally,*

nally, whatſoever things are true, whatſoever thing honeſt, whatſoever things are juſt, whatſoever thing pure, whatſoever things are lovely, whatſoever things of good report, if there be any vertue, if there be any pr think on theſe things. Brethren, ſo ſpeak ye, and ſo wa theſe things do, live in peace and love, and the God peace ſhall be with you.

2. In ſpecial. *Carry your ſelves well in, and toward your Families.* You that are Governors of Familie you have more ſouls than your own to look to; yo have *curam animarum*, the charge of ſouls lying upo you. You are not only to look to your Families i matters *civil*, but in matters of *Religion*. In the Law the Maſter of the Family was by the appointment o God, to circumciſe all the Males in his houſe: In th fourth Commandment, the Maſter of the Family i charged, not only to keep the Sabbath himſelf, bu to ſee that his whole Family kept it. *Thou ſhalt d no work therein*; and not only ſo, but neither *thy Son, nor thy Daughter, &c.* Parents are required, *Eph.* 6.4. *To bring up their Children in the nurture and admonition of the Lord*; to nurſe them up for God, to nouriſh them up in the words of Faith and good Doctrine, to ſuckle their ſouls with the milk of the Word, as well as their bodies with the milk of the breaſts. Now, where there is a charge of ſouls, there muſt an account be given of ſouls. When there is a child brought forth, or a Servant brought into thy Family, God ſays to thee, as the man in the Prophets Parable, 1 *Kings* 20.39. *Keep this man*, look to this man, if he be loſt, *thy life ſhall go for his life.* If any in the houſe periſh through thy neglect, thy life ſhall go for his life, thy ſoul ſhall go for his ſoul. This is thy charge, and if thou be not faithful, ſo ſhall thy judgment be.

But what muſt we do for the right ordering and governing our Families? Why, 1. Inſtruct

1. Inſtruct your Families, teach them the way of the Lord; dwell in your houſes as men of knowledge, and make God known to all yours, by reading, and acquainting them with the Scriptures, which are able to make them wiſe unto ſalvation, by Catechizing them, &c.

2. Endeavour their Converſion to God, by ſpeaking often to them, of the ſinfulneſs and miſery of their natural ſtate, of the nature and neceſſity of converſion, by enquiring often into the ſtate of their Souls.

2. Bring them into Covenant with God, as you have already done it virtually, in bringing them to be baptized; ſo when they are grown up, and well inſtructed in Principles of Chriſtianity, and made ſenſible of their Baptiſmal Engagement, endeavour to bring them to an expreſs dedicating, and engaging themſelves to the Lord, according to thoſe directions that have been formerly given to Chriſtians in general.

4. Teach them to pray, and call upon them often, and ſee to it, that they neglect it not.

5. Pray for them, and pray with them.

6. Diſpenſe your favours and frowns, your corrections and encouragements, not only as they are more or leſs towardly to you-ward, but as they are more or leſs tractable and careful in the matters of God.

7. In your diſpoſal of them, either to callings, or in Marriage, have a ſpecial regard in the advantage of their Souls. I can now but name theſe particulars, which I have formerly more largely inſiſted on, and preſſed upon you.

8. Be examples of holineſs to them, walk in the midſt of your houſe with a perfect heart; do not unteach them by your practice, what they have learned from your inſtructions; do not teach them to ſlight your words, by the unſutableneſs of your wayes to them.

For

For a concluſion of the whole, obſerve farther four general directions: 1. *Be ſincere.* 2. *Be St* 3. *Be Fruitful.* 4. *Be Stedfaſt.*

I. *In your whole courſe, and all the particular ac of it,* be ſincere. Sincerity is not a diſtinct grace, notes the truth of every grace, and gracious ac There is a ſincerity of, Our State, Our Actions.

1. There is a ſincerity of our ſtate. That notes th uprightneſs of our hearts in the main, and hath been already deſcribed in the Directions I have given, in th Duty of Self-examination.

2. There is a ſincerity of our actions: This is two fold, either ſuch as reſpects particular & ſingle actions or the ſeries of our actions, our whole courſe, 2 *Cor.* 1. 12. *This is our rejoycing, the teſtimony of our conſcience, tha in all ſimplicity, and godly ſincerity, not in fleſhly wiſdom but by the grace of God, we have had our Converſation in the world, in all ſimplicity and godly ſincerity:* There is natural ſincerity, and a godly ſincerity; natural ſincerity imports no more but ſimplicity, or plain-heartedneſs; when there is no guile or deceit in any action, no purpoſe to deceive, no pretence of what is not intended, no conſcience of any evil in what we do, nor any evil intent in it. In this ſenſe, God bears witneſs of *Abimelecks* integrity, *Gen.* 20. 6. Teſtifying concerning his taking *Abrahams* wife, that *he did it in the integrity of his heart,* that is, he knew no evil in it: He knew not that ſhe was another mans wife, nor intended any wrong to her husband in it. Then there is alſo a godly ſincerity in it: this ſuppoſes the ſincerity of our ſtate. He cannot have his Converſation in godly ſincerity that is not firſt a godly man. It includes in it, not only truth, but faith and love, and ingenuity to God; not only a good meaning, but a good will to the work, and to the Lord, for whoſe ſake we do it.

To

To walk ſincerely, is to walk both as in the ſight of God, as the witneſs of our uprightneſs, to whom we dare to appeal, and in the *power of the Grace of God*, which carries us on to purſue his honour and intereſts. The *oppoſite* to this ſincerity, is fleſhly wiſdom, or carnal policy, which models our Religion, and the exerciſes thereof, in a conſiſtency with, and ſubſerviency to our fleſhly intereſts: And hypocriſie or diſſimulation, to which it is moſt properly oppoſed. And there is a twofold hypocriſie in our actions: Either total, that which denominates them hypocritical actions; or partial, when though as to the main the heart be upright, and the actions be acceptable to God, yet there is ſome little mixture of deceit in it; which, though it be matter of humiliation to the doer, yet doth not wholly hinder the acceptation of what's done. As there is no perſon, ſo there is no action ſo perfectly ſincere and upright with God, but there is ſome obliquities to be found in it.

Brethren, be upright in your wayes, be true to the Lord, not putting him off with eye-ſervice, but ſerving him in ſingleneſs of heart; be ingenious towards God, with *good-will* doing ſervice; whatever good words you ſpeak, whatever good duties you perform, whatever good fruits you bring forth, let good will be at the bottom. Let not fleſhly wiſdom have any thing to do in the managing and ordering your ſpiritual wayes. You muſt be fools if you will be honeſt. *He that will be wiſe* (ſaith the Apoſtle) *let him be a fool*. So he that will be upright, let him lay down his fleſhly wiſdom. Let him not conſult with fleſh and blood, nor ſtudy to caſt himſelf into ſuch a mode, or limit himſelf to ſuch a meaſure of godlineſs, as will beſt ſecure and advance his earthly concernments, but laying aſide ſuch conſiderations, let him follow the Lord in all things, whether it be right or wrong, as to matters outward and carnal.

Beware

Beware of hypocriſie and diſſimulation: be not ... *ers of God*, Gal.6.2. *Be not deceived, God is not* ... ſaith the Apoſtle. That is, either God cannot be ... ed, there's no jugling with God; there's no decei... of Gods Eye; when you have done all you can to ... niſh an emptie or deceitful work, God cannot be ... ceived, his Eye ſees what it is. There's no dis... bling with God, whatever there may be with men: ... elſe God will not be mocked, he will never be put ... with, nor bear mocking ſervices, *but as men ſow, ſo ... they reap.* Look what their work is, ſuch ſhall their ... ward and their wages be.

There is a twofold mock: 1. *A deriding mock.* 2. ... *deluding mock.*

There is a *deriding mock*, or a putting of ſcorn u... perſons. The enemies of *Jeruſalem* mocked at her ... baths; the Perſecutor and Crucifiers of Chriſt mock... him, and ſaid, *Hail King of the Jewes.*

And there is a *deluding mock*, or a putting a ... upon them, to deceive them. He that promiſes any ... thing that he doth not intend, he that doth any thing, ... gives any thing, which is another thing than it appe... to be, is a mocker. *Thou haſt mocked me theſe three ti...* ſaid *Delilah* to *Sampſon*, when he pretended to ha... told her all that was in his heart, and yet had but ly... to her, *Judges* 6.15. He that refreſhes the needy wi... good words only, *be filled, be warmed*, or promiſes, ... *will give, I will relieve you*, this is but *Mock-Charity.* H... that payes his debts, or buyes his Commodities wi... Braſs-money inſtead of Silver, this is but *Mock-Juſtice*... and he that worſhips God with tongue-worſhip, o... knee-worſhip, inſtead of heart-worſhip, this is b... *Mock-Religion.*

Oh, how much ſuch mocking of God, are many Pro... feſſors of Religion guilty of! There's nothing but word... i...

their Profeſſions, nothing but words in their Prayers; nothing but words in their Confeſſions and Acknowledgments. Their Faith is a Mock-Faith, and their Repentance is Mock-Repentance; their Humility is Mock-Humility; nay, their very Alms and Benevolences wherewith thoſe that received them, are refreſhed and relieved, are in reſpect to God a Mock-Charity, Mock-Alms. Whatever there is done, there is nothing of the heart in it; there's no good will in all their good works, and where that's wanting, the Lord looks on all as nothing.

Oh, remember and bewail all your hypocriſies and diſſimulations: you are apt to think, at leaſt would make others think, when you have been Praying, or Faſting, or keeping Sabbaths or viſiting the Sick, or relieving the oppreſſed, that you have been doing ſome great good ſervices; when yet, it may be, you have been diſſembling with the Lord in all, and had need to go pray again, not only, *Lord forgive us our ſins*, our pride, or our covetouſneſs, but *Lord forgive us our Prayers*; Lord forgive us our Repentance, our Faſting, our Sabbaths, our *Sabbath-mockeries*, our *Prayer-mockeries*. Conſider, Brethren what an high provocation this is: 'tis no ſmall ſin to be mockers of men; but will a man mock God? *Mal.* 3.8. *Will a man rob God?* ſaith the Lord. Though you dare to ſteal, and purloin one from another, yet dare you be ſo highly impious and ſacrilegious, as to rob God? *Ye have robbed me*, ſaith the Lord. You have not only robbed my Prophets, and my Servants, but ye have robbed me. *Will a man rob God?* So, *Will a man mock God? Seemeth it to you a ſmall thing that you weary men, that you will weary my God alſo?* ſaith the Prophet. Seemeth it a ſmall thing to you to deal falſly with men, but will you deal falſly with God alſo?

Brethren in all your wayes obſerve the rule, *Do as ye*

would be done by. If you would not that the Lord
mock you, be you no longer mockers of God. D
put off the Lord with *mock-duties*, unleſs you w
content to be put off with *mock-mercies*, mock-com
with a mock-pardon, and a mock-ſalvation.

Beloved, Let us bewail our Hypocriſie; let us
only bewail and be humbled under any thing we
offered up to God, wherein we have been hypocri
in toto, have done nothing elſe but plaid the hypocri
but let us bewail all thoſe lower degrees of hypocri
that have been mingled with the beſt of all our duti
Bleſſed be God, that though we have been too hypoc
tical, yet we are no Hypocrites; bleſſed be God for
ſincerity that he hath ſeen in us, but wo to us, and
to us, that there hath been ſo much hypocriſie min
with it. Oh, let us fear an hypocricical heart; O
let us watch againſt an hypocritical heart, let us p
out all the remainders of this Phariſaical leaven.

Let there be truth in all we do, and as much as
lies *nothing but truth.* Let us draw nigh to God
true heart; Heb. 10. Let us be *undefiled, or upr*
the way of the Lord, Pſal. 119. 1. Let our *works be fo*
perfect before him. Let us love in truth, let us
the truth in love, let all our paths be mercy and tr
Let our hearts be in every word, in every ſtep of
lives, let the heart do all, let the heart pray, let
heart hear, let the heart give, and lend, and forg
Let *the grace of our hearts* do all; Let Faith pray,
Obedience hear, and Repentance celebrate our
let Wiſdom guide, let Truth ſpeak, let Mercy giv
Love forgive, let Patience bear, and Long-ſuff
forbear, let Temperance feed us, Humility cloath
and integrity preſerve us: Let Grace do all, and
God have all, let Pride have nothing, and Covet-
neſs nothing, and Envy nothing; let Luſt neither

part in our doings, nor eat any of the fruit of our do-
ng. Let there be written on all we have, or do, *Holi-
ess to the Lord.*

Let us be more desirous to be holy, than to be accoun-
ed so; to be merciful, and just, and humble, and patient,
han to be accounted such: to have a good Conscience
in the sight of God, than to obtain a name amongst the
best of men.

If we be not reckoned amongst the *ablest Christians*,
or gifts, for parts, for endowments, let it content us
hat we are *Christians*. If we be not the most *skilful
Christians*; if our fruits be not the fairest and most beau-
iful, yet let them be *fruits brought forth unto God*, the
ight fruit, sound fruit; If what we do be *weakly done*,
yet let it be *honestly done*.

Let us be *Nathaniels*, *Israelites indeed, in whom is no
guile*. So plain-hearted, and single-hearted in all our
wayes, that though our Adversaries do, yet neither our
God, nor our conscience may call us Hypocrites. Let
us be able to appeal to God, as the witness of our inte-
rity. *Lord, thou knowest that I love thee*, thou know-
st that my heart is with thee: Let us be able to com-
mit our selves and our wayes unto the Lord, as he that
shall plead for us against all the slights, and censures of
men: *My God shall plead my cause, my God shall answer
for me.*

Brethren, Sincerity will give us boldness be-
fore the Lord: We shall be able to lift up our faces in
his Presence, and look in his Face in peace; and he that
can be bold with God, may be bold with all the world.
He that can look God in the Face, may look his accu-
sers in the face, his Despisers and Persecutors in the
face: He that can *freely appeal* to God, can boldly
appear before men. *The sinners in Sion are afraid, fear-
fulness surprizeth Hypocrites*: The sense of their guilt

and guile ſides with every danger they are in, ſtr
ens every fear that comes upon them, makes thei
hearts to fall upon themſelves, puts a ſting into e
croſs, ſtarves them out of all their comforts. To
they dare not look, to Conſcience they dare not l
their Duties and wayes they dare not remember, t
are forſaken of all their ſupports, and left to ſhake
ſink under every trouble that comes upon them.
Innocency that hath boldneſs; dare to be upright
fear nothing. *Go thy way, eat thy Bread with j
drink thy Wine with a merry heart, for God accepteth
Works.*

II. *Be ſteddy and even in all your goings.* Be not
and on, in and out, *Prov.*4.25,26,27. *Prov.*33.17.
thou in the fear of the Lord all the day long. Alone,
company, at home, abroad, in thy duties, in thy bu
neſs, in thy recreations, all the day, and every day.
to morrow be as this day, and next day as to morro
In this evenneſs and equality of our lives ſtands
beauty and comelineſs of them, when all the ſeve
parts of them bear their due proportion each to othe
Let your wayes be *conform to the Canon*, and let them
uniform: Be like unto God, and then be ever like u
ſelves, be unchangeable. We appear almoſt ſo m
men as we live dayes, or come into companies:
have more of the Moon than of the Sun, little light
many changes and ſpots. Let not your converſation
ſo *checker'd*, let not Chriſtians be *ſpeckled birds*, let th
not be ſo many blacks among your whites, ſo
times ſomething of God, ſometimes as much of
fleſh. What a deformity is it to a new garment, to h
Here and there a company of old rotten Patches? N
a little of God, and then as much of the Devil; n
in the Spirit, and then in the fleſh; now ſerious and
voury, by and by frothy and vain; this hour in a

vine Rapture, and the next in a fleshly frolick; now a little of Godliness, and then a patch of sensuality. Be Christians, and be ever your selves, do not change your Hearts with your Company. Be not of those vain ones, who can cast themselves into any shape, can suit themselves to any Times or Company; who can *weep with those that weep, and mourn with them that mourn, and pray with them that pray, and can also laugh, and be merry, and jolly with those that are so:* Let all your goings be established, be ever in the fear of the Lord.

III. *Be fruitful.* That ground is counted fruitful, which bringeth forth *good fruit*, and which bringeth forth *much fruit.* I have already directed you how to bring forth *good fruit*, now let me press you to see to it, that your *Fruits* do abound, 1 *Cor.*15.58. *Alwayes abounding in the work of the Lord.* Jam.3.17. *The wisdom which is from above, is pure and peaceable,* &c. *and full of good fruit.* Joh. 15. 18. *Herein is my Father glorified, that ye bring forth much fruit.* Rom.6.19. *As you have yielded your members servants to uncleanness and to iniquity, unto iniquity: even so now yield your members servants to Righteousness, unto Holiness:* You have been the servants of sin, be ye now the servants of Righteousness, and be ye as free, and as forward, and as fruitful in the service of Righteousness, as ever you have been in the service of sin. You have added sin to sin, unrighteousness to uncleanness, iniquity to iniquity: As sin hath abounded and multiplied its fruits, so let grace also abound, and bring forth its fruit abundantly.

Let your lives be as much filled up with the works of Righteousness, and Mercy, and Holiness, as they have been with the works of the flesh. Brethren, time

was, when a little ſin could not ſuffice you, a little ſpo
ing, a little pleaſure would not ſerve your turn; (
thought you would *never* have enough of the Wo
and the luſts and vanities of it; why, prove your ſel
now to be as heartily the ſervants of Chriſt, as ever y
were the ſervants of ſin, by being fruitfully his, as e
you were fruitful to ſin. If Chriſt be a better Maſt
and a better Pay-maſter, let him have more and mo
chearful ſervices. Bring forth good fruits, and of
ſorts. As it is ſaid of the Tree of Life that ſtands in t
City of God above, *Rev.* 22.2. ſo let it be ſaid of eve
living Tree that ſtands in the Vineyard of God he
below, That they bring forth *twelve manner*, that i
all manner of fruits; be fruitful in every good work, an
bring forth fruit for every ſeaſon. There are *Sum
mer-fruits*, and there are *Winter-fruits*, that God ex
pects from you. By Summer-fruits I mean, thoſe th
are moſt *proper* for the days of *your proſperity*, as *thank
fulneſs*, *watchfulneſs*, *fear*, *humility*, *ſelf-denial*, *mer
compaſſion*, &c. Your *Winter-fruits*, are ſuch as G
looks for in the dayes of your afflictions, faſting, repe
tance, mortification, humiliation, ſubmiſſion, patien
&c. Brethren, be not only good Summer-ſervan
but Winter-ſervants alſo; and whenever it's Winter w
you, fall cloſe to your Winter-work, be much in the e
ercıſe of *Repentance*, *Godly Sorrow*, *Patience*, &c. L
the perſecuting World ſee, that Godlineſs will n
only *live*, but *flouriſh* too in the hardeſt Winter. Th
truth is, there is no ſuch flouriſhing time for the Saint
as the time of trouble: Gods Trees do uſually bea
beſt in Winter. The Winter-froſts do *ordinarily* brin
forth and ripen their fruit better than the Summe
warmth. At leaſt the hard Winter prepares for a fruit
ful Summer. Beloved, is it Winter with any of you
Loſe not this fructifying ſeaſon, to your work, t

your work. Let your work ſerve you inſtead of fire to keep you warm. Let not the cold winds and ſtorms chill and freeze your ſpirits, and ſo kill your fruits: let a fire be kindled and kept alive within you, the fire of love and zeal, and let your inward warmth ſupply the want of outward comforts and encouragements, for the cheriſhing and ripening of your fruit. Be either bringing forth fruit, or preparing for fruit, let not the Plough ſtand ſtill, let the Clods be broken, let the Seed be caſt in: If it be the day of your tears, ſowe in tears; it is good ſowing in ſuch a rainy day, and ſuch a ſeedtime will bring forth a comfortable Harveſt.

IV. *Be ſtedfaſt and unmoveable*, 1 Cor. 15. 58. Be not moved, either from the *Hope of the Goſpel*, or from the *obedience of the Goſpel*. Be not Apoſtates from Chriſt, let not the fear of the Croſs make you weary of the yoke of Chriſt; Turn not back from the holy Commandment, for any tribulation that may come upon you. Suffer not your ſelves to be perſecuted out of your Religion or Conſcience.

Tribulations are *Temptations*, and will try what there is of God in you, what reality there is lying under all your Profeſſions, whether the Word of Chriſt hath taken any root in you: And ſuch troubles will make the greateſt Tryal of you, which fall upon you for Righteouſneſs ſake.

There are ſome troubles that fall promiſcuouſly on all, good and bad, and put no difference betwixt the one and the other, but as an overflowing flood, bear down all before them: As in general Famines, Peſtilences and Wars, in which it happens alike to the juſt and unjuſt, to him that ſerveth God, and him that ſerveth him not.

There are other troubles that fall only on the heritage of the Lord, on the beſt among a people. When the vile of the earth proſper and flouriſh, and thoſe only in

whom ſome good thing is found, are the ſuffering p
ple. When the Sun ſhines on the barren Mount
and miry Marſhes, and the Storms, the Thunder,
the Hail fall only on the fruitful fields; when the C
is ſmitten, and only the Thorns and Bryars eſcape. S
troubles as fall on the Righteous of the earth, and
their Righteouſneſs ſake; when the bread and water
affliction are given to Diſciples, and in *the name of Diſ*
ples, theſe are the moſt trying troubles. Such troubl
as leave men to their choice, either to ſin or ſuffer
When godlineſs becomes the common road to tribula
tion, and ungodlineſs is the only door that is left open
by which we may eſcape and ſhift our ſelves out of dan
ger. Such afflictions as theſe will make the moſt nar
row ſearch and thorow tryal, whether we are godly in
deed or not.

Brethren, ſee that your hearts be ſo eſtabliſhed with
grace, that you ſtand your ground, and keep your way
in ſuch dayes of temptation. And that you may hold
out, and hold on, and abide in the day of greateſt try
als, take this courſe:

1. *Try your ſelves throughly afore-hand*, 1 Cor. 11. 3. *If*
we would judge our ſelves, we ſhould not be judged: thou
I cannot ſay, if we would try our ſelves, we ſhould not
be tryed; yet this I can ſay, if we would try our ſelves
we ſhould be the more likely to abide the tryal of the
Lord. Try your ſelves afore-hand: And that,

1. *What you are in the ſtate of your ſouls*, according to
the inſtructions I have already given you in this matter.

2. *What your are in your duties, in your active obedience*:
He that is not faithful in *doing* the Will of God, is not
likely to be found faithful in *ſuffering* the Will of God.
He that carries himſelf Chriſtianly in his *preſent ſtate*,
needs not trouble himſelf with fears and doubts, how
he ſhall ſtand in any *future ſtate* he may be brought into.

The

The tryal that trouble will make upon us, is, whether we will be faithful in doing the Will of God, when we muſt ſuffer for it: Now he that neglects his duty, and cannot hold his heart to an holy conſcientious courſe when he is in no danger, and his Religion is like to coſt him nothing, what is like to become of this mans godlineſs, when it may coſt him the loſs of all? We read, *Dan.* 6. 10. *When a Decree was ſigned, That whoſoever ſhould ask any Petition of God or man, ſave of the King, ſhould be caſt into the Lyons Den: That* Daniel *prayed, and gave thanks to his God three times a day (as he had done aforetime:)* If *Daniel* had not uſed to pray *aforetime*, when praying would bring him into no danger, he would not doubtleſs have adventured on it in ſuch a time, when he ſaw evidently that it was like to coſt him his life. Brethren, conſider what your preſent courſe and care is: Do you pray now, and faſt now, withdrawing your ſelves from the luſts and the liberties of the World? Do you now apply your ſelves to a ſober, ſerious, ſelf-denying life? Are you now active for God and your Souls, and have you been conſcientious and watchful, and fruitful *aforetime*, when there was nothing to moleſt or diſcourage you? If you have been carnal, and vain and remiſs in the exerciſes of Religion, when you might have been as holy as you would, as ſtrict and as zealous as you would, without any fear of ſuffering for it: If you have waſted away your encouragements, and ſpent out your Sunſhine, in a careleſs unprofitable life, how do you think to be ever *uſeful* or ſerviceable in the dark? If you cannot now bear the pains of a godly life, how do you think you ſhall bear both the pains and the charges of it? If you could follow Chriſt no cloſer in the plenty of all things, how do you think to follow him, when it muſt be in hunger and thirſt? Doſt thou talk of ſuffering for Chriſt, and

ſuf-

ſuffering for Righteouſneſs, and hope thou ſhalt n
forſake him, whatever come upon thee, when thy h
tells thee, how much thou haſt ſlighted Chriſt, negl
ed thy duty to Chriſt, *contented* thy ſelf with a cold
heartleſs, lukewarm profeſſion, without the power
Chriſtianity; and that when thou haſt had no pretence
of damage or danger that was hereby like to come u
on thee? You that now keep at diſtance from Chri
for the *ſatisfying of a luſt*, have Reaſon enough to fe
that you will utterly forſake him, if you be put to it, f
the *ſaving of your life*. You that in a *calm* can ordi
narily remit of your Religion, for the pleaſing a lu
heart, will be like enough to renounce your Religion
in a *ſtorm*, to quiet a fearful heart. He that can ſell hi
Conſcience for a Luſt, will hardly be perſwaded to bu
it, with the loſs of all that ever he is worth. Thou
ſay'ſt, it may be, with *Peter*, *Though I dye with him, I
will not deny him*: I, but doſt thou deny thy ſelf fo
him now, deny thy pleaſures, and thy eaſe, and thy com
panions now? Haſt thou not many a time denied him
a Prayer, or an Alms, when he hath called for it?
Canſt thou watch with Chriſt? Doſt thou walk wi
Chriſt as thou oughteſt? Doſt thou live to Chriſt? A
thou faithful in bringing forth fruit unto Chriſt, th
fruits of Holineſs and Righteouſneſs? If not, how do
thou think to be able to ſuffer for him? If the way o
Chriſt be too ſtrait for thee, thou wilt find his burthen
to be too heavy; if thou canſt not bear his yoke, thou
wilt be leſs able to bear his Croſs. Chriſtians, conſider
what your wayes and your doings are at preſent; and if
you find the Lord helping you to walk in all *good conſci-
ence* now, *you* need not doubt of being enabled to wit-
neſs for a *good conſcience* when called to it. If you keep
the Word, and do the work of the Lord, you may ex-
pect his help for bearing his burthen. If you be faith-
ful

ful in your lives, you are the more like to be faithful to the death, *Becauſe thou haſt kept the Word of my patience, I will alſo keep thee in the hour of temptation*, Rev. 3. 10.

2. *What you are in the ordinary and ſmaller croſſes, that come daily upon you:* There is not that man that lives, that meets not with his croſſes, which though they be many of them but light and inconſiderable things, below the ſpirit of a Chriſtian to take notice of, yet how ſadly may we obſerve at what a loſs they are preſently by them. Every little wind raiſeth a ſtorm; every little *croſs* puts us out of *courſe*. What breaches are often made upon our conſciences, what interruptions of duties, what abatements of our comforts, to what diſtance are we put from Chriſt, and our holy communion with him, and all meerly *for a thing of nought*. We cannot bear an unkindneſs from a friend, or an injurie from an Enemy, the provocation of an *evil tongue*, a ſcoffe, or a ſlaunder, but preſently our ſpirits are in an uproar, and there are ſuch tumults raiſed up within us, that for a *time* we forget that we are Chriſtians: Duties and Comforts, Chriſt and Conſcience, Souls, and the matters of Eternity, and all regard to them, are laid aſide, and turned out of doors: Faith and patience, and meekneſs and moderation, are either made to be ſilent, or at leaſt cannot be heard, for the noiſe of our paſſions and diſquiets; and all this ſometimes for ſuch trivial things, that when we come to our ſelves, we are all quite aſhamed of our ſelves.

Brethren, ſuch failings by theſe lower temptations, I cannot wonder if they make our hearts ſhake at the fore-ſight of greater. If every ſmall party which the Adverſary ſends out againſt us, doth put us to the rout, How ſhall we ſtand, when he comes upon us with his full body? If we are overcome of the *foot-men*, how ſhall

we

contend with the *horſe-men*? If a rod or a little ſt
doth ſo diſturb us, how ſhall we bear the *weight o*
loyns, or the *ſtinging of Scorpions*? If we cannot
an unkindneſs, or a nod, or a ſcoff, or a ſlander, w
would become of us, ſhould we be brought to reſiſt u
blood?

Beloved, it is of greater import to Chriſtians th
they are aware of, both to obſerve themſelves dail
and their carriages in theſe lower things, and to inu
themſelves to patience and meekneſs of ſpirit unde
them. Though it be no great vertue to be patien
where there is no provocation, yet there may be gre
benefit by it. If we could ſhame our ſelves out of th
follie, and childiſhneſs of Spirit, whereby we are
apt to be moved with every toy; if we could reaſo
and pray our ſelves into ſuch a fixed calm and quietne
of ſpirit, that we could keep our way, with the negle
of ſuch diſturbances, our lives would be both mo
comfortable and honourable at the preſent; and w
ſhould be in the better preparation for any harder thing
that might come upon us. If we know how to be Chri
ſtians among briars and thorns, we ſhall be the bett
able to continue ſuch among Spears and Arrows.

3. *What, are you under the temptation of proſperity*
The World is a Chriſtians enemie, it expreſſeth its en-
mitie in its temptations; the end of all its temptation
is to draw us off from God. Its temptations are of two
ſorts, either of proſperity or affliction, both driving at
the ſame end, though in a different way.

Proſperity allures, entices, and flatters us away from
God; it ſteals away our hearts from God, as *Abſolom*
ſtole the hearts of *Iſrael* from *David*, by fair ſpeeches,
by its fair and ſmiling face, thereby drawing us into a
neglect and forgetfulneſs of God, to grow cold and
remiſs in our dutie to God, let fall our love and af-
fection

fection, and to lay aſide our care of Religion.

Afflictions fright us from God, dealing by us as *Rabſhekah* by *Iſrael*, when he ſought to get them off from *Hezekiah* by his threatnings and great words, *Iſa.* 36. If you will not hearken to me, *I will make you drink your own piſs, and eat your own dung:* Afflictions are apt to weary men out of the wayes of God, to ſtarve them out of their Religion, to perſecute them out of their conſciences, and to make godlineſs too hot for them.

The ſtronger and the more dangerous of theſe two ſorts of temptations, are held to be the temptations of proſperitie; the world flatters more from Chriſt, than ever it can fright from him.

Now beloved, if you have ſtood your ground againſt the former of theſe temptations, you may with the more confidence encounter the latter: He that hath been holy in proſperity, will be holy in affliction; he that knoweth how to abound, will the better know how to want; he that hath kept cloſe to God, kept up his affections, kept on his way, againſt all the fawns and flatteries of the world, his Spirit is not like to be ſunk under its frowns and threatnings: The God that hath preſerved you from being lull'd aſleep by the warm Sun, will alſo preſerve you from being withered by the ſcorching Sun.

II. *Mortifie the fleſh, with the luſts of it.* 'Tis corruption that makes affliction tedious and dangerous. Unmortified luſts will both make affliction to be the ſharper, and alſo to be the greater temptation.

1. They will make affliction to be the ſharper and more painful. A Chriſtian who hath two men in one, the *old man*, and the *new*, hath two tender parts, which are apt to ſmart, and to be put to pain at every little thing that offends his Conſcience and his Luſt; that which offends Conſcience, and makes it ſmart, is ſin,

that

that which offends Luſt,and puts it to pain,is afflict
If Conſcience be grown dead , or benum'd , ſin ne
troubles , and if Luſt be once dead , afflictions ne
trouble : kill your Luſts, and you at once kill all y
adverſaries and afflictions.

What makes contempt and diſgrace ſo tedious? Wh
it is the pride of our hearts. What makes poverty a
want ſo grievous , but the covetouſneſs and greedine
of our hearts : The appetite will be quarrelling tha
it wants its dainties ; the wanton mind will be vexed
that its deprived of its gay cloaths,and rich attire; car-
nal fears,and world cares come in with their vexations
kill theſe luſts,and you give preſent eaſe to your hearts
'tis ſin that makes ſufferings ſmart.

2. They hereupon, make afflictions to be the greate
temptations : the more afflictions pain us, the mor
ſtrongly do they perſwade us , to take heed of tha
which brings them on us, & to comply with any thing
that will give us eaſe or relief.Every pang & throb tha
comes upon us for Godlineſs ſake , will be clamouring
& crying out againſt it,*away with it*, *away with it*:This
profeſſing, and praying, and preciſe walking, hath un-
done me ; this Conſcience hath broken my back , lo
me my eſtate, my liberty, my friends , bereft me of all
my comforts,my credit, my quiet, and created all thes
fears, and ſorrows, and vexations which are upon me.
Will remitting my zeal , diſpenſing with Conſcience,
caſt off care, make me whole, and ſave me all this harm
and loſs ? why then ſhall I thus torment my ſelf,when
I have ſuch a way open to eſcape all ?

Brethren, would you be ſecure from ſuch temptati-
ons ? get your luſts ſlain,which put an edge upon them;
Cut off all proviſions from the fleſh, that would keep it
in heart. Allow not your ſelves liberty to live a ſen-
ſual life; while you have opportunity, bring your ſelves

under

under a voluntary reſtraint; abaſe your ſelves, before God hath the abaſing of you; deny your ſelves, before God comes to deny you; put the bridle upon your appetites, before God come and put bonds upon them and you, reſtrain your ſelves of your delicates before God come and ſhorten you; uncloath your ſelves of your wanton habits, before God hath the ſtripping of you; ſtarve your luſts to death, that the Lord come not and ſtorm them; let tribulations find their hard work done to their hand, and they will lie more eaſie.

Get your hearts ſo low, that the contempt of men cannot bring you lower, that the ſpoilers cannot make you poorer than your hearts have made you already; give all you have to God, your eaſe, and your pleaſures, and your liberty, and your eſtates; give away all you have from luſt to God, and then you will not be diſquieted at whatſoever Meſſengers he ſends to fetch it away.

When this is done, what hurt can tribulation do you? what temptation will it be to you? You will then dare to follow the Lord againſt all the World; you will not fear loſs; you have nothing to loſe, all is given away already; you will not fear a Priſon, your hearts have carried you thither already; you will not fear diſgrace or contempt, your hearts have brought you ſo low, that the pride of men cannot lay you lower; you will not fear torments, when your fleſh is dead, and can feel no pain.

III. *Be convinced of the dreadfulneſs of Apoſtacy, and the miſery of Apoſtates and Back-ſliders. Remember Lots Wife:* God hath left us many *Pillars of Salt* before our eyes, to warn us to take heed of looking back.

Mat. 7. 27. *The fall of that houſe was great*, that is, it was a dreadful, and terrible fall; it was ſpoken of the houſe built upon the Sand, which when aſſaulted by the winds and floods of perſecution fell; becauſe it had

no

no foundation, and great or dreadful was the fall o
a fall from a houſe to an heap.

Heb.13.38. *If any man draw back, my ſoul ſhall*
no pleaſure in him. Let him go, take him who wil
me; take him world, take him Devil, for I regard
not. Thou maiſt go whither thou wilt, thou art g
from thy God; thou muſt look to thy ſelf, and ſhift
thy ſelf as thou canſt, God hath no further favour f
thee, his Soul is looſed from thee.

Rev.10.25. *Bleſſed is he that watcheth and keepeth h*
Garments (that keepeth his Garments) that is, th
keepeth his Faith, his Conſcience, his Religion, his ho
ly profeſſion, wherewith he is cloathed, that keepeth
them clean, *ne polluantur*, that hath not defiled his ga
ments; that keepeth them ſafe, *ne eripiantur*; th
hath not loſt his garments; that hath neither defil
his profeſſion, nor loſt his Religion and Conſcience, he
a bleſſed man, *Revel.2.* and Chap.3. *To him that overc*
meth will I give to eat of the Tree of Life, of the hidd
Manna, to ſit with me on the Throne. To him that ov
cometh, that is, that holds out to the end. Hold out, a
you overcome; overcome, and you ſhall reign; over
come, and you ſhall eat of the Tree of Life, and hidd
Manna.

Now Brethren, if a bleſſing be the portion of
that keeps his Garments, keeps his Faith, and ke
his Conſcience, what ſhall be his portion, that h
loſt all, and thrown off all? He that hath loſt his
ly garments hath woven to himſelf a cloathing of cu
ſes, not of bleſſings; If he only that overcomes ſhall
on the Throne, ſhall eat of the Tree of Life, then w
ſhall he eat, or where muſt he ſit that is overcome? h
ſhall eat the fruit of his own doings, of his lyes, and hy
pocriſie, and diſſembling, he ſhall feed upon death a
wrath, death ſhall feed upon him, and he ſhall ha
nothing

nothing elſe to feed upon; there is meat for him to eat, nd a place prepared for him, ſuch as it is; his place ſhall ot be on the Throne, but under the Foot-ſtool.

Now put all this together, and you may ſee the woful ate of Apoſtate Profeſſors, they are *monuments of vengeance*: though they have loſt their *ſavour*, yet they will ſerve for *Pillars of Salt*; a ſtanding dread, and terrour, and warning to others, on whoſe Fore-heads is written, *Let him that thinks he ſtandeth, take heed leſt he fall.* They are cloathed with curſes, muſt feed upon fire, and have their dwelling under the Foot-ſtool in ſcorn and everlaſting contempt.

Apoſtates are the worſt of men. Thoſe that have loſt their *Religion*, have loſt by their *Religion*, 2 *Pet.* 2. 21. *Better had it been for them not to have known the way of Righteouſneſs, than having known, to turn from the holy Commandment.* Religion, which is a wing to Saints, whereby they riſe up into Glory, is become a weight to hypocrites, to ſink them ſo much the deeper in wrath. Apoſtates are in the worſt caſe of all men.

1. They are the worſt in Gods account. The Lord hath a double quarrel with them, not onely for being found under the *Enemies Colours*, but that ever ſuch varlets ſhould have marched under his Colours: A quarrel with them for their Profeſſion, for their Prayers, *wherein* they have but *abuſed his Name and Goſpel*: God and his wayes have ſuffered from none ſo much as from Renegado Diſciples.

2. They are the worſt in the account of men, both good men and evil men: there are none that can ſpeak well of Renegado's; they are the ſorrow of Saints, and the ſport of Sinners; good mens ſhame, and evil mens ſcorn; and the hate of all.

3. But eſpecially they are the worſt and moſt miſerable of men, conſidered in themſelves; they have not only

loſt their Religion, but they have *armed* it againſt ſelves. All the profeſſion and prayers that they made, together with all the hopes, and joys, and forts that once ſeemed to grow up out of them; th membrance of them, (I mean, when ever they co remember themſelves) will be as many darts in thei vers, and ſtings in their Hearts. All their hopes, and and comforts have *given up the Ghoſt*, and *theſe Ghoſt haunt them*, and torment them with ſuch thoughts theſe.

Wretched creature that I am, where am I? what exchange have I made? Light for darkneſs, wiſdom folly, righteouſneſs for wickedneſs, gain for godlin conſcience for credit, heaven for hell!

I was once, as I thought, in the way of Life, an had *hopes* I ſhould have ſeen life; I made *profeſſion Religion*, and took pleaſure in *Religion*; I walked a the Lord, and the thoughts of God were precious to m I found comfort in Chriſt, *I* took ſweet counſel with t Saints, and went to the houſe of God with them in com pany. Sabbaths were a delight, Ordinances were a freſhing to me; *I* have taſted of the good *Word of G* and the powers of the World to come; and whileſt was thus with me, *I* had great peace, and was full hopes that *I* ſhould once ſee the goodneſs of the Lord the Land of the living.

But wo is me, where am *I* now? How hath my t cherous heart, that *I* never ſuſpected, turned me a from God, and ſpoiled me of all my hopes and comfo *I* muſt now bid adieu to all: farewell Profeſſion, fa wel Religion, farewel Conſcience, farewel Duties, Sa baths, Ordinances, Saints, the ſweet delights *I* took them; farewel Joyes and Hopes for ever. Welco Drunkards, Swearers, Liars; welcome Turk, or Pop or Devil, *I* muſt now be of your ſide, and

p my lot with you for ever. Oh whither am I fallen? tudy well the misery of such persons, and let that be warning to you.

IV. *Be Circumspect.* See that you do not unnecessarily pull sufferings on your selves, especially look to it, that *you suffer not as evil doers.* If your sin lead you into Sufferings, God may leave you in them, and then what is like to become of you?

There is a *suffering for our faults*, there is a *suffering for our righteousness, without our fault*, and there is a *suffering for our righteousness through our fault.* We sometimes run our selves upon trouble when we need not: as when by our unwary and imprudent managing and ordering our selves in some duties, we lay our selves open to those Sufferings, which a little prudence might have prevented. We must be wise as well as innocent. Christians should never ordinarily *expose* themselves to suffering, till God hath so hedged up all lawful ways of escape, that they must either suffer or sin.

Be so wary in *your* course, that you may not *faultily* suffer for the *good that is in you*; but especially see to it, that you suffer *not as evil-doers*, and *for the evil that is found in you:* to this end be careful,

1. That you speak not, nor do any thing in the matters of Religion rashly. 'Twas good counsel which the Town-Clerk gave the *Ephesians* when they were in a *tumult* and *uproar* about their Goddess *Diana*, Acts 19.39. *Seeing that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly.* Christians should be considerate, and well advised in what they speak or do, should mark and weigh their words and actions themselves, which they know will be so narrowly observed and weighed by others.

2. That you speak not, nor do, nor refuse to do any thing *obstinately*, or out of *stomack*, or *animosity*; Let

your wayes be guided not by *paſſion*, or a *ſpirit of co*
diction, but by *conſcience*, and *meekneſs of ſpirit*: b
ſelf-willed, let nothing be done through ſtrife, &c.
2.3. *Be ſtedfaſt*, but not *ſtubborn*; be *faithful*, but
wilful; be *zealous*, but not *contentious*.

3. That you neither do, nor ſuffer any thing ou
pride, or vain-glory; as the Apoſtle exhorts, *Phil.* 2.
Do nothing, ſo ſuffer nothing *out of ſtrife or vain-g*
ry. Take heed that an affection of *popular applau*
of gaining the repute of *active Chriſtians*, of *bold and*
ſolved Chriſtians, be not it that leads you on. Your pr
may coſt you much, but will never bear your charg
may bring you into trouble, but will never bear y
out.

4. That you do nothing *ignorantly*, or upon miſtak
be *clear*, eſpecially in thoſe things *which* may be co
Study your Duty throughly, labour to ſee your way pl
before you, to ſee the Pillar of fire, and of the Cloud g
ing before you: Give heed to the Word of the Scr
ptures, which is a *light to your feet, and a lanthorn to you*
ſteps: Where you are clear you will be bold; but tak
heed of ſuffering upon a miſtake. Your troubles will b
like to open your eyes, and ſhew your miſtake, and then
by put out your lights, deſtroy your ſupports and com
forts.

5. Do not ſuffer unpeaceably. Suffer not for unpeac
ableneſs, and ſuffer not unpeaceably; be patient, and y
will be peaceable.

Brethren, ſee that you be thus well adviſed, mea
humble, peaceable, and clear in the grounds of your ſu
ferings: And then,

V. *Be reſolute*. Be ſure *you ſtand on good ground*, a
then reſolve to *ſtand your ground* againſt all the worl
Follow God, and fear not men. Art thou godly? R
pent not, whatſoever thy Religion coſt thee; let fl

ners repent, but let not Saints repent; let Saints repent of their *faults*, but not of their *faith*, of their *iniquities*, but not of their righteousnes. The *Psalmist*, as holy a man as he was, was almost brought to it, his feet were almost gone, he began to say, when he considered the prosperity of the wicked, and his affliction, *Psal.*73. *Verily I have cleansed my heart in vain, and washed mine hands in innocencie.*

Look to your selves you that stand, and take heed lest you fall: You that stand in integrity, take heed lest you fall away by your Repentance.

Repent not of your Righteousnes, lest you afterward repent of your Repentance. Repent not of your Righteousnes, no, nor of your zeal, or your forwardnes, or activity in the holy ways of the Lord. Your zeal, it may be, hath put you *in the front of the battel*, where you receive the first and hottest charge of your Enemies Reproaches and Persecutions, when others that have kept them more close, and been more remiss, or hid in the crowd, and more out of *Gun-shot*, yet wish not your selves a step farther back, or a cubit lower in your stature in the grace of God: wish not any thing *undone*, concerning which, God will say, *well done.*

Repent not, and *remit* not of your zeal; think not of a Retreat. Do not as the King of *Israel* hide your selves under a *disguise*, feign not your selves to be worse in hope to escape the better, the arrow may find you though you be hid from the eye. Let not any of you that have been *Confessors* of Christ, return to be only his *midnight Disciples.*

Forsake not the Lord, till you can find a better Captain, that is, till God cease to be God, till the Lord say, shift for thy self, *there is no help for thee in thy God:* Retreat not from holines, till you are sure you can retreat without los. Be not false to Religion, till you find

find it falſe to you. If ever godlineſs leave you in lurch, Renounce it and ſpare not. If ever Religion you more than it is worth, throw it off as you will.

Chriſtians, Know when you are well, and hold y own, be not betraid out of your Refuge. If you m ſuffer, ſuffer for that which will pay you your wa ſuffer not for *your ſins*, but for *your Religion*; ſuffer n *for the ſhadow or name*, but for *the ſubſtance of Religi* If any thing in the World will ſave you harmleſs in yo ſufferings, and quit the coſt of all your expences, it is ſub ſtantial goodneſs. If there be any *Stigmata Laudis*, the are the *marks which we bear in our bodies of the Lo Jeſus*. If there be any ſhame that hath a glory in it, it the *reproach of Chriſt*, and the ſhame that you ſuffer fo his Name. If there be any Croſs that is a Crown, it the *Croſs of Chriſt*. If there be any Croſs that can be un doubtedly called the *Croſs of Chriſt*, it is the *Holy Cro* or ſufferings for Holineſs. Theſe Martyrs that ſuffered under the Popiſh Tyranny, for witneſſing againſt the a bomination of the Maſs, with the reſt of their Idolatries and Superſtitions, had not a more clear and glorious Cauſe and Crown than thou haſt, who ſuffereſt for th power of *Holineſs*.

If there be any thing in the world which God owns and wherein his Honour is nearly concerned, it is *Holi neſs*; if ever the Devil ſhewed himſelf a Devil, it is in his *oppoſing Holineſs*; if ever he ſhewed himſelf a *Devil in print*, it is in thoſe Books of Reproaches and Scoffs that are written againſt Purity; if ever he ſhewed himſelf Devil in grain, it is when his hands have been died with the blood of Saints.

Brethren, if you will reſiſt the Devil, if you will be on the Lords ſide, be on the ſide of Holineſs. If you will ſtand to any thing, if you will not be whiffling, incon ſiſtent, ſhaken Reeds, toſſed up and down with eve

ry wind, if you will fix any where, fix here, upon ſubſtantial godlineſs.

This is the great controverſie betwixt Heaven and Hell, betwixt the ſeed of the Woman, and the Serpent, betwixt the Profeſſing and Prophane World, about the ſubſtance and power of Godlineſs, ſome quarrels and conteſts there are about the ſhadows and appendants of Religion, matters meerly circumſtantial: but whatever noiſe there be made about ſuch things as theſe, the bottom of the Controverſie lies deeper, it is about the Body of Religion, and not the skirts of its garments; it is he that will live godly in Chriſt Jeſus, that doth and muſt ſuffer Perſecution.

Art thou godly? Fix here, and let this be thy Reſolution: I live in a world of quarrels and contentions, contentions about ſhadows and circumſtances: but for ſuch things as theſe, though I will not defile my ſelf by complying in my practice, with what Conſcience complies not, yet I liſt not to be contentious, nor to perplex my ſelf or others about them. But by the grace of God, whileſt God is a God of Holineſs, whileſt Holineſs is the Image and Intereſt of God, whileſt theſe words of the Lord, *Be ye holy*, follow holineſs, live righteouſly, ſoberly, and godly in this preſent world, whileſt theſe and the like words of the Lord ſtand unrepealed, by the grace of God I will be a Friend, an Advocate, a Confeſſor, a Practitioner of Holineſs to the end of my dayes. This is my Reſolution, and in this Reſolution I commit my ſelf to God, and ſo come on me what will.

FINIS.

THE GODLY MANS Portion AND SANCTUARY:

BEING A

Second Part

OF

Vindiciæ Pietatis:

By *R. A.*

London, Printed in the Year, 1663.

THE CONTENTS.

THe principal Doctrine, *Those that obey the Gospel, whatsoever, or whensoever they want, shall ever abide in a peaceful and blessed condition.*

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The Riches of this Promise opened.

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Phil. 4. 9. *Thoſe things which you have both learned, and received, and heard, and ſeen in me, do, and the God of Peace ſhall be with you.*

WHat the particular Reaſon of my choice of this Scripture this day is, if you compare my preſent ſtation with the intent of the Apoſtle, in theſe words, you will eaſily underſtand.

Theſe words of the Apoſtle, being part of the cloſe of his *Epiſtle to the Philippians*, are his *Valediction* or *Farewel* to them: It is not unknown to you, that I muſt now be parted from you, and I have pitched on this *Scripture* to be the cloſe of my twenty years Miniſtry among you.

God hath ſent me among you to be a *Builder*, and I have choſen this Text to be a *Hammer* to faſten, and drive home thoſe Nails of Inſtruction and Conſolation, which I have been ſo long endeavouring to enter into you.

God hath ſent me among you as a *Fiſherman*, and I have choſen theſe words to be as the *cloſing of the Net*. Behold, once more the Net is ſpread, and I am now making my laſt Draught; and oh that it might have the ſame good ſpeed, as *Peters* laſt had, *Luke* 5. 6. it would then pay the charges, though the Net break.

God hath ſent me among you as a *Husbandman*, to plough, and to ſowe, and I am now come to *cover* what hath been ſown.

What is my aim in Preaching, let be yours in Hearing: Oh that both *Preacher* and *Hearers* might heartily joyn in this deſire! This once more, *God ſpeed the Plough*.

In this deſire and hope I drive on. In

In the Text obſerve,

A Precept.
A Promiſe.
An Entail of the Promiſe on the Prec

In the Precept we have,

1. An Act (*Do.*)

2. An Object, (*The things that ye have learned, ceived, heard, and ſeen.*)

The *Promiſe* is in theſe words, (*The God o ſhall be with you.*)

The *Entail* of the *Promiſe* on the *Precept*, you in the connective Particle (*And*) which knits the together. Do the Work, and have the Reward: the Precept, and enjoy the Promiſe; *Do what you receiv'd and heard, and the God of Peace ſhall be with* Be careful of the former, and be not careful abou latter; if the *Precept* be performed, the *Promiſe* ſha made good.

Doctr. 1. Chriſtians muſt be *Learners*, before can be *Doers*. (*What you have learned, that do.*)

Doctr. 2. He hath learned well, that hath learn do well.

Doctr. 3. Chriſtians eyes, as well as their ears, help them on in Religion; or, the holy example Miniſters, ſhould be living Sermons to people, (*W you have ſeen in me.*) Therefore the Apoſtle exho *Phil.*3.17. *Mark them which ſo walk, as you have an example*; and 1 *Cor.*11.1. *Be ye followers of me, I am of Chriſt*; that is, either I have been a follow of Chriſt, be ye therefore followers of me; or elſe, *ye followers of me, as far forth as I have been a follow of Chriſt.* Thoſe Miniſters may go off the Stage wi honour and comfort, who have left behind them t *good ſeed* of ſound Doctrine, and the *good ſavour* of holy example.

For mine own part, what my Doctrine and manner of life hath been among you, you are Witneſſes, and God alſo. And however I have great Reaſon to judge and condemn my ſelf before the Lord, and to bewail it, that my Converſation hath been leſs exemplary and uſeful, than, oh that it had been! yet I go off from you, with this teſtimony upon my heart, that I have not been of thoſe who bind heavy burdens, and lay them on other mens ſhoulders, but will not touch them with one of their fingers; but my endeavour hath been, to preſs on mine own ſoul, and to hold out in my own practice, that Word of Life which I have preached to you; and therefore am bold, in this ſenſe, to exhort you in the words of the Apoſtle, *Be ye followers of me, as far forth as you have ſeen me a follower of Chriſt.*

Doctr. 4. Godly Miniſters, when they are parting from their people, would fain leave God behind them. Though it be not unuſual, when the Lord ſends them away, he goes with them; God and his Meſſengers, do not ſeldom take their farewel of people together; yet their earneſt deſire is, that though they muſt away, yet the Lord would ſtay.

Doctr. 5. Faithful Miniſters would be *Meſſengers of Peace*, going, as well as coming.

As the Apoſtles firſt words were to be, *Peace be unto you*, Mat. 10. ſo ſome of this Apoſtles laſt words were, *The God of Peace ſhall be with you.*

Doctr. 6. When ever Miniſters part with their people, if they can but leave godlineſs in them, they ſhall certainly leave God with them. Or,

Thoſe that obey the Goſpel, whatſoever, or whomſoever they want, ſhall ever be in a peaceful and bleſſed condition.

Theſe things do, that is, live in the practice and power of that Doctrine of godlineſs, *which you have recei-*

ved

ved, and heard; and then fear not, *the God of Peace be with you.*

This Doctrine I ſhall fully prove to you, after I premiſed,

That the Doctrine which I have preached to you is the *Doctrine of Godlineſs*; the ſum whereof is theſe four particulars:

1. That Jeſus Chriſt, who came into the World to ſave ſinners, came alſo to ſanctifie and purge them from their ſins.

2. That thoſe that believe in Jeſus, muſt be careful to maintain good works, or to live a godly life.

3. That this godlineſs is not ſuch a ſlight, and vain and empty thing, as the miſtaken World imagines it; but ſtands in an exact conformity of the whole Man, Heart and Life, to the whole will of God.

4. That as whoſoever believes not in Jeſus, ſo whoſoever is ſhort of this true ſincere godlineſs, cannot be ſaved.

This is the ſum of that Doctrine which I have preached unto you; which being the eternal Truth of God, I herein embarque my own ſoul and life, deſiring to be found in that ſame Jeſus, and to be found walking in that ſame way of Righteouſneſs which I have declared unto you.

2. That my deſign and aim in preaching this Doctrine to you, hath been, to beget in you, and through the influence and aſſiſtance of the Eternal Spirit, to bring you to this true godlineſs. I have travelled in birth with you, that Chriſt might be formed in you; that you might leave you poſſeſſors and partakers of that godlineſs which accompanies ſalvation; that your faith might not ſtand not in the wiſdom of men, but in the power of God; that your Repentance might be Repentance unto life, not to be repented of; that you might

om the heart, that form of Doctrine that hath been liver'd unto you, that you might ſtand compleat in the Will of God; that you might be holy and harm-s, the children of God without rebuke, in the midſt a crooked generation, amongſt whom you muſt ſhine Lights in the world, holding forth the Word of e; that being rooted and grounded in love, you ght comprehend with all Saints, what is the ghth, and depth, and length, and breadth, and ght know the love of Chriſt, which paſſeth know-dge, and be filled with all the fulneſs of God: To this d have I taught every one, and warned every one, at I might preſent you perfect in Chriſt Jeſus.

3. That as far forth as the ſucceſs hath anſwered my ign and aim upon any of your ſouls, ſo far forth nd you intitled to this glorious promiſe in the Text, *e God of Peace ſhall be with you.* Look how many uls there are amongſt you, that live in the power and edience of thoſe Truths you have received; to ſo any can I with confidence give this farewel of the oſtle, without Ifs or Ands, *The God of Peace ſhall be ith you.* To whomſoever the Lord hath been a God *Grace*, to them will he be a God of *Peace:* Whoever mongſt you have this God of grace dwelling & ruling you, ſhall certainly find this God of Peace dwel-g and abiding with you: As for all others, though an heartily make this my parting Prayer, *The Lord with you, the God of Peace be with you*, yet I can-t turn this Prayer into a Promiſe, nor give you a-aſſurance, *That the God of Peace will be with you.*

Theſe things premiſed, I ſhall now give you the full oof of the Doctrine in the following Reaſons. The octrine you remember is, *Thoſe that obey the Goſpel, atſoever, or whomſoever they want, ſhall ever be in a ceful and bleſſed condition.*

The Reaſons are,

1. *The God of Peace ſhall be with them.*

2. *If God be with them, all things whatſoe[ver] them, ſhall make for their good.*

Reaſ. 1. *The God of Peace ſhall be with the[m]* things do, Live in the obedience of the holy [G]which you have received, and *the God of Peac[e] with you.* This glorious promiſe is pregnant [w]the bleſſings that Heaven and Earth can affor[d]

If you ask why, what is there in it? I de[ſire] you, What is there in God? God is in the pro[miſe] that is in God, is here aſſured to the godly. The *ſ[o]phers* of old attained to ſome glimmerings of [the] cellencies that are in God, by theſe three way[s]

1. *Per viam Negationis*, conceiving of him [as] ing, removed from all things ſignifying imper[fection] as ignorance, impotence, iniquitie, corruptibili[ty] poſition, alteration, or any limits or bound[s] Eſſence, Power, and Glory.

2. *Per viam Cauſalitatis*, conceiving of h[im] fountain of all other Beings; and thence co[n]That whatſoever excellencies or perfections [are] tered up and down in the whole Creation, a[re] ted in him, from whom they had their Origin[al]

3. *Per viam Eminentiæ*, by way of excelle[n]that whatever perfections, whatever goodneſ[s] found in any creature, though it be not to be [in] God *formaliter*, yet there is that in him (he b[e]firſt cauſe of all) that doth infinitely, ſuperab[un]ly anſwer them all. Though there be not the ſa[me] cifick excellencies in him, not thoſe very pleaſu[res] delights iſſuing from him, which the creature[s] yet there are ſuch excellencies, ſuch perfect[ions] tranſcend and ſurpaſs them all. The Scripture[s] more poſitively and plainly, That God is Al[l]

nniſcient, Omnipotent, Infinite, Eternal, Unchange-
e, All-ſufficient; Holy, Righteous, Gracious; the
tion, the protection, the Rewarder, yea, the excee-
g great Reward of them that diligently ſeek him.
d this is he that is in the promiſe. God is in the
miſe. I muſt not inlarge in this ſpacious field; I
l keep nearer the Text, and ſhall confine my ſelf
heſe four particulars.

. God is in the Promiſe as the *God of Peace*, as the
hor and beſtower of peace. The greateſt of bleſ-
s, is the bleſſing of peace. Peace hath all bleſſings
uded in it; it hath poſſeſſion, fruition, and ſecurity;
ath plenty, pleaſure, and ſafety; where there's no
e, there's no ſecurity for the holding, nor oppor-
ty of enjoying what we have. Whatever we have,
have it as if we had it not. Peace is the greateſt of
ings.

eace with God is the moſt glorious of peace. What
re that's excellent, what is there that's deſireable,
is not comprehended in this peace with God?
re there's peace, there's *pardon*: guilt cannot con-
with this peace; *being juſtified by faith, we have*
with God. Where there's *peace*, there's *grace* and
ſs: *there's no peace, ſaith my God, to the wicked.*
re there's peace, there's love and good will. As
ſo peace is the union of hearts. The God of peace
th you, ſignifies no leſs than this, The Almighty
bears you good-will. Theſe two, peace and good-
are Twins: *On earth peace, good-will towards*
Where there's peace, there's life, everlaſting life;
nal is the ſeed of eternal peace.

his peace is a portion; peace with God is our poſ-
n of the God of peace: This peace is a Sanctuary;
God of peace be with us, the peace of God will
our hearts.

Chriſtians, in the world you muſt have troub
poſe you have, yet in him you ſhall have peac
hath overcome the world, *Iſa.* 26. 3. *Thou wilt k*
in perfect peace (in peace, peace, as 'tis in the O
whoſe mind is ſtaid on thee, Pſal. 85. 8. *I will he*
the Lord God will ſpeak, he will ſpeak peace to the
and to his Saints. What a clattering is there
world? what tumults and commotions are raiſed
the followers of Chriſt, as if the world were fa
bout their ears? The Devil ſpeaks wrath, e
ſpeak death and bonds to them; breathing out T
nings, Reproaches, Perſecutions againſt them.
midſt of all this fearful noiſe, I'le hearken, ſa
Pſalmiſt, what the Lord God will ſpeak. Wha
Men or Devils ſpeak, I'le hearken, if the Lo
ſpeak at the ſame rate. Oh no, he will ſpeak p
his Saints: Let the Sons of Contention do wh
can, the Sons of God ſhall be the Sons of Peac
ſhall live in peace, they ſhall die in peace, th
dwell in peace for ever, *Iſa.* 32. 17, 18. *The*
righteouſneſs ſhall be peace, and the effect of righ
ſhall be quietneſs, and aſſurance for ever. And m
ſhall dwell in a peaceable habitation, and in ſur
lings, and in quiet reſting places: Oh how *gre*
peace that they have who love thy Law! Chriſtia
not to follow God: let not that ſad word, nor
filling of it, ſcare you out of your duty, *All th*
live godly in Chriſt Jeſus, ſhall ſuffer perſecution.
if they do? whilſt you are able to ſay, I am perſe
but I have peace; I am poor, but I have peace
Priſon, but I have peace; in a Wilderneſs, but
peace: though all the world be againſt me, G
peace, my ſoul is in peace; what diſcouragement
all that be to you?

2. He that is the God of peace, is the *God of*

promiſes peace, and he promiſes no more than he perform. He can create peace, he can make their emies to be at peace with them: he can make a league them with the Beaſts of the field, with the Lyons, th the moſt bruitiſh among the people: he can ſay the proud winds and waves, peace, be ſtill, and they ey him: he can give them reſt *from* the dayes of verſity: he can give them reſt *in* the dayes of adrſity: he can give his Beloved ſleep upon the points Swords and Spears.

3. He that is the God of peace, is the *God of patience*. his is my great fear, that though God gives, yet I ſhall eak my peace; The God of peace with me! oh! is is he whom I diſhonour and diſoblige daily, by my ſtruſts, diſcontents, impatiencies, murmurings, and hat peace to ſuch an heart? what peace, ſo long as ch unbelief, ſo much iniquity as I find daily within e, remains upon me? Will he, with whom no iniquy can dwel, dwell in that heart where there is ſo much iniquity, by which he is provoked every day! but he at is the God of Peace, is alſo the God of Patience; ho though he will not bear the iniquities of his adrſaries, yet he will bear much with the infirmities of is people, *Pſal.* 89. 30, &c. *If his children forſake my law, and walk not in my Judgments; if they break my ſtatutes, and keep not my Commandments; then will I viſit their tranſgreſſions with a Rod, and their iniquities with ſtripes. Neverthleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.*

4. He that is the God of peace, is the *God of hope*. I have not peace in poſſeſſion, whatever there be in the promiſe. I live in the fire; am born a man of contention. What likelihood is there that I ſhould ever live to ſee a good day? my Comforts are broken, my Eſtate is loſt, my Liberty is gone, Friends I have none, Ene-

mies I have many, and mighty, I dwell in M
have my habitation in the Tents of *Kedar*; I
Peace, they are for War: whither ever I look, ro
bout me, before me, behind me, on the right h
on the left, all ſpeaks trouble and terrour to me
no peace; what, nor no hope of peace neither?
is thy God man? haſt thou a God in thee, and
hope in thee! The God of peace, and yet no
The God of hope, and yet no hope! *The God o*
will yet fill thee with joy and peace in believing, Ro
13. *Why art thou caſt down, O my ſoul, and why a*
diſquieted within me? hope in God, for I ſhall yet
him, who is the health of my countenance, and m
Pſal. 43. 11. The God of hope will open *a win*
hope in the darkeſt times, *a door of hope* in the m
ſperate caſes. The God of hope will bear up the
of his Saints, in hope againſt hope; and this ho
never diſappoint them. It ſhall never be ſaid t
no peace, there is no hope, till it can be ſaid, t
no God in *Iſrael*.

But how, or in what ſenſe is it to be unde
that this God of peace will be with us.

I anſwer, in three particulars.

1. The *heart of God* will be with you. *Joſeph's*
ſing, *the good will of him that dwelt in the Buſh*, w
thy portion, *Deut.* 33. what was the Buſh? the Ch
or *Iſrael* of God? What caſe was the Buſh in?
all on a light fire, 'twas all in a flame. Who was it
dwelt in the Buſh? God was in the Buſh, and that
it from conſuming, though not from burning.
good will of this God ſhall be with thee; his love
favour, his care. *I love them that love me*, *Prov.* 8.
The Lord loveth the righteous, *Pſal.* 146. 8. The love
God is the womb of all good. Hence ſprang *the m*
ing Star; from the love of God came the Son of G
he

ence came that *womb of the morning*, the bleſſed Go-
el, which is ſo big with glorious grace, with light,
ſe, pardon, peace, glory, immortality; from the love
God came the glorious Goſpel of God. *The upper*
prings, all ſpiritual and heavenly bleſſings; the *nether*
prings, all earthly and outward bleſſings, do all riſe,
d bubble up out of this fountain, *the love of God. The*
ecious things of Heaven, the precious fruits brought
rth by the Sun, the precious fruits put-forth by the
oon, the chief things of the ancient Mountains, the pre-
ous things of the laſting hills, the precious things of the
rth, and the fulneſs thereof: All theſe flow in with
e *good will of him that dwelt in the Buſh.*

Love is all; the Apoſtle tells us, *Rom.* 13. our love
o God, is *the fulfilling of the Law*; that is, it will
ring forth all that to God, all that duty and obedi-
nce which the Law requires. I may tell you, that Gods
ve to us, is *the fulfilling of the Goſpel:* that is, it will
our down all that upon us, it will do all that for us
hich the Goſpel promiſes. Look over the whole
Goſpel, read, and ſtudy every precious leaf and line of
hat bleſſed Book: and if there be enough in all that
o make thee bleſſed, and to encourage thee on in thy
oly courſe, all this is thine. Thou haſt that love of
God with thee which will fulfill the Goſpel: there
hall not one jot or title fail thee of all that the Goſpel
romiſes. *The zeal of the Lord of Hoſts will perform*
his, *Iſa.* 9. 7.

2. The *help of God* will be with you, the Lord will
e your helper in the day of your diſtreſs, *Heb.* 13. 5, 6.
He hath ſaid, I will never leave thee, nor forſake thee. So
hat we may boldly ſay, *The Lord is my helper, I will*
not fear what man can do unto me. He hath ſaid, *I will*
not leave thee: and therefore we may ſay, *I will not*
fear. He hath ſaid, *I will be:* and therefore we may

boldly ſay, *the Lord is my helper*. He hath ſaid, I will not forſake, he will help; and who is he that ſhall ſay, There is no help for thee in thy God?

There is no man, whoſe caſe may not be ſo deſperate as to be above all humane help; if he ſhould cry out as the woman to the King of *Iſrael*, *Help O King*, the King muſt anſwer, *If the Lord do not help thee, whence ſhall I help thee?* If he ſhould cry out, *Help O God*: the Man of God muſt anſwer, *If the Lord do not help thee, whence ſhall I help thee?* If he cry out, *O my Friends*, my Wit, my Policy, my Purſe; all muſt anſwer, *If the Lord do not help thee, whence ſhall we help thee?* But what a caſe is there, where [*Help Lord*] will not do?

Fooliſh men count their caſe deſperate, when they come to their [*God help*] that's an uſual expreſſion, to ſet forth the extremity and helpleſsneſs of any mans caſe. When we ſee men even loſt in any miſery, and their caſe even utterly hopeleſs, then to ſignifie our ſenſe of ſuch mens loſt condition, we cry out, *God help that man, God help that woman, they are loſt creatures*. I, but if men did underſtand & conſider what the help of the Lord is, they would ſee there could be no caſe ſo deſperate, but an *help Lord* might recover all. 1 Sam. 30.6. when *David* was greatly diſtreſſed, and all gone, *He encouraged himſelf in the Lord his God*.

Conſider here two things:

1. What his caſe then was, he was in great diſtreſs, he had loſt all that ever he had; his ſpoils that he had taken, were all gone, his Corn, and his Cattle, his Wives, and his City were all loſt, he had not an habitation in all the world; he had nothing left him but his poor Army, and theſe were worſe than loſt, they were even ready to fall upon him. *The people ſpake of ſtoning him*, but *he encouraged himſelf in the Lord his God*.

2.

2. What the event hereupon was, why God help'd
m to all he had again, *ver.*19. *There was nothing lack-*
g to them, neither ſmall nor great, neither ſons nor
ughters, neither ſpoil, nor any thing they had taken:
avid recovered all.

Hence note,

1. That a Chriſtian when he hath loſt all, hath yet God to go to at laſt.

2. Whileſt a Chriſtian hath a God to go to, his caſe never deſperate; let him but encourage himſelf in s God, and all will be recovered.

Sinners, triumph not over the poor people of God; hen they are at their worſt, when they are brought as w as your pride and malice can lay them; though ey ſhould be ſtript naked, & left deſtitute of all their mforts; though all the world ſhould ride on their cks, and tread on their necks, yet rejoyce not againſt em; though they fall, they ſhall ariſe, when they are their worſt, there's ſtill help for them in their God.

3. *The preſence of the Lord ſhall be with them.* Whiherſoever they may be ſcattered, they ſhall not be attered from their God. That promiſe made to *Mo-*, Exod.33.14. *My preſence ſhall go with thee*, belongs all the *Iſrael* of God, [*My preſence*] in the Original s *my face*, in the Septuagint, *my ſelf ſhall go with* ee.

The preſence of God is either,
General, or Special.

By his general preſence he is every where:
1. *Per Eſſentiam*, he fills all things.
2. *Per Cognitionem*, he beholds all things.
3. *Per Suſtentationem*, he upholds all things.
4. *Per Dominium*, he governs all things.

But to let this paſs, as not ſo proper to our purpoſe.

1. There is his *Special*, or his gracious preſence,

ſence, whereby he manifeſts himſelf to be
people.

1. In ſome *viſible and ſtanding tokens* of his pr
as in thoſe extraordinary, the pillars of the clou
of the fire: and in thoſe ordinary, the Ark a
Temple of old, and the Ordinances of the Goſpe

2. In ſome *inward influences* and irradiations
the hearts of his people.

3. In ſome *viſible and ſignal effects* of this pre
whereof there are very many. There are, among
thers, theſe two notable effects of Gods gracious
ſence, which his people, by vertue of this promiſe
with confidence expect,

{ Conduction.
{ Covering.

They ſhall be *led* in their way, and they ſhall
in their way.

1. *Conduction*: The Lord will be with them, to
them and guide them in the way that they ſhou
*Pſal.*25.9,12. *The meek will he guide in judgmen
meek will he teach in his way*, Pſal. 107.7. *He led
forth by the right way, that they might go to a C
habitations*, Pſal.5.8. *Lead me, O Lord, in thy ri
ouſneſs, becauſe of mine enemies; make thy way
before my face.*

The Lord leads his people in their way, chiefly
Word, which *is a light to their feet, & a lanthorn to
paths*: And ſometimes alſo *by his Providences*, h
ing up all by-ways, and leaving but one way op
them, that hath the leaſt appearance of the way of
ſo ordering the matter, that any other way that is
fore them, looks with too foul a face to leave any do
upon them, whether that be the way of God or no

It's never uncomfortable to the people of God, w
they ſee their way before them: *doubts* about their

re more perplexing than *dangers* in their way. When
ey know what God would have them do, they can
hearfully truſt in him for any thing they are like to
ffer. Doſt thou meet with Wolves or Lyons in thy
ay? Thou mayſt bleſs God 'tis there thou meeteſt
hem, 'twould be ill meeting them elſewhere.

2. *Covering*, or protection in their way, *Pſal.* 31, 20. *Thou ſhalt hide them in the ſecret of thy preſence from the pride of man; thou ſhalt keep them ſecretly in a pavilion, from the ſtrife of tongues* [Thou ſhalt hide them in thy preſence] or face: thy light ſhall be their dark place to cover them: *Thou art my hiding-place*, *Pſal.* 32. 7. [In the ſecret of thy preſence] the Saints hiding place is a ſecret: Such, where neither the pride of men can find them, nor can they underſtand what it is, Reproaches ſhall not find them, Perſecutions ſhall not find them, whoſe ſouls are hid in God: they are not found when they are found; they are hid, when they ſeem to lie moſt open, and moſt expoſed to mens will and luſt. Sinners do not underſtand what refuge the Saints have in God; it is a great ſecret, a myſtery to them; as the joy of the Saints, the comforts of the Saints are a ſecret; *a ſtranger ſhall not meddle with his joy*: So is their ſafety or ſecurity; they do not underſtand what kind, nor how great ſecurity; what ſure, nor what ſweet repoſe the Saints find in God. The ſecret of Gods preſence is a ſure & a ſweet reſting place for all his Saints; but how ſure, and how ſweet, no man knows, but they that enjoy it. The *ſecret intimations* of the care of God for them, of his everlaſting kindneſs to them, of his governing hand in all that befalls them, working it to their greater good; the *ſecret ſupports* and refreſhings darted in as the beams of his countenance; their *ſecret ſenſe*, that their head, their main is in ſafety, though they have bruiſes in their heel, will yield ſuch

reſt

reſt in the day of greateſt adverſity, as men can
ſee, nor take from them. The Pillar of the clo
terpoſed, did both hinder the *Egyptians* purſuit
hide from their eyes the comfort of that light
ſhined upon the Camp of *Iſrael*. *Moſes* knew wh
comfort of Gods preſence meant, when he ſaid,
33.15. *If thy preſence go not with us, carry us not*
'Tis (if conſidered) a great word. *Iſrael* was t
a Wilderneſs, among wild Beaſts, among briar
thorns, in a weary pilgrimage; but they had G
mong them. The Lord was carrying them to *Ca*
the Land of their reſt, a Land flowing with mil
honey: but *Moſes* prayes, *If thy preſence go not*
us, carry us not hence. We had rather be where we
in a Wilderneſs with God, than to go to *Canaan*,
leave our God behind us. If thy preſence go wi
we are willing to go, when thou wilt, whither
wilt, which way thou wilt; though by the Tents
domites, *Iſhmaelites*, *Moabites*, *Hagarens*; th
through the Armies of *Anakims*, *Zamzummims*:
go any whither, ſo God go with us. The abſence o
makes a *Canaan* worſe than a *Wilderneſs*; the pre
of God makes a *Wilderneſs* better than a *Canaan*;
this preſence of God ſhall be the lot of all his Sa

*Reaſ.*2. If God be with you, all ſhall make for
All providential Occurrences and Events what
All difficulties, ſtraits, diſaſters, diſappointments
ſoever, that may come upon you, ſhall make fo
good, *Rom.*8.31. *If God be with us, who can be*
us? Who can be againſt us! that is, None can
gainſt us: Or if any be, yet thoſe that are againſt
ſhall be for you, *Gen.*42.36. *Joſeph is not, and Sim*
not (ſaid old *Jacob*) and muſt *Benjamin* away
All theſe things are againſt me: but yet as old as he
he lived to ſee all making for him, *Rom.*8.26. *We*

ll things ſhall work together for good to thoſe that love od. This is ſuch a promiſe, as if it were throughly elieved, would ſet our feet on the necks of all our ars and dangers, and will prove the truth of *Sam-ns* riddle, *Out of the eater came meat, and out of the rong, ſweetneſs.*

Now becauſe there is ſo great encouragement to odlineſs in it, I ſhall ſpend the more time in enlarging pon it, and ſhall ſhew.

1. What thoſe things are which are eſpecially intended in that comprehenſive term (*all things.*)

2. What that good is which theſe things ſhall work to.

3. To whom theſe things ſhall work for good.

4. How theſe things ſhall work for good.

5. That they ſhall undoubtedly work for good to them that love God.

1. What thoſe things are which are eſpecially intended in that comprehenſive term [*All things.*] Some there are, as *Auguſtine*, with others, who underſtand it *univerſally*, of all things whatſoever, whether good or evil, extending it even to the *ſins of the Saints.* It's true, God doth often bring good out of theſe evils, making uſe of former ſins to be forces againſt future; as the thorn that did hurt in the garden, will be of uſe in the hedge; ſin often becomes it's own death, which was intended to be the death of the ſoul: There's nothing that doth make the ſinner more weary, and wary of ſin, than ſin it ſelf: The review of what we have done, doth oftenеſt fright us of doing ſo any more. When you look back on ſin, and ſee its face (for ſin carries its face in its back) you'l fear it the more, whenever you meet it again. There's no argument doth more effectually humble, and break the heart, and make it more fearful and watchful againſt ſin, than the ſhame,

and

and the ſmart of thoſe ſins we have fallen by: [illegible] hath felt the wound, will take heed how he play[s] edge-tools. This is true, God doth often make [the] of ſin to be its own cure; and therefore 'tis not [to] ſeen, that the *chief of Sinners* have come to [be] *chief of Saints*. Yet, beſides, that this is not the ſu[bject] matter that the Apoſtle is here treating of; let [them] that bring ſin within the compaſs of this promiſe [muſt] make this to run into the ſenſe of it, that even a[ll] ſins of the Saints ſhall work for their good; let ſuch [tell] us how, or in what way it's imaginable that the ſ[in] *decayes* of ſuch who back-ſlide from God, and n[ever] recover to their former life and vigour, but live [and] die in a languiſhing ſtate of ſoul; let them tell us [how] ſuch ſins can be imagined to work for their good: [for] then, we muſt enter our diſſent from this interpre[ta]tion.

This then is not the ſenſe of the promiſe, that [all] ſins ſhall work together for good.

And yet if it were, it would be but a poor argum[ent] to take the more liberty to ſin, becauſe God will t[urn] it to good; this would be even as rational, as for a m[an] to tear his fleſh, break his bones, pluck out his e[yes] burn his houſe, &c. becauſe God will turn all his ſ[uf]ferings to good: he is little better than mad, th[at] would not conclude ſuch a man out of his wits.

Others reſtrain it to the *evil things* that befall th[e] Saints, not the *turpia*, but the *triſtia*, their ſufferings, [or] afflictions; to that vanity and thoſe vexations they ar[e] in bondage under, and under which with the whol[e] Creation they groan and travel in pain, waiting f[or] their redemption: of which the Apoſtle had been trea[t]ing in the former part of the Chapter. And yet whi[le] they pitch the ſenſe, eſpecially on ſuch things as the[y] they grant it may be extended to all other things, [but] only

ly excepted; *ad omnes res, creaturas eventus, tum undos, tum adverſos*, to all things and events, whe- er proſperous or afflicting. So *Par æus*, with others. And theſe I take to have hit the right. All heavy ings, all the ſufferings and afflictions of the Saints; d not only theſe, but all things elſe whatſoever, that the whole courſe of Providence be their lot or por- n; all the dealings of God with them, all the diſ- nſations of Providence towards them, ſhall all work their good.

2. What is that good which theſe things work to the ints; or in what ſenſe all things may be ſaid to work od to them. The ſenſe in general is this, They ſhall work to their welfare, they ſhall all happen to them the better; there ſhall nothing befall them, but one ne or other they ſhall have reaſon to ſay, 'twas well me that it was thus with me. The wiſdom and odneſs of God did cut out ſuch portions continual- for me, did lead me thorow ſuch a *ſeries* and ſucceſ- on of caſes and events, which though I could not un- rſtand, yet now I ſee that every condition, every ntingency and occurrence of my life, through which ovidence led me, was uſeful, and could not well ve been wanted, but it would have been the worſe r me. Thus in the general.

Particularly, for the fuller underſtanding what good is that all things, to conſider, That there is a twofold od of the Saints; ſuch as they obtain and enjoy whi- t they are *in via*, in their way or courſe; or ſuch as y ſhall obtain when they are *in termino*, when they gotten to the end of their way, when they are me to their place. Or thus, there is a threefold good the Saints, Temporal, Spiritual, Eternal.

1. *Temporal good*, or our *bona corporis*, the outward od things of this life, which may ſerve and pleaſe,

and

and delight us in theſe dayes of our pilgrima
may abide with us, and attend us to our gr
there will take their leave of us.

2. *Spiritual good*, or our *bona animæ*, and
either, 1. External, as the Ordinances of G
Light, Liberties, and Priviledges of the Go
ſociety and communion of Saints, and our
and plentiful enjoying of them. 2. Internal,
tual grace, faith, love, hope, patience, &c.

3. *Eternal good*, or that glory and joy, that
ing reſt and peace, the poſſeſſion of that inhe
incorruptible and undefiled, that is reſerved
ven for us.

Now here note theſe things;

1. That our *bona corporis*, our outward good
are only good *for us*, as they are conducible *a*
ſpirituale, to the good of our ſouls. The *bona*
only good in the event, when they tend to th
Patriæ. This World is but a Nurſery for Eter
are planted in this, in order to our tranſplantin
the other World; and whatever we have here,
good or evil, according to the reſpect that it
hereafter: as far forth as our immortal part is im
by theſe periſhing things, ſo far forth only a
good for us. He that hath this worlds goods, an
hereby made more rich towards God; he who p
in this world, and yet his ſoul doth not proſper
more, he whoſe worldly fulneſs becomes the em
and leanneſs of his ſoul: Are theſe good thing
for him? Is he in proſperity upon a true ac
whoſe ſoul proſpers not? it is not ever good to
in the world; it cannot be univerſally ſaid, I
to be rich, its good to be in health, its good
honour, its good to be at liberty: the contra
ſometimes be true; it's good to be poor, to be

n disgrace, to be in bonds; the necessity of our souls
h not seldom require it: Then alone is it good to
ull and to abound, when our outward abundance
hers our spiritual welfare.

ristians, could we receive this Truth, That our out-
d good things are only good for us, as far forth as
conduce to our spiritual good, could we receive
Truth, and live under the power of it, what a dif-
nt judgment should we then have of all these
ldly matters, from what we have! and how strange-
would the course of this World be then changed!
uld there then be such violent and eager pursuing
e carnal things? Would there then be such whining
complaining, and murmuring at every cross pro-
nce? We would then say, This may be good for
good for my Soul, how sad soever it looks.

That the external spiritual good things the Mini-
and Ordinances of the Gospel, &c. are so far good
s, as they conduce to our internal spiritual good:
they being ordinarily so, it must be concluded, that
narily it is good for us that we enjoy them, and be
deprived of them. God may see the cutting Chri-
s short of these Priviledges and Liberties, to be
etimes needful for them; and then even this also
es for their good, whereof more anon.

. That our inward spiritual good is good for us, so
orth as it tends to our eternal good; and therefore
e is ever good for us. It's ever true, it's good to be
, good to be humble, to be in the fear of God, and
ourith in his grace. We may have too much mony,
much credit, but we can never have too much
e. Our greatest flourishing & fruitfulness in grace,
certainly abound to our more full reward.

. Note, That this is the plain sense and meaning of
promise, *All things shall work* [*for good*] that is,

whatſoever befalls, ſhall certainly promote
nal and eternal welfare; and as far forth as the
priviledges of the Goſpel, yea, and the good
this Life, conduce towards this, all ſhall work
alſo: If it be good for us to be rich, if it be
us to be in honour, good for us to be at liber
for our ſouls, good in reference to our eternal
it be good for us that we enjoy the Miniſt
Goſpel, there ſhall nothing befall us that ſhall
there ſhall be nothing wanting to us that mi
ther this our good.

The ſum is, *That all providential diſpenſation*
ſo ordered, that we ſhall want nothing but what
want than have: We ſhall ſuffer nothing but wh
not well be without, but what the good of our
quires: and that which we do poſſeſs, and that w
do ſuffer, ſhall not fail of bringing about its end
vancing our eternal good.

And if this be the meaning, what a glorious
is this? what can any rational man deſire mo
thing ſhall befal him, but ſhall be for his good
be deprived or kept ſhort of nothing, but wh
better be without than have. He that is unſatis
this promiſe, it is either from *Luſt* or *Unbeli*
he doth not believe that God is true, and will
this Word, or elſe 'tis becauſe his Luſt muſt b
ed, though with the denial of his Reaſon and
he that deſires an Eſtate in the World, Eaſe,
Liberty, or any thing elſe upon any other term
they may be for his real good, hath as much
wits, as his faith; and he that will take upo
know what's good for him better than God
well take upon him to govern the World.
with as good reaſon deſire a Feaver, or a Dr
you may have the pleaſure of your drink;

leaſures that carnal things would bring you in, to de-
re them, when they would be a ſnare to your ſouls.

3. To whom theſe things ſhall work for good : *To em that love God*, to them that are *called according to is purpoſe* : To the people of God, who, you ſee, are ere deſcribed by their *Election* and *Vocation* [the *cal-d according to his purpoſe*] and their *Sanctification* hey *that love God.*] *Love is*, as I told you before, *the lfilling of the Law*. Love God, and you will live in e obedience of his whole will : theſe are the people whom this promiſe is made; prove your Calling d Election, prove your Sanctification, and you may rite your names in this glorious promiſe : *All things ll work for your good.*

To thoſe that are Rebels and Reprobates from God, l things ſhall work together for evil. Whilſt things rtful work together for good to the Saints, all good ings work together for the hurt of ſinners : their ace hurts them, their plenty hurts them, their plea-re hurts them : yea, both their proſperity and adver-y; their plenty, and their poverty; their pleaſure, and eir trouble; their honour and diſgrace, and every ing that befalls them, turns to their prejudice. Their oſperity deſtroys them, their Table is their Snare, eir Pleaſures are their Plagues, and their very pu-hments are turned into ſin : every thing that befals em, heightens and hardens them in their wickedneſs, d ripens them for vengeance. God is not with them, d therefore nothing proſpers with them. God is th his Saints, and therefore nothing comes amiſs to em, but all for their greater advantage : Chriſtians, s is your *portion*, and your *peculiar*, wherein the n of this world ſhall neither partake with you, nor ever be able to deprive you of it.

4. How all things ſhall work for their good: in ſpe-

cial, how ſhall the *evil things*, the ſufferings
Life be for their good? how can this be? muſt
believe our Senſes, lay down our Reaſons, ere
believe the Scriptures? Muſt we call evil good,
evil? Muſt we count darkneſs light, and light
neſs? Is pleaſure pain, and pain pleaſure? Is loſs
and gain loſs? Is eaſe torment, and torment eaſe
Religion make things ceaſe to be what they are,
be what they are not? or at leaſt, Muſt we believe
Darkneſs is the *Mother* of light, that Good is
Daughter of Evil? Can we gather grapes of
or figs of thiſtles? Can darkneſs give light, or
ſelf bring forth life? Muſt we ſay that contra
longer deſtroy, but produce each other; and
womb brings forth its own deſtruction? How
theſe things be?

But muſt God give a reaſon of his actions,
they are not? though evil cannot bring forth
darkneſs cannot bring forth light, yet, cannot
bring forth good out of evil, light out of dar
Though darkneſs cannot bring forth light, evil
bring forth good by a natural cauſation, yet,
God make evil an occaſion of good? Though it
work *efficiently*, yet can it not work *objectively*
to it? Though the torment the medicine puts
be not eaſe, yet, may it not work toward eaſe?
not the ſtorm, though it help not, yet haſten
bourer on his work, the Traveller on his way
not the darkneſs of the night make us more
in the day? May not ſickneſs teach men more
rance, and poverty more frugality?

But to proceed more diſtinctly, *How can the*
evil things work to their good? That they do ſo,
be denied, unleſs we will deny not only Script
common ſenſe and experience: but how com
paſs? I anſwer, in four particulars. 1.

1. The afflictions and tribulations of the Saints, are *the way* that leads them on to the poſſeſſion of that good which God hath intended to them; afflictions are the way of the Kingdom; the Croſs is the way to the Crown, *Act.* 14.22. *Through many tribulations we muſt enter into the Kingdom of God.* Pſal. 66.11,12. *Thou broughteſt us into the Net, thou haſt laid affliction upon our loins, thou haſt cauſed men to ride over our heads: we went through fire and water, thou broughteſt us into a wealthy place.*

Obſerve it, Their troubles are their way to their triumph; their very falling into the Net, their way to eſcape. Their Enemies boaſt, Eſcape! Ariſe! yes, let them free themſelves with ſuch hopes while they will, we have them ſure enough, we have them under foot, we have them in the Net. If this be their way, we'l keep them in their way long enough; now we have them down; they ſhall not be able to riſe. I, but yet it appears through all this the Lord led them forth into a wealthy place. The high-way of the proud is not their more ready way to the duſt, than the duſt of Saints is their ſure way to honour. When *Iſrael* were to go to *Canaan*, they muſt take the Brick-kilns, the Red Sea, the Wilderneſs, *Jordan* in their way: Could any one have imagined that the bondage, the ſtraits they were under, the doubling their tasks, the cruelty of their Task-maſters, their encloſures at the Red Sea, did mean any good to them? yet, how fell it out at laſt? their darkeſt diſpenſations had light in their latter end; their greateſt bondage leads on to their greateſt liberty.

Every croſs providence is a ſtep to the accompliſhment of the promiſe, the wheel is ever moving on to its end; it moves ſtill forwards, even when it ſeems to go quite backwards: as the River by its many turnings and windings forwards and backwards, is ſtill in

motion to the Sea, when it ſeems to be runni
contrary.

Chriſtians, if ever the ſalvation of God ſe
be removed farther off from you ; if the work
ſhould at any time ſeem to go backwards; i
winds ſhould turn the whole courſe,ſo that you
rather to be marching back into *Egypt*, than on
naan; yet be not diſcouraged, though your wa
unlikely & unpromiſing way,though you be le
forwards and backwards, yet ſtill you are maki
though the leſſer wheels be never ſo croſs & co
in their motions, yet the great wheel is ſtill r
right on to your bleſſed and hoped end. God i
your good,your ſpiritual good here,your eterna
hereafter: and believe it now, for he will let yo
hereafter, that thoſe very things which moſt th
your miſcarriage, and a total abortion of your
are made all to concur to the bringing them abo
to your more full and ſpeedy poſſeſſion of them.

Note farther here two things :

1. All things work ; not they ſhall work *de*
but *de præſenti*,they do work ; as the Apoſtle ſa
Myſtery of iniquity ; ſo we may ſay, *The Myſte*
Saints redemption doth already work ; the wo
ready on the wheel, and every wheel is in its
for you;not only your *Brethren* the *Saints* and
who are all praying for your peace, and ſeeki
good ; but your *Enemies* alſo, the *Dragon*, w
his Armies are at work for you;all the Councils
world are already ſitting upon the very *matter*
hath called them together for this purpoſe, th
with all his *Conclave* ; the *Jeſuiſts*, *Prieſts*, *Monk*
Friers,with all their *Covents* ; yea, the *Devil*, w
his *Conclave* of *Hell*, are all at work for the g
Saints. It's true, they mean not, nor intend an
th

ng, their deſigns are againſt you; they count they working for themſelves; as 'tis ſaid concerning the *ſyrian*, *Iſa.* 10.6,7. God ſent him forth upon a de- n of his own, to execute his council in the puniſhing *Hypocrites*, to purge out the chaff from the wheat, *erthele ſs he meaneth not ſo, nor doth his heart think ſo:* e *Aſſyrian* minds not what Gods deſign is, but fol- ws his own deſign, fights for himſelf, and ſpoils for nſelf, but Gods deſign is ſtill carried on by him, ough he think not of it.

All the *Events* in the world are driving the ſame y; every diſeaſe or infirmity that comes upon you, ry loſs that you ſuſtain, every ſcoff or reproach that u ſuffer; the ſhame in your faces, the ſorrow of your rts, the torment in your bowels, the aches in your es, are all working your good. *All the changes* of r conditions, your fair weather and your foul, your nſhine and your clouds, your plenty and your uts, your eaſes and your pains, your liberties and ur Priſons, are all making for you, your good is *al- dy* working by all theſe things.

ee Chriſtians, what an harveſt of bleſſedneſs is grow- up to you out of this *Promiſe*; the *Seed* is already ving, your good is already working; God is at work, e whole Creation is at work, Men and Angels, good n and evil men, friends and enemies, heaven, and th, and hell, are already engaged to work your good.

2. They work together, that is, as ſome underſtand they work together with God; all the ſecond cauſes rk together with the firſt cauſe: or as others, they ork together among themſelves. There is ſuch a con- tenation and concentring of all theſe ſecond cauſes the ſame deſign, that however they ſeem to thwart d croſs, and deſtroy ſome of them, what the others uild and advance, yet they are all united in their end:

they jointly contribute to the weal of th
Though, if I miſtake not, this latter be the
of the two; yet I know no reaſon why both
be underſtood. In the hand, and under the co
of *Providence*, all theſe lower things concur
operate in the good of the Church.

By the way, obſerve what an harmony there
the works of *Providence*: The moſt croſs and
ing *Occurrences* do all conſpire and go hand
to bring about the ſame end. As the differin
of various drugs do all concur to make up th
cine: As the differing ſound of ſeveral ſtrings o
ments do altogether make up the melody: As
fering colours in a picture, the dark as we
brighter, do jointly contribute to the beau
piece; no leſs do the moſt contrary and cont
actions and events, both make up the beauty
vidence, and jointly ſubſerve that one end, to
by an unſeen hand, and an all-ſeeing eye, they
rected and intended.

2. The *evil things* that befall the *Saints*, co
them *to keep out worſe things*. Wherever th
comes, if it had not come, ſomething worſe
The *Croſs* may be a means to ſecure from the
The *Curſe* was ſlain on the *Croſs* of *Chriſt*;
Croſs alſo hath its uſe to the delivering us
1 Cor. 11. 32. *We are chaſtned of the Lord, that w
not be condemned with the world*; *Periiſſem niſi
ſem*: I had died if I had not ſuffered; 'Tis mo
caſes beſides his that ſpake it; 'tis no bad ex
to have a Croſs inſtead of a Curſe.

3. The *evil things* of the *Saints*, *prepare them
ter things*: that they may work good for them,
working them to good; working out their ſin
quity, wearying them of ſin, *Hoſ.* 2. 6. *I will*

r way with thorns; then ſhall ſhe ſay, I will return: Sin ought in afflictions into the world, & afflictions help carry ſin out; the Croſs to which ſin was once nail'd, now nail'd to ſin: the Saints can ſeldom be medling ith ſin, but they find it too heavy for them; the Croſs at is nail'd at the farther end of it, makes it a burthen hich they cannot bear. In ſome ſenſe, not only the ood of the Lamb, but the blood of the Sheep may rge away ſin: though only the περιρήματα Χεσοῦ n expiate and take away the guilt, yet the ὑσσώπαλα y have their place in purging away the filth of : *By this ſhall the iniquity of Jacob be purged, and t it all the fruit, to take away his ſin.* Our Lord beats e Devil with his own weapons, by thoſe very means, *rging* his Saints, by which he endeavours to pollute em, making thoſe very perſecutions, by which he ours to force them from holineſs, to fix them in it; awning World does them more miſchief than a fu- ing Devil. By that the Devil hath caſt up his Cards, will find himſelf a loſer by all his rage.

Chriſtians, comfort your hearts; thoſe floods that caſt forth againſt you, ſhall but waſh you the whi- r, and make you more meet to be partakers of the in- ritance of the Saints in light: your Purgatory pre- res you for your Paradiſe, no unclean thing muſt ter in thither: and you are not like to be made ſo an, as by falling into the hands of the unclean. The *ints* never look ſo well, like Sheep come from the thing, as when they come up from the Pots; their ry black makes them comely.

h Chriſtians, what a comfort would it be, if your Ex- riences might come in and ſeal to this Truth: If you uld ſay, Thus it hath been with me; *Before I was af- ted I went aſtray*, I was proud, and vain, and wan- n, and ſlothful, and carnal, *but now I have kept thy Word.*

Sin-

Sinners, whatever your mind be in perſecu
Saints, never think to debauch them by it; i
your aim, you miſtake your courſe; the livin
which God hath kindled in them, will not b
out, but be blown up by your puffing at it; the
caſt upon them, doth but ſcour them the br
You take the beſt courſe you can to keep them
to the Lord, and his way: The warm Sun will r
zard the loſs of their garments, than the bluſtring
Let them alone, the Spirit of the Lord within
will be too hard for Hell, with all its black Reg
and will not only ſecure them, but advance th
higher by all their aſſaults. Theſe Stars ſhine the
teſt, when the Night is darkeſt; when you hav
your worſt, 'twill be the better with them; thou
will not thank you, yet they will thank God fo
they have ſuffer'd by you. If this be your aim, t
them like your ſelves, you may ſet your hearts
and give over ſuch a vain attempt: Your fury is
do as little to force them, as your vertues are to
them to a compliance with you. Your faces
foul to draw them into your love, and yet not fi
nough to drive them into your fear. Satan, try th
moſt ſtrength and skill, and if thou loſeſt not by
own play at laſt, if thou findſt not the poor po
God gotten nearer Heaven, by thy attempts of
ing them down to Hell, then let thy Lies be be
before the everlaſting Goſpel.

Chriſtian, make me not aſham'd in this ſame
dent boaſting of you; yea, contradict not your
by ſuffering your ſelves to be corrupted by evi
The Lord himſelf hath adventured deep upon yo
tegrity and ſtedfaſtneſs: The honour of his Tru
Faithfulneſs lies at ſtake, he hath ſaid, *They ſhall*
afraid of any evil tidings, their heart is fixed, truſti

Lord, Pſal. 11. 7. He hath ſaid, *By this ſhall their iniquity be purged, and this ſhall be all the fruit, to take away their ſin.* God hath ſaid, *All things ſhall work together for good to them.* They ſhall not be the worſe, but the better, for all that befals them: They ſhall love me, and my holy ways the more; they ſhall cleave unto me the cloſer, they ſhall be made more pure, and more tender, by all they ſuffer for Righteouſneſs ſake; they ſhall love Conſcience, and their Integrity, and Faithfulneſs to it never the worſe, for that it hath coſt them ſo dear; but ſhall prize it the more, and be the more wary and tender how they pollute and turn aside from it. God hath adventured deep on you, make him a Lyar; the Devil and his Inſtruments will be ready to ſay concerning you, as once he did to the Lord concerning his ſervant *Job*; *put them into our power, let us have the handling of them awhile, and thou ſhalt quickly ſee what truth there is in them, or what truſt there is to them; they'l curſe thee to thy face, they'l deny thee to thy face, they'l eat their own words, they'l be aſhamed of their God, their Godlineſs, and Confidence.* Let God be true, Chriſtians, and the Devil a Lyar; be living *Commentaries* on this *Bleſſed Text*: Let the world, and their black Prince ſee, that they cannot make you miſerable, becauſe they cannot make you ſinners like themſelves: That you are ſtill the more upright for falling into the hands of a crooked generation: Let them ſee, that though your God will not ſuffer you, yet you are contented *to ſerve him for nothing.* That though his hedge be removed from you, yet your heart is not removed from him: Be able to ſay, *Though all this be come upon us, our heart is not turned back, neither have we declined thy way.*

Let our ſtanding and increaſing in the grace of God, and abounding in the works of Righteouſneſs, be

a ſtanding Witneſs for God in the World, and
his Scriptures, and in ſpecial to the glorious
this Text.

4. The *evil things* of the *Saints*, *prepare better*
for them, their ſufferings go into their reward:
ſufferings of Chriſt abound in us, ſo our conſolation
aboundeth by Chriſt: Every ſuffering comes
comfort in its belly, and the ſweet is ſo great,
lows up the bitter; 'tis a hundred fold that the
gain by all their loſſes in this life, but how great
their reward be in Heaven, 2 *Cor.*4.17. *Our light*
affliction, which is but for a moment, worketh for
more exceeding eternal weight of glory. They ſh
only have weight for weight, meaſure for m
their load of glory for their load of ſufferings, but
ſhall have over-weight, over-meaſure, good m
preſſed down, heaped together, and running ove
them be given unto them: according to their de
verty, ſhall be the height of their riches; acc
as their blackneſs hath been in their houſes of bo
ſhall be their brightneſs in the Land of promi
all thy ſhame thou ſhalt have double: The double
reproach in renown, the double of thy tears i
umphs, all thy botled tears ſhall be returned i
gons of Joy, yea, in Rivers of eternal pleaſure.

By this time, Chriſtians, you ſee what glory th
in this good word: *All things ſhall work toget*
good to them that love God. And that none may
the face to ſay, all this is but conceit, I ſhall, i
next place, bring in clear and undeniable evidence,
it is certainly and unqueſtionably ſo as hath
ſaid: And therefore know,

5. That all things do, and ſhall certainly wo
good to them that love God. This (beſides the teſti
of this Scripture) I ſhall make evident from th
three Propoſitions.

1. Th

1. There is a *divine providence* that governs the world
2. The design of *Providence*, is the accompliſhment of the good purpoſe and promiſe of God.
3. The *Providence* of God ſhall never fail of accompliſhing its end.

1. There is a *divine Providence* which governs the World: the *Epicureans*, who deny *Providence*, and have all on *Chance* and *Fortune*, may as well deny that there is a God, which yet they are aſham'd to ſtand to. Of *Epicurus* himſelf it was ſaid, *Quem nihil pudendum pudet, pudet tamen Deum negare.*

It can be no way reconcileable to the infinite wiſdom of God, who made this glorious Fabrick, with the various Creatures therein, either not to determine them to their ends, or elſe to take no care for their accompliſhing thoſe ends they are determined to. The whole current of Scripture is ſo plain in theſe matters, that he that runs may read: Let the following Scriptures, amongſt others, be conſidered.

Pſal. 97. 1. *The Lord reigneth, let the Earth rejoyce, let the Iſles be glad.* Pſal. 67. 15, 16. *The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon: Thou openeſt thy hand, and ſatisfieſt the deſires of every living thing.* Pſal. 36. 6. *Thou preſerveſt man and beaſt.* Pſal. 75. 6, 7. *Promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South; but God is the Judge, he putteth down one, and ſetteth up another.* Amos 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* Pſal. 17. 13, 14. *Deliver my ſoul from the wicked, which is thy Sword; from men, which are thy hand.* The confeſſions of thoſe Infidels, *Nebuchadnezzar* and *Darius*, ſpeak the ſame, *Dan.* 4. 35. *All the Inhabitants of the earth are reputed as nothing, and he doth according to his will, in the Army of Heaven, and among the Inhabitants of the earth, and*

none

none can ſtay his hand, and ſay unto him, What
Dan.6.26. *I make a Decree, that in every Do*
my Kingdom men tremble, and fear before
Daniel, for he is the living God, and ſtedfaſt
and his Kingdom that, which ſhall not be deſtr
his Dominions ſhall be even unto the end; he de
and reſcueth, and he worketh ſigns and wonders
ven and Earth, who hath delivered Daniel
power of the Lyons:

But more diſtinctly, the Lord governs *all in*
and ſenſitive Creatures in their actions; he or
Stars in their courſes. The Stars in their cou
made to fight againſt *Siſera*: he governs the wi
the floods; he bringeth forth the winds out of h
ſures, he rides upon the wings of the wind, he
the clouds his Chariots, he ſitteth on the flo
Thunder and the Hail, and the Rain, and the
are all at his command; he giveth Snow like W
ſcattereth the hoary Froſt like aſhes: he caſte
the Ice like morſels, he ſets bounds to the Sea, w
ſhall not paſs; the Birds of the Air, the Beaſt
Field, the Fiſhes of the Sea, yea, the ſtones and
the earth, are all at his beck.

More eſpecially, he rules and governs *the men*
world. He ſits in all the *counſels of men*, though th
him not; he orders all *their Decrees*, there's no
cree can paſs, unleſs God gives his vote. He rules
the *changes that are in the world*, he changes th
and the ſeaſons, he changes Kingdoms, and Go
ments; he removeth Kings, and ſetteth up Ki
makes War, and creates Peace; he bendeth the
and he breaketh the Bowe; and cutteth the Spe
ſunder, and burneth the Chariots in the fire: Po
War, Health and Sickneſs, Plenty and Famine, L
Death, are all the diſpoſures of his hand. He or

e events and caſualties of the World, even from the
eateſt to the ſmalleſt. Without him, not a Sparrow
ll fall, nor a hair of the head ſhall periſh; though
ere be to men, yet to the Lord there are no caſualties
contingencies: but all things come to paſs accord-
g as his hand and counſel had before determined.
. The deſign of Providence (as it reſpects the Elect)
the accompliſhment of Gods good purpoſe and pro-
iſe. Providence governs the World, and the purpoſe
d promiſe governs Providence. All the works of Pro-
dence have *rationem mèdiorum ad finem.* God doth
thing in vain: it is not conſiſtent with the wiſdom
God, to do any thing for nothing. God would have
people look farther than the things that are before
em, becauſe all thoſe things have a farther aſpect
emſelves. All the works of Providence have a dou-
e aſpect, they look backward to the purpoſe and
omiſe; and they look forward to the end for which
ey are: As they look backward, ſo they have truth
them, exactly anſwering the purpoſe and promiſe
om which they have their birth. As they look for-
rd to their end, ſo they have good in them; and that
od (their ſubſervience to the end) is the reaſon of
eir being. Here note two things.

1. That the ſubſerviency of things to their end, is
e goodneſs of them; if the end be good, the means
uſt (as ſuch) be good alſo: If what God hath purpo-
and promiſed be good, then all things that fall in
tween, having the reſpect of means to their accom-
ſhment, muſt upon that account be good. If our croſ-
and afflictions do ſubſerve the bringing about of
ods good will and good word, we muſt ſay concern-
g them, *Good are the works of the Lord.* It is not
w any thing looks or feels at preſent, but what it
eans, and to what it tends. If the potion be bitter,

and

and yet it tends to health; if the Meſſenger be
ed, and ill-favoured, and yet comes upon 'a goo
you may bid him welcome. And thus all th
dences of God are good. If you ſhould ask of
vidence, wherefore art thou come? *Comeſt th*
ably? comeſt thou for good? they muſt all an
peaceably, for good, and no hurt. 'Tis but to
that good into thy hand, which hath been in th
and hath proceeded out of the mouth of thy G
loves thee. There is not a *Meſſenger of Sata*
comes to buffet thee, but is alſo *a Meſſenger fro*
that comes to thee for good. The very thorns
fleſh ſhall ſerve thee for plaiſters, thine eye-ſor
be thine eye-ſalve, & thy very maladies thy me

2. That this Relative goodneſs of all the w
Providence, is the reaſon of their being. Th
God doth what he doth, that hereby he may d
he hath ſaid and intended. I do not ſay, that the
of Gods taking this or that means, is always fr
thing in it ſelf, or for his natural tendency to
end above any thing elſe; God hath his ch
means, he can chooſe here or there at pleaſure, ca
uſe of what he will to ſerve his deſign, but the
why things are, is this, God in his wiſdom ſaw t
dinability to this good end, and thereupon in hi
vidence he orders and brings them to paſs.

So that now, whatever befalls a Chriſtian, h
this to allay and take off the grievouſneſs and
neſs of it: This had never been, but for the goo
and good word of the Lord to me. The Lord G
ſaid he will bleſs me, and do me good; he will h
and ſanctifie, and ſave me, and now he is about
this, he is working that ſalvation for me.

Chriſtians, you have no reaſon to ſay, If th
be with me, why am I thus? who ſo poor, why

why ſo perſecuted, ſo ſcorned and trampled upon? if the Lord had meant my good, 'twould have been ter than 'tis with me. No, no, 'tis becauſe the Lord with thee, and means thee well, that he deals in this ner with thee. The deſign of his Providence to-rds thee, is the accompliſhment of his promiſe.

. The Providence of God ſhall never fail of accom-ing its end. There is nothing wanting that might us the fulleſt aſſurance hereof. For,

. The Providence of God hath *power* with it. He is Almighty that hath promiſed, he that ruleth in the h, dwelleth in Heaven, and doth whatſoever he . *Our God is in Heaven, and doth whatſoever he will. ll work, and who ſhall let it? Iſa.*43. Who can ſtay and, or ſay unto him, What doſt thou? were it not r unbelief, our caſe would be ſtil the ſame in grea-difficulties, as when the Coaſts are moſt clear. We t ſay of difficulties, as the *Pſalmiſt* of darkneſs, *is no darkneſs with thee, to thee day and night are alike*. Difficulties are no difficulties with thee, nor ere difference betwixt hard and eaſie. He can ſave many or with few; and with none, is as well as ſome. We once read he had too many, but never he had too few to bring about his work. Oh how o diſparage the power of God, when our difficul-make us doubt! Is he God, and not man? Is he Spi-nd not fleſh? Wherefore then doſt thou doubt? ever God hath ſaid, he can do: believe he is a God, hou wilt never ſay, How can theſe things be?

The Providence of God hath *wiſdom* with it: He only wiſe, he is the all-wiſe God, *He knoweth how ver the godly out of temptations*, 2 *Pet.* 2. 9. He weth what is good for his Saints, & when 'twill be ion; he underſtandeth what is proper & pertinent ery caſe, what's proper to every purpoſe, to every

people, to every perſon, and for every ſeaſon; k
when 'tis a ſeaſon to abaſe, and when to exalt;
afflict, and when to deliver; when to put on t
and when to take off the yoke; when to pull d
when to build up; every thing is beautiful in i
If mercies come *out of ſeaſon*, mercies woul
mercies; and if troubles come *in their ſeaſon*, t
ſhould be no troubles: he knows the beſt met
means to his end; the fitteſt means, he ſees fo
the unfitteſt to be the fitteſt; the moſt unlik
promiſing means, do often beſt ſerve Gods end.

Chriſtians, if you would receive every diſpe
as coming from the hands of the wiſe God, yo
never quarrel with your lot, nor ſay of any th
befals, I might be happy, but this ſtands in m
If you would give God leave to be wiſer th
you would ſay where-ever you are, *Its good for*
here; this is my way to my reſt.

3. The Providence of God hath *faithfuln*
it, *Pſal.*25.10. *All the paths of the Lord are m*
[*truth*] *to them that keep his Covenant, and his*
nies. *Pſal.*111.8. His works are *done in truth*
works may be ſaid to be *done in truth*, in a doub

In Reality,
In Fidelity.

1. In *reality*, not in *ſpecie*, or in ſhew only,
deed. Gods comforts are comforts indeed; God
tion is ſalvation indeed. The Devil will come
gifts, with his comforts and deliverances; but
for the moſt part, but *ſpectra*, like himſelf, ſhew
paritions, quite another thing than what they
be: ſinners comforts, deliverances, enjoyment
with the Devil feeds them, do leave them in a
caſe, and worſe than they found them: you w
thank the Devil for his kindneſs, when you hav

em what they are. If you do not find your ſelves as
t bound in the midſt of all your liberties; if you be
t wrapt up in as many ſorrows, after all the joyes he
th procured to you; if the glittering glories, the glo-
ng pleaſures he entices you by, and entertains you
th, be not traſh and dirt, and meer lies in the end,
n ſay, the Devil hath forgotten his Trade of lying:
Devils works will be even like himſelf, falſe and
citful. But God is true, and all his works are done
ruth.

. In *Fidelity*; his works are according to his word,
ing.8.24. *Thou haſt ſpoken with thy mouth, and haſt*
lled with thine hand, and in thy faithfulneſs thou haſt
ied me, *Pſal*.119. Not only in thy faithfulneſs thou
ſaved me, in thy faithfulneſs thou haſt comforted
in thy faithfulneſs thou haſt ſuccoured me: but in
faithfulneſs thou haſt afflicted me, in thy faithfulneſs
u haſt humbled & broken me, & caſt me down. The
niſe of God is, that we ſhall want nothing; we ſhall
her want his Staff, nor his Rod; neither comforts,
croſſes, neither joyes, nor ſorrows; we cannot well
t either, and we ſhall want neither, becauſe God is
hful. You may not only write down with the Apo-
God is faithful, & will not ſuffer you to be tempted a-
bove that which you are able to bear; but you may write
, God is faithful, and will not ſuffer you to want a
ptation. When 'tis ſeaſonable, your hearts ſhall be
; & if need be, for a ſeaſon you ſhall be in heavineſs.
is faithful, he will ever be true to himſelf, & there-
to you, 2*Tim*.2.9. *He abideth faithful, he cannot deny*
ſelf. Should he be falſe to his people, he cannot be
to himſelf, to his purpoſe & promiſe; his word is
yea and nay. *God is not as man, that he ſhould lye; or*
ſon of man, that he ſhould repent: that he ſhould ſay
unſay, that he ſhould ſay, and not do; you may

write Gods Name upon every word he hath
you may write his Name (*I Am*) upon all that
ſaid: It ſhall be.

Now Chriſtians, put theſe three particulars to
and if you cannot ſpell out the concluſion of
(*The Providence of God will certainly accomp*
good purpoſe and promiſe concerning you:) you
little underſtanding, as well as of little faith.

If God governs the World, and nothing co
paſs but by his providence; if Providence gove
cording to Gods purpoſe and promiſe, if Provi
cannot fail of accompliſhing both.

If God be *Almighty*, and can; if God be *Wi*
knows how; if God be *faithful* and true; let the
if he can, with all his Sophiſtry, evade the conc
That he will certainly do all that good for you wh
hath purpoſed and promiſed: If God be not able to
form, he is not good; if he miſtake his way, if h
impertinent, improper means, he is not the All
God. If he do not actually perform what he is abl
knows how to do, when he hath ſaid it, he ceaſes
the true God: So that the matter is brought plai
this iſſue; if God be God, if God be the All-wiſe
if God be the True and Faithful God, this word
he hath ſpoken (*All things ſhall work together f*
to thoſe that love God) ſhall not fail of its accom
ment in its ſeaſon.

Having thus proved the Doctrine, I ſhall, after I
added a few words by way of Caution, and anſw
an Objection or two againſt the ſenſe I have gi
this Promiſe, and ſubjoyned a few particular In
ces, deſcend to the general Application.

1. By way of Caution.

1. *Limit not the Lord to your time and way*; God
make good his Word, but you muſt give him lea

ke his own ſeaſon. *He that believeth, ſhall not make ste*: Believe *God*, but do not prejudge nor precipitate, ſt you fall into temptation. Put no more into the pro-iſe, neither for matter nor circumſtance, than *God* th put in it: put not that into the promiſe, which *God* th not put in it, leſt you miſs and come ſhort of that hich *God* hath put in it. Let others miſtakes and miſ-rriages be warnings to you: till *God* hath manifeſtly id, do not you ſay, *This is the time*; build not your con-dence on conjectures, your faith on the ſtrongeſt pre-mptions, leſt your faith prove but a fanſie, and your nfidence your confuſion: make not the promiſe of *d* of none effect, by looking for its effect out of ſea-n. Believe not your ſelves into infidelity: Conſider, . 1. 7. *It is not for you to know the times and the ſea-s, which God hath put in his own power.* Study the ord and its Commentary, the Works of *God*; but be er in your concluſions.

This you may ſafely depend upon, and this will be ough, if you have no more: *God* will make good his od word to you ſooner or later, in one time or other, one way or other; in the beſt time, in the beſt way, in appointed time, the Viſion ſhall ſpeak, and not lye, *bak.* 2. 3. *Though it may tarry, wait for it; becauſe it ll ſurely come, and will not tarry*: At leaſt, at the end the days, when you ſhall ſtand in your lot: when u ſhall be gotten on the banks of *Canaan*, and ſhall nce look back on the promiſes and providences of *God*, you ſhall ſee and ſay, *God* is faithful, there hath not led one word of all that he hath promiſed: Now I derſtand, though once I could not, how every wheel was turning, every inſtrument was moving, every event was working toward my good, & everlaſting welfare.

2. *Let not your expectation cauſe an abortion.* Let not r looking for mercy, hinder the working of your af-

fliction : It is not ſeldom, and the Lord grant i
too common a caſe, that our door of hope bec
door of ſin. We do not ſet our ſelves with that ſ
neſs, to humble, to purge our ſelves from our in
as we would do, did we apprehend our caſe m
ſperate: our cares and our ſorrows have not thei
ly work upon us, our hope hinders it. We
have been more broken-hearted, had it not bee
our hopes of building up : as it is with a perſon
conceives himſelf to be dying, he then falls to pr
and repenting, and ſetting his heart in order, b
he muſt die : but upon a little hope of recovery,
by his dying thoughts and preparations.

Chriſtians, Whenever you are under afflictio
heed that your expectation of deliverance to be
put it not ſo much the farther off. Watch narrow
ver your ſelves, & look diligently to it, that your
of Redemption do not harden your hearts, nor h
your humiliation & repentance. Hope in *God*, and
for the promiſe of his coming ; but know, that th
rod hath done its work, it is not like in mercy to b
by; and it's better to be continued in the Furnace,
to be brought forth with your droſs unpurged a

Againſt this bleſſed truth there are ſome ob
ons : as,

Object. 1. *Can it ever be ſaid, that the removal
Goſpel, and the preaching of it, can be for good?*

Sol. This is an hard truth, but yet a truth,
even this ſhall work for good to thoſe that love

1. It's true, that the removal of the *Goſpel*, and
Miniſtry of it, *is a moſt grievous judgment* : and
which carries with it a greater evidence of wrath,
divine diſpleaſure againſt a people, than any thing
ever befals them in this world. How great a judg
it is, we may gueſs, if we obſerve thoſe Scriptur

pro

eſſions by which its ſet forth: Its called the *famine of e Word*, Amos 8.11. *The glory departed*, 1 Sam. 4. *The ingdom of Heaven taken away*, Mat. 6.41. *The Salvati- of God ſent away*, Act. 28. and can there any thing orſe befall a People? a Soul-famine, an Eclipſe of eir ſpiritual glory, the ſhutting up of the Kingdom Heaven, the carrying away of the ſalvation of God. What worſe thing can come unto them? Its a great onder there ſhould be no deeper ſenſe of this moſt eadful of evils than is moſtly found: Men little un- rſtand what they *do*, who either in a way of *merit*, or *rumentality*, procure, and bring on this plague; and w underſtand, or are ſenſible what they herein *ſuffer*; be an *inſtrument* in this helliſh work, is *an office for Devil*; and the *ſuffering* of ſuch a plague (to them t underſtand it) is *an Hell above ground*. This dark- s is the very ſame for kind, with the darkneſs of ll; as the light of the Goſpel is the ſame in kind with everlaſting light, as glory under age, ſo is this thick rkneſs, *in ſpecie*, and *in ſemine*, the darkneſs of the pit. , what an Hell of wickedneſs doth this World then come! the Devil is then in his Region, is let looſe, es the world at pleaſure, deceives, devours, deſtroys ls without contradiction; takes them captive at his will, carries them down by whole ſhoals to deſtruction: Thoſe that obſerve what a World there is, where the Goſpel is not; what Oaths, Curſes, Blaſphemies, bellu- Luſts then abound; what Lyons, Tygers, wild lls, wild Boars, Men then become one to another, d not be to ſeek for an Argument to prove there is Hell, they ſee an Hell above ground.

These dark and diſmal ſeaſons are the Devils *Marts*, where he may vent his helliſh wares, his ſnares & tem- ations, his deceits, and deluſions, & every abominable ing *by whole ſale*, there's nothing ſo falſe, ſo vile and

abominable, but he can put it off at pleaſure. Drunkenneſs, Witchcraft, Sodomy, Buggery, Idolatry, Atheiſm, any thing that Satan offer, he'l find Cuſtomers enough to receive: truth is, the *Devil* may ſpare his pains; men then a *Devil* to damn them, they'l do it faſt e their own accords.

Oh, 'twere happy if *Saints* were ſo buſie in ving their light, to haſten them Heaven-ward ners do their darkneſs to hurry them to Hell! O proofs that the world affords of this dreadful Look into all the dark corners of the Earth, e there where there hath been light, and ſee if y not all this fully proved to your hand. Can he accounted a Chriſtian, whoſe heart doth not tre the thoughts and the fears of ſuch a ſore judgm is both dark and dead indeed, to whom ſuch a not as the firſt-born of Death, or the King of T

Chriſtians, If ever this ſhould be your caſe, ma light of it; and take heed, how ſad ſoever it may in its firſt approach, that no tract of time do we the ſenſe of it.

Thoſe that are weary of the Goſpel, that cry t too much preaching, that are ſick of the ligh ſhines unto them, you may know by what hath ſaid, what judgment to have of them.

But is it not ſtrange that there ſhould be any That thoſe that have lived in the light, and ſeen thing, what difference there is between light and neſs, ſhould yet love darkneſs rather than light? not yet more ſtrange, that any that pretend to be *for lights*, ſhould *be for darkneſs?* That the *Pr* ſhould be againſt *propheſying?* That the *Pulpits* ring againſt *preaching?* Some there are, that are ſhamed to tell us, that hence come all our miſchi

ſeries; to tell us, and to ſtand to it, that there's now ſuch a Land as this, little need of *preaching*; that it d its uſe in the firſt publiſhing & planting of the Go-el; but now that the Goſpel is received and embra-d, & competently underſtood, there's now little more ed of *Preaching*, *Praying* and *Reading* may now ve the turn. I would put in a word or two to ſuch. No need of *Preaching!* Why? Is the end of *Preach-* accompliſhed? Till the *end* be attained, there's ſtill ed that the means be continued: And what was the d of *preaching*? Was it mens *inſtruction* only, to bring em to the knowledge of Chriſt, to turn them from rkneſs to light? Was it not for their *Converſion* alſo, turn them from the power of *Satan* unto God? Yea, d their *Edification*, & building up in holineſs to ſal-tion? let theſe following Scriptures be conſulted, *Act.* .18. *Epheſ.*4.11,12,13. The Apoſtle *Peter*, 2 *Pet.*1. ,13. told thoſe Chriſtians to whom he wrote, that he uld, he thought it meet ſo to do, to *put them in re-membrance*, as long as he lived, and to *ſtir them up* to eir duty; though ſayes he, *You know, and be eſtabliſh-in the preſent truth*. You ſay, you need no more *prea-ching*, the *Preacher* can tell you no more than you know ready, and might not theſe have better ſaid it, when the Apoſtle acknowledgeth of them, that they did now; and more than that, were eſtabliſhed in thoſe ry Truths, he meant to continue preaching to them? nd yet he tells them, its meet they be ſtill put in re-membrance of them: Sure *Peters Authority* weighs not much with theſe men, as his that pretends to ſit in *Peters chair*. But hath the Goſpel indeed done its work reached its end? Witneſs the Objectors own caſes. et not only their *lewdneſs* and *impenitency*, but their *rance* and *unbelief*, come in and teſtifie, whether it th or no. They that have moſt need themſelves, are

they

they that ſay, *There's no more need of Preachin* needs no more Argument to ſtop ſuch mouths ſhewing themſelves: or if it ſhould have done i upon you, yet hath it done its work upon all? A uo Unbelievers left? Have all men Faith? *Fait by hearing, and how ſhall they hear without a Pre* If you ſay, they have *Bibles* to inſtruct them, an own *Conſciences* to preach to them, I anſwer:

Firſt, for their Bibles, two things.

1. Thoſe that are no friends to the Pulpit, are n the beſt friends to the Bible: thoſe that would n the people ſhould hear, care not how little the the Scriptures: And be ſure, when ever Preac let fall, the Bible will in a little while be laid a

2. Underſtandeſt thou what thou readeſt? How thou without a guide? He knows but little of the ptures, that doth not underſtand that they are h be underſtood. There are, the Apoſtle tells us, in the Scriptures, things hard to be underſtood: a are many δυσνόητα to all that read, ſo to many tha all are ſo. The Vulgar can as well read the Scri without their own eyes, as underſtand them wi the Preachers lips. Till we come to hold, that *rance is the Mother of Devotion*; or that *Imag Lay-mens Goſpel*; till then let it be granted as ne ry, that the Preachers lips preſerve knowledge.

Secondly, For *Conſcience*: Let the Word at le preached ſo long, till it be made manifeſt in the C *ences* of all the Hearers: that *Conſcience* that hat been ſufficiently preached to, will prove an inſuffi *Preacher*. Let Preaching be continued till the Wo manifeſted in the *Conſciences* of all the Hearers; a you will needs have it ſo,, then let it be forborn.

2. Hath the *Devil* yet given over preaching? and the *Preachers* yet ſilent? Hath the *Devil* yet given

preaching, his deceiving ſouls, his perverting the
od ways of the Lord, and diſcouraging perſons from
lking in them? Sure there's need that Chriſt be prea-
d, while there is a Devil that impeaches him. Hath
Devil them that preach him every day, & muſt not
riſt have them that preach him, at leaſt every Sab-
h day? May *once a month, or once a Quarter* be enough
theſe, when every day, and all the day long, does
rce ſuffice for thoſe? When, or where are evil men
nt? Are they not preaching daily, in the Houſe, in
Streets, in the Taverns, on the Stage, in the Stews?
aching by their Oaths, their Curſes, by their Lies,
their Scoffs, by their Habits, by their Cups, by their
hores, and almoſt by all their words and works? And
here no need that Chriſt be any longer preached any
ere, when the Devil is preached every where? If in
h a caſe the *Preachers* of Chriſt ſhould altogether
d their peace, might we not expect that the very
nes would cry out? This is but a ſeaſonable demand.
Faith & Holineſs, firſt, have none found that preach
inſt them, before thoſe that preach them, be conclu-
ſuch as may well be ſpared. But what need we rea-
any longer in a caſe ſo plain, wherein I can have no
verſaries but ſuch as the Apoſtle had, when he fought
th Beaſts at *Epheſus*. Whoſoever is an adverſary to
aching, is either an Infidel or a Brute. I ſhall only
ve one word for ſuch to chew upon, & ſo leave them
d their cauſe to the judgment of God, *Act.* 13. 46.
It was neceſſary, that the Word of God ſhould have bin firſt
ſpoken to you; but becauſe you put it from you, and judge
your ſelves unworthy of everlaſting Life, Lo we turn unto
the Gentiles! Let all back-friends to preaching pauſe ſad-
ly upon that word; you have prevented the judgment
of God, by putting the word from you, you have given
your ſelves your own Sentence, you have judged your

ſelves

ſelves unworthy of everlaſting life. Well, by w
been ſaid, notwithſtanding all that can be ſa
it, it appears, That the removal of the Goſpe
preaching of it, is a grievous judgment.

2. This grievous judgment ſhall yet work to
of *Saints:* That which comes in wrath on ſo
be in mercy to others: 'Tis the ignorant, th
verted, the unbelieving part of men, on whom t
geance of this judgment falls: 'Tis thoſe that ar
of the Word, that can worſe it. Sinners, you tha
the *Seers*, ſee not; to the *Prophets*, propheſie n
to us; let us alone, we have enough of this pre
if God once ſay as you ſay, *Let it be according*
Word, 'tis your ſouls are like to go for it: And
the leaſt aggravation of the ſorrows of the *Sai*
miſery they ſee hereby coming on you: As for
ſelves (that I may anſwer more diſtinctly)

1. The Goſpel ſhall never be *totally* remov
them; they ſhall never ſee days of Famine: If t
ver again hear the joyful ſound from without
ſhall have it within. The word which they have
ved, ſhall be in them a Well of water ſpringing
to eternal life: if the Showrs and the Rain fail,
Spring which is within them, ſhall ſupply that
If they have no Bible in the houſe, no preaching
Pulpit, yet they have a Bible in their hearts, a Pr
in their breaſts, that ſhall inſtruct and comfort
Pharaoh's dream, and the *interpretation* of it, ſ
to the *Egyptians*, and not to *Iſrael*. The lean Kin
not devour the fat ones; there is a *Store-houſe*,
whence they ſhall be ſupplyed.

Whatever ſcarcity there be, this is certain, not o
them ſhall want a *viaticum* to bring them to their
neys end. God will not ſuffer one of his Elect to
or periſh in the way: There ſhall not fail means o

l or another, till the whole body be perfected and
t up: *Till (we all) come unto a perfect man, unto the*
ſure of the ſtature of the fulneſs of Chriſt.

. That *Scarcity* that does at any time befall them,
l happen to them for the better, and not for the
ſe.

For who knows, whenever the Miniſtry is removed,
it may be in order to a greater glory at his return?
haps Gods ſending away Paſtors from a people, may
s *Pauls* abſence from the *Romans*, that they may
rn *in the fulneſs of the bleſſing of the Goſpel*: Or, as
ſimus his departing from *Philemon*: Perhaps they
efore depart for a ſeaſon, that they may be received
ver: Or, if this ſhould not be the caſe of any par-
lar Church, if they ſhould return no more; yet,

. Their want of means, ſhall ſupply their want of
ns; their want of means ſhall be their means: When
have no *Preacher*, their empty Pulpits ſhall preach
hem; this moſt ſmarting of rods will have its voice.
ey have no longer the light with them, their dark-
ſhall inſtruct them; if they want their [*burning*]
hts, the very cold ſhall preſerve and increaſe their
ard vigour; the wickedneſs of others ſhall make
n more holy; the violence of evil men upon ſin,
enkindle their zeal for God; the darkneſs that's
below, ſhall make them to live more above, & all
ſhall make to their fuller reward. Tis a greater ver-
o keep up the heart, to keep on our way, where there
want, than where there are abundance of means &
s; & an higher vertue, ſhall have a greater reward.

. The failing of the Word, will bring back to their
mories, and upon their own hearts, that which they
e received; and as the emptineſs of the ſtomack will
e a ſecond & better concoction, & turn it into bet-
nouriſhment; when there are no more loaves, they'l

gather

gather up the fragments that nothing be loſt ; there is, more to be had; the more reckoning; better uſe they will make of what they have; th ſent want will be a rebuke of their former want their want of Remembrancers, will help their ries, and whet their appetites. Every old tru hath been too much laid by, will then be prec

4. Whenever ordinary means fail, God will eith extraordinary, or elſe will feed them more imm ly from himſelf, *Pſal.*34.9. God hath promiſe *thoſe that fear the Lord ſhall want no good thing.* be meant of temporal good things, yet ſure yield us an argument that will reach the preſe If God will provide for their Carkaſſes, much m their Souls. If God will ſupply them with leſs m ries, then doubtleſs he will not be wanting in abſolutely neceſſary, *Pſal.*23.1,2,3. *The Lord Shepherd, I ſhall not want*, and ſo on through whole Pſalm : *Surely goodneſs and mercy ſhall fo all the days of my life ; and I ſhall dwell in the h the Lord for ever.*

Here we have the *Pſalmiſts* concluſion, and its dation ; or his confidence, and its ground : his f tion or ground is, - *The Lord is my Shepherd* ; h cluſion or confidence is, *I ſhall not want* ; that ther for body nor ſoul, as appears by the foll part of the *Pſalm*. If *Davids* Logick and his Fai does not fail him, the concluſion is firm ; let the be his Shepherd, & he ſhall not know famine or

Gods relation to his people, is their ſecurity for ficient proviſion in all times. If the Lord be their herd, he muſt ſee them fed ; he muſt either find thoſe that ſhall, or do it himſelf. He muſt either them Paſtors, or be their Paſtor; he muſt either p for them, or be their paſture. If ordinary mea

nuſt find extraordinary; if both fail, he muſt be
ead of means to them. Hear two things:
. That God ſtands engaged, as the Shepherd of his
ple, where ordinary means fail, either to provide
m extraordinary, or to feed them more immediate-
rom himſelf.
. That extraordinary means, or no means, when
d brings his people to it, will be better than their
inary means.
. That God ſtands engaged as the Shepherd of his
ple, where ordinary means fail, either to provide
m extraordinary, or to feed them more immediately
n himſelf. Feed them he muſt, or he cannot be faith-
and if means fail, he muſt ſupply that want one way
other. Now God is faithful and will not ſee his
ep to ſtarve, *Iſa.*41.17,18. *When the poor and needy*
water, and there is none, and their tongue faileth for
ſt. I the Lord will hear them, I the God of Iſrael will
forſake them, I will open Rivers in high places, and
ntains in the midſt of the Vallies; I will make the Wil-
neſs a pool of water, and the dry Land ſprings of wa-
Oh what a good World is here for the poor Saints
live upon in hard times! It is interpreted to have an
mediate reference to the outward, and yet a ſpecial
pect alſo to the ſpiritual wants and diſtreſſes. And it
ll appear, if we compare it with the like expreſſions,
ap. 44. 3. *I will pour water upon him that is thirſty,*
floods upon the dry ground, I will pour my Spirit on
ſeed, and my bleſſing upon thy off-ſpring.
From the former Scriptures note,
. That the poor people of God may ſometimes be
to the viſible ſoul-proviſions) but in a poor caſe;
edy, & hungry and thirſty, their hearts fainting, their
ngues failing for thirſt, and their waters dried up.
they ſeek water, and there be none.]

2. All

2. All the wants and ſtraits of the Saints,are b
the Lord. [I the Lord will hear.] Chriſtians, th
thoſe that ſhould, will not; yet he that can, will
the cries of your ſouls;all your faintings and pant
and longings for the water of life,are before your
and come up into the ears of the Lord of Sabbath.

3. God hath more wayes than one to relieve
wants, and refreſh the bowels of his hungry ones.
hath extraordinary means for extraordinary caſes.
they can find no common Rivers,he will open,or m
new Rivers. The high places,the dry places, the
Rock will yield a River, when God commands it.

4. Gods extraordinary proviſions ſhall not be ſca
and penurious,but rich & plentiful. Tis not *ſome dr*
or now and then a *draught*,a little to ſtay the long
or barely enough to keep them alive;he prepares t
Rivers, Fountains, Pools, Springs of water (I wi
pen Rivers in the high places,Fountains in the Val
&c.] Where-ever they be caſt,in the high places,in
Vallies,in the Wilderneſs,in the dry Lands, wher
theybe caſt,I wil cauſe proviſion enough to meet th
though they have neither bag nor bottle,nor any t
to carry with them,they ſhall not want;the river
meet them, Springs ſhall ariſe & break forth to th

5. They are not the wanting,but the thirſting,
ſeeking ſouls,whom God will ſupply. When the p
and needy[ſeek] water,and there is none. Oh *Chri*
ans! How many poor are there that ſit down by t
poverty;who if they ſtarve,yet will not beg;their
ptineſs hath taken away their appetites. Theſe are
ſouls ; 'tis a ſad ſight to behold a company of hun
bitten ſouls ſit weeping and ſighing, ſeeking after
bread and water of Life,and finding none ; but to
empty,and yet not hungry; fainting,and yet not pa
ing ſouls; to ſee ſouls even dying away for want, a

et not desiring or craving a supply, this is a much sorer pectacle. *A starving, thirstless soul, is next to a Ghost*

Well, if ever such souls find, who never seek water, is more than God hath promised. 'Tis they that seek ater, to whom God will open a River.

6. Whatever difficulty there be to furnish the hungry aints, with a sufficiency of provision, yet one way or ther it shall be done. *I* [*the Lord*] *will hear. I* [*the od*] *of Israel will not forsake them. Upon me be all their ants. I am* [*God*] *and can, I am* [*their God*] *the God of rael, and will provide for them.* They must and shall provided for; whatever course I be put to take, I ult not see them starve.

The Lord will not be wanting to them, if his Word not heard, his Works shall speak; if Preachers cant, Providence shall preach to them; if their friends nnot, their Enemies, their Stripes, their Wounds, their ods shall instruct them. *Thy rod and thy staff comfort* . If they have no other, the Sun, Moon, and Stars, Fowls of the Air, the Beasts of the field shall be eir Prophets and Apostles. If all should fail, yet the irit of the Lord shall not fail to be their Teacher and omforter.

2. Extraordinary means have more in them than ordiry, and no means more than means.

Extraordinary means, when ordinary cannot be had, sweeter and better feeding for the Saints than ordiy would be. The less of the Creature, the more of d; the less of common Providence, the more of spe- grace. Water out of the Rock was more precious n out of the River; the Manna of the Wilderness, (to them that understood it) better than the milk *anaan*. *Elijah* never made better meals, than what ot out of the Ravens mouth. I have heard of a Woin great distress of soul, who received comfort when

the *Word* was brought her by the mouth of a
which ſhe had failed of receiving from the mou
many excellent Miniſters.

2. No means often prove better than means;
I ſay, no means, I do not underſtand ſimply none;
they ſhall have, of one kind or other; their under
ings, their memories, their ſecret duties, Prayer, M
tion, &c. but by no means, I underſtand nothing
without, no Ordinances, Friends, Societies, Book
Gods feeding of a ſoul more immediately, is
ſweeter, than when he ſends proviſion by the h
another; the *Samaritans* hearing of Chriſts word
his own mouth, was much more to them than the
words reported by the Woman. *Dulcius ex ipſo*
Water is the purer, the nearer the Fountain; the
that comes down from Heaven, is better bread th
which grows up out of the Earth, though that be
nally from Heaven alſo. By how much the more
diately our comforts come from Heaven, by ſo mu
more they have of Heaven in them. If upon th
ing of publick Communion, it be made up ſo m
more in ſecret, ſure the Saints have no reaſon t
plain. And whether this be not ſo, let the Priſo
which the Saints have been ſometimes caſt, the W
neſs into which they have been ſometimes baniſh
Elihu's ſongs in the night, *Peters*, *Pauls*, *Silas* ſo
the Priſon, in the Stocks, ſtand forth and teſtifie.
ſon joyes, and Exile comforts, have not been ofte
fuller and ſweeter to them, than when they have
in *Manna*, and lived in the fulneſs and freedom
helps and means; then not a few Chriſtians, have
miſtaken or miſreported their experiences. To p
to live above Ordinances, whileſt God affords th
a wickedneſs that ſome men have to repent of
where God denies them, he doth, he will provide
ter ſubſiſtence without them.

Now lay all this together, and then you will ſee, that even this alſo, this moſt grievous of Judgments, the famine of the Word, whenever it befalls, ſhall work for good to thoſe that love God.

Chriſtians, chear up your hearts; whatever drought or dearth may fall upon the World, you are provided for, you ſhall have enough. If the ſhowrs fail without, you have within you that which ſhall ſpring up to eternal life. If your ſtreams ſhould be dried up, if your paſtures ſhould be trodden down, you have a God that will be both your Paſtor and paſture. If the River fail you, the Rock ſhall ſupply you; what you want in ordinary, you may look to be made up in extraordinary means. The drying up of the waters, ſhall but drive you up to the Spring-head. If ever the Stars fail you, God ſhall but exchange *Star-light* for *Sun-light*; while there's light in the Sun, you ſhall not walk in darkneſs. See but to this, make ſure that this God is yours, and he muſt find out a comfortable feeding for you; if you can but ſay *Davids* firſt words after him, *The Lord is my Shepherd*: you may then with confidence ſay the whole Pſalm after him, *I ſhall not want, he will make me to lie down in green paſtures, he will lead me by the ſtill waters; though I walk through the valley of the ſhadow of death, I will fear no evil, thy rod and thy ſtaff ſhall comfort me. Thou ſhalt prepare me a Table in the preſence of mine Enemies: ſurely goodneſs and mercy ſhall follow me all the dayes of my life, and I will dwell in the Houſe of the Lord for ever.*

2. There is another Objection that ſeems to have ſome difficulty in it. Suppoſe a Saint to fall into *Diſtraction*, and thereby to be deprived utterly of the uſe of his Reaſon, and ſo to live and die.

How can it be imagined, that this can work for his good, either in this world, or in the world to come? Can

any good ariſe out of an incapacity of any longer de
or receiving good, or patiently ſuffering evil? Ca
ther his grace here, or his glory hereafter, be increaſe
advanced, by a mans being converted into a meer Ba

1. There's no doubt at all, but this may make for
Churches good: Is there nothing that others may l
out of ſuch a ſad *providence?* If others may reap g
by my evil, is it nothing to me? May it not be ſaid t
good for any particular Saint, to bear the ſoreſt afflict
by which the Church may have benefit? He hath
much of a Saint, to whom, if it were aforehand pro
ſed, whether for the benefit of the Church, he would
content, if God ſee it good, to fall into ſuch a calamit
He hath little of a Saint, that would deliberately ref
it. Doubtleſs a ſincere Chriſtian, who would count
uſefulneſs to the good of the whole body, to be
good, would ſay even concerning ſuch a *meſſage*, were
brought to him, *Good is the word of the Lord:* And t
which aforehand he would judge to be good for him
ſubmit to, may it not be good for him to be under?

2. It may alſo be more directly for his particular
ſonal good. For,

1. It may do him the ſame good which *Death* will
for him; concerning which the Apoſtle ſays, it is yo
1 *Cor.*3. that is, it is for your advantage: it may
him from the evil to come; from thoſe ſorrows, and t
trouble of heart which God might foreſee falling up
him by any calamities, coming either on the Church
general, or himſelf, or family in particular: which, be
deprived of his reaſon, & power to reflect on, he cann
feel, or in the leaſt be afflicted by. If you reply, *But*
remedy is worſe than the diſeaſe: To be uſeleſs and
ſerviceable, is leſs eligible, than to be ſorrowful and
flicted: Will any man chooſe to fall into a *Lethargy*
Apoplexie, becauſe 'twill ſecure him from the torm

of a *Feaver?* If there be any weight in this *Reply*, I ſhall add a farther *Anſwer*; which, if I miſ!udge not, will cut off all *Replies*.

2. Who knows *what ſins and temptations* he might have fallen into, and fallen by, had not the Lord by this means prevented it, he might poſſibly have been a backſlider, have fallen into groſs ſin, by which he might have been a terrour to himſelf, and a ſcandal to the Goſpel; and is it not good for him that this is prevented? Is not that *affliction* a *mercy* which ſecures from ſuch *iniquity?*

Who can ſay it is not thus? that the Lord foreſaw he would have fallen into ſin, and for prevention, brought him into this affliction: Who can ſay, it is not thus? if none can, than this is no objection: if you reply, you ſay, *it may be* this is the caſe; and I may as well ſay, *it may be not:* there might be no ſuch thing, that God foreſaw, as the reaſon of this *providence*. 'Tis but a *conjecture*, and an *uncertainty*, when you have made the moſt of it: Be it ſo, yet it will fully anſwer my end: I am now proving, *that all things work for good to the Saints*, that's ſufficiently done already: But you are objecting againſt it; and till you prove your Objection, which you can never do, unleſs you prove, that this is not the caſe; you muſt give me leave again to tell you, your Objection comes to nothing.

And ſo at length you ſee this bleſſed, glorious, comfortable Truth ſtands its ground, and triumphs over whatever hath any ſhadow of contradiction to it.

By the way, learn hence two things:

1. Rejoyce in this *promiſe of God*: Hath the *Lord* put in thy name here? let thine heart ſay, *It is enough.* Be more joyful in this, that God hath thus undertaken the care of thee, than if God had wholly put thee to thine own hand; giving thee power to help, and liberty to chooſe for thy ſelf. In what wilt thou rejoyce, if not

in this, that the whole Creation are engaged to do t
kindneſs, to help thee into the poſſeſſion of thy
Thou mayeſt now, not only ſubmit to, but thank
embrace every *Providence*, knowing upon what erra
comes to thee, for good, and not for hurt. Thou m
now triumph, not only in the *conſternations*, but in
triumphs of thine Enemies. Whether they ride over
back, or thou tread on their neck, 'tis all one, the i
will be the ſame. Thy troubles and thy conſolations d
fer only in their countenance; with what ever grim f
thy afflictions look, there are ſmiles under: learn to
through them, and thou mayeſt ſee light on the fur
ſide. Believe this Word, thou mayeſt read it writ
upon every thing that befalls thee: there's no Me
ger that comes, but brings this promiſe in his hand, E
this ſhall work for good. Read it, and rejoyce.

2. *Lay thy ſelf down quietly under it.* No more p
plexing or diſtracting cares, what ſhall become of t
no more unwarrantable ſhifting for thy ſelf: let God
lone. Shift not for thy ſelf, leſt God leave thee to th
own ſhifts. Let not the violence of evil men diſturb
peace, or provoke thee to *unpeaceableneſs*. Whatever p
vocations thou maiſt have, avenge not thy ſelf, nei
give place unto wrath, murmurings or fears. In thy p
tience poſſeſs thy ſoul, thy God, and his good Wo
Thy ſtrength is to ſit ſtill. Stand ſtill and ſee the ſal
tion of God: thou haſt nothing to do but to be *Holy*, ha
that be thine only care; thy God will ſee to it, thou ſh
be *happy*, he is faithful that hath promiſed. Love G
and leave thy ſelf and thy whole intereſt in this bleſ
Word, *All things ſhall work to thee for good.*

By this time you ſee ſomething of the Riches of t
promiſe; God is in the promiſe, the God of peace,
God of power, the God of patience, the God of ho
the heart of God, the help of God, the preſence of G

by vertue whereof, all that ever befalls them ſhall work for their good. Methinks the hearing of this promiſe opened, ſhould ſet your ſouls, and all that is within you a crying out, *Oh that this were my portion! Where-ever my lot do fall, as to outward things, though in a Priſon, though in a Deſert, though on a dunghil; let the lot of my ſoul lie in this Promiſe, The God of Peace ſhall be with you.* Why Brethren, will you take up with godlineſs: you have learned, and received, and heard the Word of the Lord, the word of Faith, the word of Righteouſneſs and Holineſs; will you hearken to, will you obey theſe words? *Theſe things do, and the God of peace ſhall be with you.*

Oh what fooliſh creatures are we, that ever we ſhould be afraid of Religion, afraid of Holineſs, afraid to own, obey, and follow God and his holy ways. What unreaſonable fears are theſe, to thoſe that believe the Scriptures? If the Scriptures be true, this is the only way, this following God in holineſs, to put your ſelves out of all danger, to put your ſelves into the heart, arms, preſence, protection of the Almighty God of Heaven and Earth.

Oh that I could perſwade you in thither, and there leave you; if you are once in the Lords arms, you are ſafe enough, into whatever hands you fall.

Uſe. By way of Application, let me once more ſpeak a few words, 1. To the ungodly. 2. To the godly.

1. To the ungodly; my work with them ſhall be to perſwade and direct them how to get into this peaceful and bleſſed ſtate: Amongſt the ungodly,

1. There are ſome who are *far from the Kingdom of Heaven:* as,

1. Thoſe upon whom the Miniſtry of the Goſpel hath *done nothing at all:* that miſerable forlorn multitude of the *groſſly ignorant:* who as they were born blind, have

had all their days ſuch a miſt of thick darkneſs ab
upon them, that they are uncapable, without a mi
of being ſavingly wrought upon. Speak unto the
Faith in Chriſt, of Repentance unto Life, of obe
the Goſpel in the plaineſt way poſſible, & you will b
a *Barbarian* to them, as one of a ſtrange Language, t
know not what you ſay; if you ſhould ſpeak *Gree*
Latin to them, they would underſtand it as well as
plaineſt Truths of the Goſpel: A poor Miniſter of Ch
may break his heart, and rend his bowels, in morning
ver them; may draw forth his ſoul in the moſt melt
expreſſions of his compaſſions to them, may break h
brains in ſtudying how to convey a little light in
them, & yet cannot help them, cannot make them to u
derſtand ſo much, as that they underſtand nothing. Th
minds are ſo wholly blinded by the god of this Wor
that the light of the glorious Goſpel of Chriſt, though
ſhine round about them, cannot find ſo much as a cr
into their hearts; and being alienated from the life
God, through the ignorance that is in them, they give
themſelves to laſciviouſneſs, to work all uncleann
with greedineſs; walking in the luſts of their hearts,
ter the courſe of this World, in Riot, Luxury, Exceſs
Wine, Revellings, Banquetings, Covetouſneſs, Lyi
Blaſphemies, and abominable Adulteries, and Idolatri
and yet remain without any conſcience of ſin, or fear
their danger; being as natural bruit Beaſts, as if the
were made for ſlaughter and deſtruction.

Are there none ſuch in this place? Doth not the Ear
every where groan, our Land mourn, our Congregation
travel in pain? Is not this Congregation blacked & bu
thened with ſuch miſerable creatures, who after all th
Inſtructions, Counſels, Wooings, Warnings, Threa
nings and Judgments of God which have been in the
ears, and before their eyes, remain to this day a ſtupid
blockiſh

blockiſh, bruitiſh generation, without the leaſt ſenſe of their ſin, or wiſh to be delivered from it?

Oh you blind and dark ſouls, conſider and underſtand, if it be poſſible, theſe two Scriptures, 2 *Cor.* 4. 3, 4. *If our Goſpel be hid, it is hid to thoſe that are loſt. In whom the God of this world hath blinded the eyes of thoſe that believe not, leſt the light of the glorious Goſpel ſhould ſhine unto them.* This darkneſs is *from Hell*; the Prince of darkneſs hath held you under your blindneſs; and this darkneſs *leads to Hell*, to the blackneſs of darkneſs for ever: You are loſt, you are loſt ſouls, loſt for ever, if the Goſpel leave you in this ſtate of blindneſs in which you have ſo ſecurely continued to this day, *Iſa.* 27. 11. *It is a people of no underſtanding, therefore he that made them, will not have mercy on them; he that formed them, will ſhew them no favour.*

2. Thoſe upon whom the Goſpel hath ſeemed to have done its work; but it is its *ſtrange work.*

There are two works which the Goſpel doth: ſome it enlightens, others it ſmites with blindneſs; ſome it ſoftens, others it ſeals up under hardneſs; ſome it gains over to Chriſt, others it gives up to the unbelief and impenitence of their hearts, *Iſa.* 6. 10. *Make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, &c.* Go and preach to this people, but preach them into hardneſs and blindneſs: becauſe they refuſed to ſee or hear, let the light put out their eyes; let the joyful ſound ſtrike them deaf, and ſtop their ears; never leave hammering them, till thou haſt hammered them into *Rocks* or *Anvils.* Some there are that have ſo trifled with Convictions, baffled Conſcience, and ſuffered their luſts ſo to reſiſt and bear down their light; that have had ſo many heats and colds, ſo many thawings and freezings; that have taken up ſo many purpoſes, and made ſo many promiſes,

and

and yet all comes to nothing; that the Goſpel ha ceived a charge from the Lord, to make an end work: Go, ſays God, and make an end with theſe I'le be mocked by them no more: I'le be trifled dallied with by them no longer: wound them no m fright them no more, perſwade them no longer; m their hearts fat, their ears heavy, and ſhut their eyes, give them up to their hearts luſts, that they may w in their own counſels, and fill up the meaſure of th iniquities.

You, that after all the warnings you have receiv from the Lord, and after ſome workings of them ſom times upon your Conſciences, are yet going after yo luſts, proſtituting your ſelves to your belluine & ſenſ pleaſures, filling up daily the meaſure of your iniquit Oh tremble, & conſider ſadly, whether this be not lik ly to be your caſe; that the Goſpel hath even done wi you, and given you over unto an impenitent heart, a reprobate mind; in hope, that how near ſoever you a to this dreadful ſtate, you may be yet one ſtep at le ſhort of it; I ſhall this once more adventure a few wor upon you, together with them that I have already men tioned: And firſt let me reaſon a little with you.

1. Art thou one of them that obey the Goſpel, o not? Art thou one of them that love God, one of th Called according to his promiſe, or not? Art thou not a Alien, an adverſary againſt God, and a Rebel againſt hi Word? Let thy Conſcience ſpeak, let thy Ways ſpeak let thine Oaths, and thy Drunkenneſs, & thine Adulte ries, thy ſcoffing at God and his holy ways; thy ha ting his Inſtructions, and kicking at his Reproofs; thy hardnings againſt his Calls; thy treacherous dealings i his Covenant, and the Vows of God that are upon thee let theſe ſpeak what thou art: Is this that which God hath choſen and called thee to? Are theſe the things

thou

ou haſt learned,and received,and heard of him? Did ever ſay, *Theſe things do, and the God of peace ſhall be with you?* Thou needeſt no other Conviction, than that *Iſraels*, Jer.2.23. *How canſt thou ſay, I am not polluted? ee thy way in the Valley, and know what thou haſt done.* ow canſt thou ſay, that thou art not a wretch? With hat face canſt thou deny, but thou art an enemy of God, and of all righteouſneſs? See thy way in the Valy, trace the footſteps of thy life, behold thy practices nd thy courſe: Sure thou art very blind, if thou beold thy ſelf in this glaſs, and doſt not ſee thy face as he face of a Devil.

There are ſome, whom it may be harder work to conince, who have the face of a Chriſtian, the tongue of a Saint, but within, the heart of a Beaſt. Hypocrites are s hard to be convinced, as Hypocriſie is hard to be deected.

But thou who carrieſt thy wicked heart in thy forehead, upon thy tongue, upon the palms of thy hands, & in the very prints of thy feet, whoſe malice againſt God and his Holineſs, may be read in every look, in every word, in every line of thy life; needeſt thou any further proof that thou art not of God? Thou maiſt as well put me to prove that *Hell* is not *Heaven*, that the *Devil* is no *Saint*, as that thou art no Chriſtian. Doſt [*thou*] love God, art thou under the hope of the promiſe? Ask thy ways man, and let theſe tell thee.

2. Doſt thou mean to keep at this diſtance from God to the death? Doſt thou in earneſt? Is there nothing in thoſe rich promiſes that have been laid before thee, which thou canſt wiſh 'twere thine? Is there no ſuch word in thine heart, *Oh that my lot were here!* Art thou content thy name ſhould be left out for ever? Is there ſo little in the peace of God, that thou canſt ſell it for the pleaſures of ſin? Art thou content that nothing

ſhould

ſhould proſper with thee, but that every thing ſho
a gin and a ſnare, and a curſe to thee? Art thou co
that the Pit ſhould be thy place, eternal wrath thy
tion, and that every creature, every comfort, every
that comes ſhould give thee a pluck down from He
and a kick towards *Hell?* Canſt thou think they
thee any thing elſe, when all does but harden the
thy ſin, and make thee kick againſt thy God? Art the
unwilling to leave thy ſins for the hope of the promi
God, that thou art content to give up thy hopes for
love of thy ſins? Dareſt thou ſay, *Let me have my*
in the pleaſures and contentments of this life, and I
content to relinquiſh my part in Chriſt? Let God le
alone in my ſins, and let him damn my ſoul: Let me
at my eaſe, and my liberty, and let my name be blotted
of the Book of Life: I am content to take my place,
my lot among the damned in another World, ſo I have
pleaſure with them in this World. And doſt thou ſay
or other than this, whileſt thou refuſeſt, or reſolve
gainſt following thy God? He that refuſes to accep
the Redemption of Chriſt upon the holy terms u
which 'tis offered, ſays, in effect, I am loſt, I am ſold
a Captive to the Devil; my firſt father ſold me for an
ple, Chriſt would now buy me back again to my ſelf;
for my part, I am content that the firſt bargain ſtand
to my intereſt, I confirm the bargain; as for my ſo
being ſold to the Devil, to the Devil let it go. Thi
the voice of every wilful refuſer of the terms of t
Goſpel. Oh wretch! does not thy heart tremble? do
not thy hair ſtand on end? do not thy knees ſhake? a
are not the joints of thy Loins looſed, to conſider wh
thou haſt done, and art ſtill a doing?

Sinners, I have but a little more to ſpeak to you; b
ſhall that little be nothing? Hitherto you have ſtood
out, and will not be perſwaded by ought that God ha

ſpoke

oken by me: But oh! Muſt I leave you thus? Why
ay not a word at parting do more than all that hath
en ſpoken? Oh that it might! Shall neither my firſt
r laſt words prevail with you? What if *my* laſt, ſhould
your laſt? If the laſt that I muſt preach, be the laſt
at you muſt hear? There is a day ſet, that will be
ur laſt day: There is a Sabbath, that will be your
ſt Sabbath: There is a Sermon, that will be your laſt
rmon: There is a Warning, that will be your laſt
arning: Oh what if this ſhould be it! If the Lord
ould take your *this days denial* for your *final anſwer*,
d never ask your conſent again for ever? But whether
be your laſt or no, I muſt be henceforth ſilent to you:
nd oh! will you ſend me away with ſo ſad an heart,
ith the ſorrow & ſhame of the diſappointed? Will you
eak my heart, by perſiſting to harden yours? Is this
that I ſhall have to return to the Lord that ſent me
to you? I have declared thy name unto them, but
ey did not regard it: I have invited them to come to
ee, but they would not follow me: I have warned them
o return from their ſins, but they would not hearken.
e you willing that I ſhall give in this anſwer, & bear
is witneſs againſt you at the great day? Sinners hear-
n, Is there not one blind perſon among you that is yet
illing to have his eyes open'd? is there not one captive
luſt and vanity, that's willing to be ſet free from his
ndage? is there not one more that will be perſwaded
be wiſe, and to prefer an immortal ſoul, God, Glory,
ternity, before his bruitiſh periſhing pleaſures? is there
ot one Drunkard more, that will yet be perſwaded to
ſober? not one vain perſon, that will be perſwaded to
ſerious? am I making my laſt draught among you,
and ſhall I take nothing? not one ſoul more? if you
will not be prevailed with, then hear the Word of the
Lord, *Ezek.* 3. 19. *If thou warn the wicked, and he*

turn

turn not from his wickedneſs, he ſhall die in hi
but thou haſt delivered thy ſoul.

But if there be any few relenting hearts amo
who are brought but thus far, to cry out, *W*
muſt I do? I would leave with ſuch theſe few
of counſel, and oh that my counſel might be a
by them.

1. Get a deep ſenſe of thy dreadful ſtate; W
thou ſinner? What is thy ſtate? at eaſe, in pea
of fear, in pleaſure? What, and yet a ſinner?
bond of Iniquity? Captive to the Devil? without G
without the Promiſe? under the Curſe? Stud
Scriptures, *Joh.*8.34. *He that committeth ſin, is*
vant of ſin. Ver. 44. *Ye are of your Father the D*
2 Tim.2.26. *Held captive by him at his will,* Act
In the gall of bitterneſs, and the bond of Iniquity, 1
5.19. *The world lieth in wickedneſs.* Pſal. 11. 6.
the wicked he ſhall rain ſnares, fire and brimſtone,
horrible tempeſt, this ſhall be the portion of their
Pſal.49.15. *Like ſheep they are laid in the grave,*
ſhall feed upon them.

Riſe Sampſon, the Philiſtines are upon thee; awa
per, the Devil is upon thee; Death is at thy back;
is at thy heel, the curſe is over thy head, the very
ſtep may be Hell; thou lieſt in wickedneſs to day,
maiſt be in fire and brimſtone before to morrow:
thou art in a dead ſleep, that canſt take thine eaſe in
a lodging. Is this the ſtate thou art ſo loth to chan
Is this the ſtate thou ſo boaſteſt of, and bleſſeſt thy
in? When thine heart is merry with thy wine, swe
with thy pride, jolly amongſt thy Companions; pu
ſuch a ſerious queſtion, *But what am I all this wh*
Let this thought ſawce thy ſweet morſel, ſpice thy
ſant Cups, and be the burthen of thy merry ſongs:
this, Hell, Snares, Fire and Brimſtone, the vengeanc

eternal fire. Oh an Heaven! a Paradiſe! oh my dear pleaſures! oh my ſweet Daughter! oh my merry days! what mortal can part with you? I, but what comes after? What is there at the bottom? Look a little before thee, and if that ſight turn not thy ſtomach, ſure thou art ſufficiently hardy.

Study thy caſe, and tremble; and when thou trembleſt, there's hope thou wilt turn. Think not of Repentance, or eſcaping from thy ſinful ſtate, till thou ſee and fear it. We read, *Iſa.*42.7. that Chriſt was ſent *to open the blind eyes, and to bring out the priſoners out of priſon.* If the priſoners eyes be ſhut, 'tis to little purpoſe that the priſon doors be open: Their eyes muſt be firſt opened, not only that they may ſee their way [out] but that they may ſee themſelves [in] Priſon. Open thine eyes, ſinner, if ever thou wilt eſcape; open thine eyes, and ſee where thou art? Thy fools Paradiſe wherein thou bleſſeſt thy ſelf, is thy ſouls priſon, where thou art like to be held under eternal bondage.

2. Give a preſent Bill of Divorce to every ſin; hug not death one minute longer in thy boſom: If thou loveſt thy life, ſay not of any one ſin, *Nothing but Death ſhall part thee and me:* No, not ſo much as this, *Yet a little while, and I will let thee go. To day, to day, if you will hear his voyce, harden not your hearts.*

3. Dread it as Hell, that thy hope in Chriſt ſhould leſſen thy fear of ſin. Let not the hope of a Saviour be thy damnation. Make not Chriſt the *Pandor of ſin*; continue not in ſin, becauſe grace hath abounded.

4. Break off from thy Companions in ſin; wilt thou love them to the death? Chriſt and thy ſoul can never be married, till thy ſoul and ſinners be parted. Eſcape for thy life, get thee up from the Tents of theſe men, linger not. Thou art held under the power of the Devil, by *cords*, and by *knots*, by the cords of thy *ſins*,

and

and by the knots of thy *Companions*. There's no that the cords of ſin will be broken, till the knots vil Companions be looſed. Sinner, theſe *binding* will, if thou look not to it, become *whip-cords* to ment thee. Oh take heed thou never come to be b with ſuch knotted cords!

Thy Companions in ſin, as they now heighten pleaſures, ſo will they hereafter ſharpen thy plag Sinners comfort their hearts with this thought, Th they be damned, they ſhall have ſtore of company: let them know, that the fire of Hell will burn ju much the cooler for the multitudes that are there, as fire of their Chimney does for the ſtore of fewel. W thou art charmed with the roaring of thy Compan in the Ale-houſe, think what Muſick their roaring w thee will make, when you ſhall all meet in your eter Priſon. Away from evil Company; you will rem ber hereafter, when 'tis too late, how much, and w how little ſucceſs I have laboured with you in th thing.

5. Baffle not Conſcience once more. Awakened ſi ner, charm not thy Conſcience into ſilence, nor daſh out of countenance. Thy Conſcience is the only frie that God or the ſoul hath left within thee. Thy wi and thy affections, and thine appetite are all gone; th Devil hath ſtolen them away, and hired them all again thee, thou haſt nothing but poor Conſcience left.

Thy Conſcience hath been often upon thee, pleadi with thee for God, and for pity to thy ſoul; it hath war ned thee, reproved thee, & often whiſper'd thee in thi ear? What doſt thou mean? Whither art thou going? When wilt thou return? Away with thy ſins, have do with thy Companions, no more of this Drunkenneſs, thi Riot, this Covetouſneſs; thou art a loſt man, thy ſoul loſt if thou go on. Thus Conſcience hath warned the

d thou haſt ſometimes hearkned to it, and ſpoken fair. The throbs and the pangs, and the wounds thou ſt felt and received from it, have rung from thee, now d then, a promiſe: Well, through the grace of God, e hearken to Conſcience, I'le be a new man; away om me ye ſinners, I will keep the Commandements my God. And yet ſhortly after, when thy tempta- ons return, thy Companions come, all is forgotten; d along thou goeſt, as a tool to the Stocks, or an Ox the ſlaughter; and this hath been thy way and thy nner, from time to time. Now and then Conſcience aws a ſigh, or a tear from thee; and by and by receives kick or a ſtab.

Beware Sinner, Conſcience will not always be thus ed. If ever it ſpeak again, ſay it not nay; its next ord may be its laſt; if ever thou wearieſt it into per- tual ſilence, then farewel all for ever; Conſcience is e only Friend thou haſt left.

Convinced ſoul! How wilt thou bear the revenges an awakened abuſed Conſcience? all thy baffings it here, will be repeated over in eternity: How will this look when it ſhall meet thee before thy Judge? ve thy ſelf from that hour, baffle not Conſcience nce more.

6. Let not the greatneſs of thy ſins, nor the diffi- lty of Chriſts terms, hinder or diſcourage thee m making a preſent cloſe with Chriſt. Say not, his oke is too heavy, his Croſs is too grievous for me to ar, or my ſins are too great for him to bear. Set Throne againſt the Yoke, the Crown againſt the roſs, infinite Merit and Mercy, againſt mighty ſins; go unto Jeſus, caſt thy ſelf on his bloud, and bow- and put thy ſelf under his Yoke and Scepter. If he give life to thee, be content that he gives Laws thee: and as ever thou expecteſt to live by him,

be reſolved to live to him, and no longer to thy ſe
to Jeſus, and when thou goeſt, take with thee
two Scriptures, *Mat.*11.28. *Come unto me all ye th*
weary, and heavy laden, and I will give you reſt;
my yoke upon you, and learn of me, and you ſhall fin
unto your ſouls, Joh. 6.37. *Him that Cometh un*
I will in no wiſe caſt out.

7. Fall cloſe to Duties, and keep cloſe to O
nances.

1. Let ſecret and Family Prayer be thy *daily* exe
Count not thy ſelf a Chriſtian, till thou give thy ſe
prayer.

2. Let not reading the Word, Chatechiſing, &c.
ſtrangers in thy houſe.

3. Prize, improve, and ſanctifie the Sabbaths:
Lord on thoſe days comes down upon his Mount
meet thy ſoul, to commune with thee, to bleſs
to feed thee, and fill thee with whatſoever thy
deſireth or wanteth. Get thee up to meet thy
But remember when thou goeſt, leave thy ſtuff
behind thee.

4. View often, and take an account of thy ſel
the in-come and ſucceſs of all thy duties: What
my praying, reading, hearing, &c. come to? Wh
brought forth? Is the work done for which all
are? Are my ſins and my ſoul parted? Are my C
panions in ſin abandoned? is Chriſt and my ſoul un
Beware you never make Praying and Hearing to
you [inſtead] of Believing and Repenting. But to
you on to it,

Remember theſe ſeven words when I am gone:

1. Get a ſenſe of thy dreadful ſtate.
2. Abandon preſently every ſin.
3. Let not thy hope in Chriſt leſſen thy fear of
4. Shake off every ſinful Companion.

5. B

5. Baffle not Conſcience once more.
6. Make a preſent cloſe with Chriſt.
7. Fall cloſe to duties, and keep cloſe to Ordinances.

Theſe things do, and the God of Peace ſhall be with you: But remember, *There is no peace ſaith my God, to the wicked.*

2. There are others that are *near the Kingdom of God. Thou art not far from the Kingdom of God.* There are ſome that are like *Ephraim*, *Hoſ.* 7. 8. Cakes half baked; like *Agrippa*, *almoſt Chriſtians*, *Act.* 26. 29. *Almoſt thou perſwadeſt me to be a Chriſtian*; ἐν ὀλίγῳ. Thou haſt brought me within a little of Chriſtainity.

They are come to the threſhold of ſaving Faith; within a ſtep of ſincere Godlineſs. They have been profeſſing, and praying, and hoping, and wiſhing themſelves in, and yet are ſhort of it; they have been enlightned in the knowledge of Chriſt, have taſted of the heavenly gift, have felt ſomething of the ſweetneſs of Chriſt, have been made partakers of the Holy Ghoſt, of many excellent and uſeful gifts, have taſted of the good Word of God, and the powers of the World to come. They have ſet out after Chriſt, have left the blind and prophane World much behind them, have eſcaped much of the pollutions of this World, left many ſins, taken up with many duties, have a name among the Saints, have ſuffered many things for the name of Chriſt, and notwithſtanding all this, there they ſtick, they cannot give themſelves up fully to Chriſt; ſomething or other, either the World, or their Companions, or their pleaſures, or their eaſe, or their ſloth, hath ſuch hold on them, that they cannot *unreſervedly*, *reſolvedly*, give themſelves up to the Dominion of Jeſus Chriſt, nay, it may be, they cannot tell why, yet they cannot do it. Though they can ſay, I would be, yet they cannot ſay, I will be

the Lords. Theſe are near the Kingdom of God, yet ſhort of it. He that cannot ſay, *I will be*, can ſay, *I am the Lords*.

But here I muſt diſtinguiſh of two ſorts of *Chriſtians*.

1. There are ſome that have reached to *almoſt*, are ſtill reaching forwards: the ſtate of ſuch is hopeful, though it be not ſafe. Oh that we could ſee more *almoſt Chriſtians*.

2. There are others that have reached to, and *in almoſt*; who miſtaking *almoſt* for *altogether*, there take up their ſtand. Theſe are far from the Kingdom of God.

Brethren, I much fear, that among the numbers of Profeſſors, there are more of theſe *almoſt* Chriſtians than we are aware of: Oh it would make our hearts ſhake to conſider how far many go, to what degrees of reſignation, reſolution, affection, action, ſubmiſſion, ſufferings, they attain, and yet fall off at laſt, and do by ſhew they were ſtill ſhort of Chriſt; *They went from us, becauſe they were not of us.*

I particularly pity many of the more ſober Gentry who have a good will to Religion, and a fair reſpect for the Profeſſors of it; countenancing holineſs, doing many worthy things for the Name and ſervice of God; refraining from the vitiouſneſs, and wickedneſs of many of their Rank and Quality; who yet are halting in temptations, being entangled in carnal correſpondencies, entertained with an affluence of carnal delights and pleaſures, and finding hereby a ſtrict, denying and mortified life, to be of greater diſadvantage to them, than to men of lower rank, are apt to make it not of ſuch neceſſity; who may poſſibly upon a narrow enquiry diſcern, after all their good hopes of themſelves, and the great opinions of others conceit

hem, that they are yet ſhort of that ſimplicity, and odly ſincerity, which alone will prove them Chriſtis indeed.

Bleſſed be God there are amongſt us ſuch; thoſe who ave broken through all temptations, have adventured pon the diſobliging all the World; have laid down heir honours, pleaſures, friends, and all their carnal inter.its whatſoever, at t e feet of Chriſt; and preferring a cloſe communion with God, the peace of a good Conſcience, the joys of Religion, yea, the very reproaches of Chriſt above all their worldly honours, and fleſhly pleaſures, have given themſelves up to the power of the Goſpel, and an exemplary Spiritual and Heavenly li... But it is to be feared, leſt there be alſo ſuch, who have deſervedly gained great reſpect among the Saints, and gone far along with them, who yet are come but to the threſhold of Chriſtianity; and being afraid to put in, there they are in danger to periſh everlaſtingly. *Quid fere ſit non ſit*, he that is but almoſt ſaved, is damned for altogether.

Oh Friends, what do you mean? will you loſe all the ground you have gotten, all the things you have wrought? ſhall all your ſufferings for the name of Chriſt be loſt, and in vain? after you have taſted the bitterneſs of the Croſs, will you not go one ſtep farther, and take the joyes of the Croſs? Is the work of Regeneration brought to the Birth, and ſhall it at laſt miſcarry, and prove an abortion? would one ſtep more land your ſouls in the Kingdom of God? are you gotten ſo near ſhore, and will you periſh in the Harbour? are you gotten off from the Tents of the *Edomites*, and gotten even to the Borders of *Canaan*, and will you not enter? are you gotten to *Piſgah*, and have a view of the Land of Promiſe, and ſee that it is a good Land? are you come ſo near as to ſee, that true holineſs is ſuch a

beautiful ſtate, ſuch a bleſſed ſtate, and do you
your ſelves in, and will you yet die on the other
Jordan? you have prayed; put on, a little more p
may do it: you have laboured and reaſoned with,
perſwaded your hearts, give not over, a little more
bour may prevail. Oh that I knew what to ſay m
that might bring you on! Oh that the Lord wo
yet put one word or other in my mouth, that mi
overcome you! that I might ſhoot one Arrow mo
that might ſtrike home, uſe one Argument more, t
might be cogent, and gain your full conſent to Chri
that I might ſee you ſafely landed ere I be parted fr
you. Oh think, think what a dreadful diſappointme
this will be for you, that are come ſo near to godlin
as that you verily think you have attained it; if a
all the joyes, pleaſures and hopes, the little Religi
you have had, hath fed you withal, you ſhould at
have a TEKEL written for your doom, and h
that cutting word pronounced upon you, *Thou*
weighed in the balance, and art found wanting. W
you alſo would I leave a few words.

1. Loſe not both Worlds; this World thou haſt l
already, by leaving them ſo much behind thee; l
not that which is before, for want of coming on a lit
farther: think not of hanging always betwixt Hea
and Hell; in the other World there is no middle,
ther go back, or come on, turn thee to the right ha
or to the left.

2. Miſtake not *almoſt* for *altogether*, ſuch a m
ſtake may be mortal. Do not too eaſily conclude, th
haſt already attained; if thou takeſt ſomething of Ch
ſtianity to be all, thy *All* is nothing. 'Tis a wonder
thing, to ſee how eaſily men ſatisfie themſelves
a matter of ſuch weight and intricacie. Thine he
is deceitful, trie it thoroughly before thou truſt

O

One grain too light, and thou art undone. God, Glory, Soul, Eternity, all lie at ſtake; one tittle ſhort of ſincerity, and all loſt. Be jealous of thy ſelf, never give over ſuſpecting thy ſtate, till thou haſt put it paſt ſuſpicion: Conclude not, till thou haſt thoroughly diſputed the caſe; give not over the diſpute, till the matter be no longer diſputable. Canſt thou be too ſure? the leaſt miſtake is as wide as Heaven and Hell; the bottomleſs Gulf reaches home to the Treſhold of Glory; thy *tantum non*, will be as much as the Devil looks for, only not in, though never ſo near, will be thy eternal perdition.

3. Beware that this thought, *one time or other I ſhall have more power*, ſlacken not thy preſent care and labour, let not thy hopes undo thee; loſe not a preſent opportunity, in hopes of future ability; labour each day to bring the matter to a *preſent* iſſue; and that with no leſs earneſtneſs, than if this day were to give a final determination; and thou wert ſure, that thou wert juſt come to thy *now or never*.

4. Let not a ſmall matter part Chriſt and thee. Heaven may not coſt thee half ſo much more as it hath coſt thee already. Art thou come within one penny of thy Lords price, and ſhall that break the bargain?

5. Let not thy Oyl thou haſt gotten, ſerve only for fewel for thy fire. Let not thy common grace thou haſt obtained here, be of no other *uſe*, but to add to thy confuſion hereafter: every beam of light that hath ſhined to thee here, will add to the horrour of thine everlaſting darkneſs. Every drop of Honey thou haſt taſted in Religion, will be thy Gall and Wormwood in the day of thy condemnation. Be not more miſerable hereafter, for that thou haſt been leſs wicked here; the remembrance how far thou wert once for Glory,

will be one of the ſharpeſt Teeth of thine ever Worm.

6. Laſtly, Be all or nothing; come up hither, thee down to thy lot; particularly,

1. *Be all unto Chriſt.*
2. *Let Chriſt be all to thee.*
3. *Let all Chriſt be accepted, and improved by*

1. Be all unto Chriſt, have none to pleaſe Chriſt, and for Chriſt; have nothing to ſeek but Ch and for Chriſt; reſolve againſt *Reſerves* and *limi* give up all, and keep back nothing; ſay not, much I can ſpare, and no more; hitherto I will and no farther. Divide not thy ſelf, thy love, thy thy aims, betwixt Chriſt, and any thing elſe. Let whole ſoul run in one Channel. Reſt not ſhort of reſignation, and when thou haſt reſigned, repent

2. Let Chriſt be all to thee; ſay not, I muſt an Eſtate too, my Friends too, my pleaſures and eaſe too; let Chriſt be enough, and all to thee; ther, Mother, Houſe, Lands, Portion; ſay concer ing all thou haſt elſe, *Be thou mine Lord, and let th go their way.*

3. Let all of Chriſt be accepted and improved thee. Divide not thy ſelf, and divide not Chriſt; la not any thing of thy ſelf, for any but Chriſt; re not any thing of Chriſt, for thy ſelf. Think not *thy* too much for thee to give, not *Chriſts all*, too m for thee to embrace. Thy half will not ſatisfie Ch nor will half of Chriſt ſuffice thee. Thou muſt g and have, and therefore reſolve to give and take, or none. Let all Chriſt be accepted and improved thee.

1. The merit of his blood.
2. The light and authority of his Law.
3. The power of his Spirit.

1. Accept the merit of his blood; renounce thine own, and rely on his righteousness; as God hath, so do thou, lay on him all thy iniquities. Think not of *Sanctification*, without *satisfaction*. Think not to satisfie in the least, by ought that thou canst do, let that lye upon him. Judge thy self, but seek to be justified alone through faith in his blood. Say unto the Lord, What I owe to thee, put it upon his account; my Christ must answer for me.

2. Accept, and submit to the light and authority of his Law. Think not he is thy *Priest*, unless he be thy *Prophet* and thy *King*: If he must answer for thee, let him instruct thee, and be thou willing to learn of him; since he hath bought thee, let him govern thee; say not of any thing he requires, *this is too much to do*, since he said not to thee, *'tis too much to die*. Count not thy self a Christian, whilst thou art unwilling to receive the utmost light, or to submit to the utmost of thy duty; say not of any one thing, of all that Christ requires, This I must have abated, and then I will be his.

3. Accept and exert the power of his Spirit. The Spirit of the Lord is a Spirit of Power. The same Argument which the Apostle uses to prove himself a Minister of Christ, is necessary to prove thee a Christian, 2 *Cor.* 13. 3, 4. *Since ye seek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you. Though he was crucified through weakness, yet he liveth by the power of God; for we also are weak in him, but we shall live with him by the power of God.* (Ye seek a proof of Christ speaking in me,) ye put me to prove that I am a Minister of Christ; why, here's the proof of it, (My preaching hath not been weak, but mighty in you,) it hath been followed and attested by the power of Christ, which hath wrought mightily

in you;) It hath been followed and atteſted by power of Chriſt, which hath wrought mightily in as weak as we are, yet the power of Chriſt hath manifeſted and magnified in us. Doſt thou ſe proof of thy Chriſtianitie? why, here muſt be proof, that though thou art weak of thy ſelf, yet t liveſt in the power of God, which is mighty in t Though thou canſt do nothing of thy ſelf, yet t art *able to do all things through Chriſt which ſtreng thee.*

Thou ſayeſt, thou art *willing*, but thou art we thou deſireſt to be, and to do, what God would h thee, but thou canſt not perform.

This may comfort and ſupport thee much, un thy failings and miſcarriages in ſome particular duti but if this be thy caſe *in ordinary*, in the main of t life, that *to will is all thou haſt*, thou art not a Chriſti *He that hath not the Spirit of Chriſt, is none of his.* A he that hath the Spirit of Chriſt, it is in him as the ing power of God, actually carrying him on in an ly life, *Ezek.*36.27. *I will put my Spirit within you, a cauſe you to walk in my ſtatutes; and ye ſhall keep my ju ments, and do them.*

I will not only command, perſwade, incline y but *cauſe* you. It ſhall be done, my Spirit ſh bring you on, and help you through. Ye *ſhall* k my Statutes, and do them. Where ever the Spirit God hath breathed in the *life of grace*, there are m than breathings out after *a gracious life.* Sincere gr hath more in it than *wiſhings* and *wouldings*, than *tempts* and *overtures*; Life is a power to act, *Phil.* 12,13. *Work out your own ſalvation, for it is God worketh in you, to will and to do.* Where ever God wo eth the τὸ *velle*, he works alſo the τὸ *operari.* Wh ever God works [*in*] he gives us a power to wo

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out the works of Chriſtianity. Oh reſt not till thou nd thy ſelf endued with this power from on high, nd enabled to go through with thy work; they are ot thy *attempts*, but thy *atchievements*: they are not hy *Offers* at an *Holy life*, but thy acting it, that muſt prove thee a Chriſtian; *He that doth righteouſneſs, is righteous.*

Be it thus with thee; be all to Chriſt, let Chriſt be all to thee; let all Chriſt be accepted and improved by thee; heartily accept the merit of Chriſt's righteouſneſs, ſubmit to the light and authority of his Law, get thy ſelf poſſeſt with, and live in the power of his Spirit; Be it thus with thee, come up hither, and then thou art ſafe: Thy *almoſt* is now come to *altogether*, and if I muſt now leave thee, thou wilt be the better able to ſpare me: *Theſe things do, and the God of Peace ſhall be with thee.* Thou art gotten into Sanctuary, and now whatever Toſſings and Tumblings, whatſoever unpleaſing or afflicting changes may be thy lot in this World, thou maiſt ſing that *Requiem* to thy ſelf, *Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee: Go thy way, eat thy Bread with joy, and drink thy Wine with a merry heart, for God now accepteth thee.*

Though thou walkeſt through the ſhadow of death, thou maiſt now ſit thee down under the ſhadow of thy Lord with great delight, and with great ſecurity, whoſe fruit ſhall be ever ſweet to thy taſte: Though thou dwelleſt in *Meſech*, and haſt thy habitation among the Tents of *Kedar*, yet thou maiſt lay thee down in peace, and take thy reſt, for the Lord doth, the Lord will make thee to dwell in ſafety.

2. To the Godly.

Happy ſouls! *The God of Peace is with you, all things ſh... for good to you*; only that he may continue

with

with you, continue you with him, in the obedien
that Goſpel to which you have delivered up
ſelves.

My *Exhortation* to you ſhall be:

1. General, Reſpecting the whole courſe of y
Lives.

2. Particular; Reſpecting your daily Walk.

My general *Exhortation* ſhall be bottomed on t
of the Apoſtle, Phil. 1. 27,28. *Let your converſation*
as becometh the Goſpel of Chriſt; that whether I come
ſee you, or elſe be abſent, I may hear of your Affairs, th
you ſtand faſt in one Spirit, with one Mind, ſtriving
gether for the faith of the Goſpel. In nothing terrified
your adverſaries, which is to them an evident token of p
dition, but to you of ſalvation, and that of God.

[*Let your converſation be as it becometh the Goſpe*
Walk worthy of the Goſpel, let your lives be ſuita
and anſwerable to the holy Goſpel, which you profe

1. Let your lives anſwer the *ends* of the Goſpel, t
exaltation of the Name and glorious grace of God
in Chriſt, live an humble, ſelf-denying, ſelf-abaſing li
this is a Chriſt exalting life.

2. Let your lives anſwer the *dignities* and honou
the Goſpel inveſts you with. You are the children
God, the heirs of Glory, the ſpouſe of Chriſt, t
Bride, the Lambs Wife: You are a Royal Prieſthoo
an holy Nation, a peculiar people; know your privile
ges, and do not live below your ſelves; defile not yo
glory, by ſtooping to a carnal and earthly life;
Jewel is not more unbecoming a Swines ſnout, th
fleſhly Husks, a Saints palate: 'Tis below you, w
are a peculiar people to your God, to live in comm
with the men of this world; humble your ſelves in
the leaſt of Saints, but do not humble your ſelves in
Bruits. Live in the Spirit, converſe with God, be de

ng for Glory, Honour, and Immortality.

3. Let your Lives answer the *Names* which the Gospel puts upon you, *Doves*, *Lambs*, *Lillies*; be harmless, peaceable, gentle, beautiful, fragrant, sending forth a precious savour in the world.

4. Let your lives answer *the riches*, the reward, the Crown, the Kingdom which the Gospel sets before you.

Live a *contented life*, be satisfied, be well pleased with what you have here, be it little or much; disgrace not your portion the Gospel allots you, as if it were a poor insufficient portion: Let your souls say, *How small a share soever you have of this Earth, it is enough, Christ is mine:* A discontented Christian says, *Christ is not enough, Heaven is not enough.* Let the *Contentation* of thy *Spirit*, declare before the World, that *the lines are fallen to thee in a pleasant place, and that thou hast a goodly heritage:* Do not put this scorn upon God and Glory, that thou must be beholding to the Devil, to mend thy portion.

Christian, either thou art within the promise, or a stranger from it: either thou hast the *God of peace* with thee, or not; if not, methinks thou shouldst find other matter to take up thy thoughts, and not have leisure to perplex thy self with every trivial want; that thy meat, or thy drink, or thine house, or the carriage of thy Friends towards thee, are not according to thy mind; thy soul, thy soul man, thy life is in danger. Oh what an Eternity art thou like to have of it? Canst thou want a God, a Christ, an Heaven, and thine heart never stir at it? and is the dissatisfaction of thy vain mind or appetite, such a Burthen? Is the Devil in thy heart, and it never moves thee? And shall an ill Neighbour be a vexation to thee? Canst thou feel a Feather, when thou hast a Talent upon thee? the curse, the curse of God is upon thee: I

cannot

cannot wonder *thou* ſhouldſt be diſcontent; bu
thinks theſe ſmall matters, by a man in thy caſe,
not be minded.

If Chriſt and the Promiſe be thine, is not th
nough? are not all things enough? God is all th
He that hath the Son, hath not only with *him*, b
him all things. Are all things nothing with thee?
wouldſt thou have more then all? The *Heathens*
knowledged, *that vertue is ſufficient.* It was a Max
among the ancient Philoſophers, αὐτάρκης ἡ ἀρετὴ, *Ver*
is ſelf-ſufficient; a vertuous man hath no need to be
holding either to Friends or Fortune, he hath eno
in himſelf. The Apoſtle tells us, that *Godlineſs* μετ' α
κείας, with its *ſelf-ſufficiency*, *is great gain*, 1 Tim.
Solomon tells us, *Prov.* 14. 14. *A good man is ſati*
from himſelf. He hath that within him, out of wh
his ſatisfaction grows. A Chriſtian hath the wh
Goſpel within him: he hath Chriſt, the Promiſe,
Everlaſting God, Heaven, Glory, within him: as
as he is, he may truly ſay, *Omnia mea mecum porto.*
carries his *All* in his heart, and can thence get out al
ing, a ſufficiency for all Times, Caſes, and Wan
caſt him out naked out of his Habitation, out of
Country, yet he carries all with him, he leaves not
Hoof behind him.

Chriſtians, Leave it to the poor of the Earth, to c
nal men, (the richeſt of them is poor enough) le
it them to be diſcontent. A carnal man hath ſo ma
to be beholding to, to patch up his contentment, th
'tis no wonder he falls ſhort of it; the Sun, the Clou
his Fields, his Folds, his Friends, his Enemies, his H
nours, his Pleaſures, his Meat, his Drink, his Houſe,
Money, yea, the Devil and all, and his Luſts, eve
Creature muſt come in with their part, to contrib
to his contentment; if but one thing fails him, the
fou

nething wanting to make it up; nay, if none fail, but y all do their beſt to pleaſe him, yet all will not do, *he fulneſs of his ſufficiency he is in ſtraits.* When he h all he can have, his ſtill hungring heart cries out what it hath, *Vanity of Vanities, all is Vanity.* Leave to theſe, Chriſtians, who have nothing but emptineſs ſill their ſouls withal, leave it to them to be diſcon-nted. Will you lay the ſame imputation upon the d of Glory? The diſcontent of a Chriſtian, is a kind Blaſphemy; it proclaims concerning God alſo, and the Glory of the Goſpel, This alſo is Vanity, *Vani-of Vanities, all is Vanity.*

Chriſtians, Study your Riches more, count over ur Treaſures; dwell more in your God, and his oſpel; Read over your Priviledges, Promiſes, and opes; feed more on that Bread of life, drink more ely of thoſe living Springs, which are broken forth you. Prove more what godlineſs hath in it, get out e ſweetneſs and the pleaſure of it, (none in the world e ſuch a voluptuous life, as he that lives moſt with od) get out the pleaſure of godlineſs, lie more at the reaſts, ſuck harder, preſs the Cluſters, and the Wine d Milk will come; make the moſt of Religion, and u will have enough; never blame it for empty, or tisfactory, while there is more to be had.

Go not into other Paſtures, run not from Flower to lower, keep you home: Let not your God find you another Field: If you keep with God, the leſs you ve of Creature-vanities, the more full will your con-ntment be. Chriſtian, Honour thy God and his Goſ-el, let his Breaſts ſatisfie thee, and err thou always in is love. Let the World read the Goſpel-ſufficiency in y ſouls pleaſure, and ſatisfaction with it alone.

5. Let your converſations anſwer the *ſupports* of Goſpel and its ſuccours. Live *a patient life, Jam.* 7.5.

Be

Be patient, Brethren, unto the coming of the Lo
tience is a grace ſuited to our preſent Goſpel-ſt
will call it, a *Friend that's born for the day of ad*
If you are *Chriſtians*, you have need of *Patience*
if you have *Patience*, you need no more, *Jame*
Let Patience have her perfect work, that you may be
lacking nothing.

Patience, is a ſubmiting, ſedate, and calm fra
ſpirit, whereby a Chriſtian, from Goſpel groun
born up under all his Troubles, and born throu
his Duties.

Betwixt *Patience* and *Contentedneſs*, there is thi
ference; *Contentedneſs* is the quiet of the heart
its ſatisfaction with its *ſmalleſt portion of good th*
Patience is the quiet of the heart under the *greateſt*
ſure of evil things.

A *patient ſpirit* is a *ſubmiting ſpirit*; It's he
content that God ſhould have his Will. With wh
ever God is pleaſed, it will not be diſpleaſed. *L*
Lord, let him do whatſoever ſeems good in his Eyes.
ſeems good in Gods eyes, ſhall not ſeem evil in

It is *a Calm and quiet ſpirit:* It will not ſtrive no
nor lift up its voice in the ſtreets; it can *mourn*, b
does not *murmur*; it can *feel*, but it will not *fret* a
hand of God. A patient perſon is ever *compos me*
hath the command and government of his ſpirit, k
it ſober, and in due order, doth not rave and rage.
patience is a kind of frenzy; ſuch perſons are *be*
themſelves. In our patience we poſſeſs, and by our
patience we loſe our ſouls: we loſe the rule and
vernment of them, the peace and the uſe of them.
impatient man is beſides himſelf, both as a man and
Chriſtian.

1. He is beſides himſelf *as a man*: Impatience t
Reaſon out of doors; and for the affections, they

e all in an uproar, and will know no command or go-
rnment.

2. He is beſides himſelf, *as a Chriſtian* turned quite
t of courſe: Duties, Comforts, Experiences, Hopes,
are laid aſide. Keep you quiet, keep the peace in
ur heart, and you keep your heart.

In this calmneſs and quietneſs, *it bears up under trou-*
s. Patience hath fortitude in it, it neither frets nor
nts under all its burthens. Chriſtians *muſt* bear, and
tient Chriſtians *can* bear any thing that comes on
em. The proper exerciſe of patience, is *enduring*; he
lures not that ſuffers only, but that can bear what
ſuffers.

t *bears through its Duties*: The paſſion of a patient
ſon doth not hinder his action; he holds his courſe,
ps on his way, whatever load he hath on his back.
(runs) with patience the race which is ſet before
; he is not diſcouraged, nor diverted from his holy
rſe by any ſuffering it coſt him.

And indeed, Chriſtian patience ſtands not in a bare
ed quiet, in a biting in, or keeping down our fretting
ations, from venting themſelves in words or carri-
or in a ſullen ſilence or ſtupidity; but in the maintain-
ſuch a tranquility of ſpirit under all we ſuffer, as that
can ſtill both enjoy & ſerve the Lord. He is a patient
iſtian, that is as much a Chriſtian in a ſtorm, as a
; that can pray, believe, love, bleſs God, follow
, & keep his way when he ſmites, as when he ſmiles.
aſtly, in all this, a Chriſtian is upheld and carried on
Goſpel-grounds. 'Tis not a natural hardineſs or a-
y; 'tis not the ſpirit of a man that does ſuſtain his
mities; 'tis upon the everlaſting Goſpel that he
ls.

re are three things eſpecially that bear him through.
viewing, 1 The hand of the Lord. 2 The End of

the Lord. 3. The help of the Lord.

1. He ſees *the hand of the Lord* in all that be[fa]
Whence was *Davids* patience? *Pſal.*39.9. *I w*
I opened not my mouth, becauſe thou Lord
Whence was *Eli's* patience? 1 *Sam.* 3. *It is t*
let him do what ſeems him good. Whence was *J*
tience? *Job.* 1. 21. *The Lord hath given, the L*
taken away, bleſſed be the Name of the Lord. By t
note; That a godly man is not only patient un
afflictions, but thankful: He is not only than
Mercies, but for Chaſtiſements. 'Tis not only, *th*
hath given, bleſſed be his Name; the Lord hat
me up, the Lord hath filled me, the Lord hath
me, bleſſed be his Name: but alſo, *The Lord ha*
away, the Lord hath humbled me, broken me,
me; left me naked, left me nothing, bleſſed be th
of the Lord. This by the way.

2. He ſees *the end of the Lord*; that God int
good by all that comes upon him. He knows
things, and therefore this which is upon him, w
it be, ſhall work to him for good.

3. He feels *the Help of the Lord.* When the
the Lord is upon him, he feels alſo the hand of t
under him, *underneath the everlaſting arms*,
32.27.

The Goſpel, as it hath allotted him many Tri
ons, ſo it hath allowed him many Supports, *A*
God, who is the Rock of *Ages*, *Iſa.*26. *A mercif*
Prieſt, who being tempted himſelf, is able alſo
cour thoſe that are tempted, *Heb.* 2. 18. *precio*
ſes, 2 *Pet.* 1. *gracious experiences*, *Rom.* 5. 4. *P*
worketh experience. This laſt ſupport *Experience*,
all the reſt in it. Experience is the whole Goſpe
ved. A patient, experienced Chriſtian hath pro
things, what they are; hath proved the wor

what it is, and the worſt it can do; hath proved the word, and what there is in it; hath proved what God is, what Chriſt is, what Grace, Peace, and a good Conſcience are: Tribulation often takes away God and his Goſpel, and we never ſo well prove what God is, as when we have him alone; what Grace is, what a good Conſcience is, as when we have nothing elſe left us. Our Religion never ſhews ſo much what is in it, as when it is moſt put to it. When the Adverſary hath gotten the greateſt advantage of us, of the Sun, of the Wind, of the Ground; when he preſſeth with moſt violence, with moſt fury upon us, then we beſt know what the weapons of our Warfare are. The comforts and ſupports of Religion are not known, either of what ſtrength or of what ſweetneſs they are, till they are thus proved. *Hezekiah* had never ſuch a taſte of his integrity, as when he received the Meſſage of death. *Stephen* had never ſuch a ſight of Heaven, as through a ſtorm of Stones. Chriſt is never ſo ſweet as in a Priſon. When God meets his Saints in a Wilderneſs, then he ſpeaks comfortably to them. A patient Chriſtian hath more or leſs experience of all this; and hence is he ſupported, keeps quiet under all his ſufferings, and carried with courage on his way.

Be patient therefore, Brethren, unto the coming of the Lord. You have need of patience, and no excuſe for your impatience. The ſufferings of the Goſpel call for patience; and the ſupports of the Goſpel will condemn your impatience. If you will be godly, count upon it, that you have a great fight of afflictions to endure. Venture not into the fight without your Armour: An impatient Creature is a naked Souldier; how eaſily will Satan deſtroy, whom he hath once diſarmed. The more you *can*, the leſs you *ſhall* ſuffer. Secure your ſpirit, and you ſave your ſelf from harm. There's no

dart ſhall hurt you, that does not hit your heart. your heart whole, and the Devil loſes all his ſho patient, and you poſſeſs your ſouls; keep your ſou the enemy loſes the day.

Chriſtians, 'tis of great conſequence to you, to b patient ſpirit, and 'tis a great duty; there's much in it than every eye obſerves.

When I perſwade you to *Patience*, know, that ſmall thing that I am perſwading you to: 'Tis n than,

1. To the whole of Chriſtianity.
2. To the height of Chriſtianity.

1. To the *whole of Chriſtianity*: To be truly p hath as much in it, as to be a Chriſtian: To b humble, meek, mortified, ſelf-denying, crucified World, heavenly minded; all this you muſt be, o cannot be patient. Patient and Proud! patient and viſh! patient and unmortified! earthly-minded, ſeeker! This is as great a contradiction, as to be and humble, fleſhly and ſpiritual, earthly and hea a Chriſtian and no Chriſtian. If ever you will b ſeſſors of this grace, you muſt be partakers of all Get a believing, broken, ſelf-denying heart; get ſpirits furniſhed with the love of Chriſt, the hope Goſpel, the contempt of the World; live above other world: Let Chriſt, Glory, Honour, Immort be the portion of your ſouls, and the pleaſure of lives, if ever you would be truly patient.

2. To *Chriſtianity in the height of it*: In preſſing to Patience, I am herein preſſing you to get *Aſſu* Without aſſurance, though patience be poſſible, you'l find it both difficult, and very imperfect.

What patience, when I queſtion whether my ſ forgiven? whether God be reconciled, and be not ing with me as an Enemy? what Patience, w

oubt whether my afflictions be not the penſion of a ba-
rd, rather than the portion of a Son? when I am not
re but my preſent ſufferings are ſent to carry me down
eternal ſufferings? I am in miſery and perpetual tor-
ents, never a day without its evils, I can ſee no end
it, nor it may be never ſhall; this or worſe, may
ſt for ever. Oh, if I were ſure it would be well at laſt,
could be quiet; but for ought I know, the Furnace
am in, may be the very mouth of Hell; the diſeaſes,
e wounds I am under, may be ſent to let out my ſoul
to everlaſting burnings; how can I be patient under
ch doubts and fears? Make God ſure, *Chriſtian*, make
eaven ſure once, and then thou maiſt ſet thine heart
reſt; then thou maiſt almoſt as eaſily exerciſe, as thine
nemies find the exerciſe of thy patience.

Chriſtians, if you will be patient, you muſt be pain-
ful; give diligence, be diligent in making your Calling
and Election ſure; be diligent in duty, be vigilant a-
gainſt iniquity: If you will be patient, be impatient of
ſin, and you will be patient of ſorrow; make ſin ſure,
et it ſlain by the Croſs, and buried in the grave of your
ord, ſealing the ſtone, and ſetting a watch; have no-
hing to conflict with in the day of your affliction, but
our affliction; beware of carrying guilt with you upon
he Croſs. Let not the gall of guilt be mingled with the
inegar of affliction: A mortified ſpirit will deaden all
our pains, and a pure Conſcience will bear all our bur-
hens.

Till this be done, I muſt tell you, you will find ſuffer-
ng to be hard ſervice. 'Tis an eaſie matter to talk of the
ufferings of the Goſpel, and to boaſt great things afore-
and, as you know who did once, and what came of it,
Though I die with thee, I will never deny thee. But when
comes to the pinch, when Troubles comes upon us,
hen the hand of the Lord touches us, and touches

where it's moſt tender, brings thoſe calamities
which are moſt contrary to us, ſtrips us of thoſe co
which are moſt dear to us, takes away all from us,
leaves us naked; when we feel the *ſmart* of the
when every ſtroke fetches blood, when the feet are
in the Stocks, and the Iron enters into the ſoul;
the vinegar and the gall comes, when the thorns
the nails of the Croſs are ſtruck in; when ſhame a
proach, when ſcorn and contempt, when hunger
thirſt, when cold and nakedneſs, when bodily to
and pain, are all meaſured to you for your potion,
mingled in your Cup: if ever God ſhould call
out to take your part with that cloud of witneſſes,
11. who were tortured, had trials of cruel mocking
ſcourgings, of bonds and impriſonment; who were
ned, were ſawn aſunder, were tempted, were
with the ſword; wandring about in Sheep-skins
Goat-skins, being deſtitute, afflicted and torme
wandring in Deſarts and Mountains, in Dens and
of the earth: if ever this ſhould be your caſe, the
will know how much there is in Chriſtian patience
how neceſſary ſelf-denial, mortification, living
faith and fellowſhip of God, and the power of his
rit, and aſſurance of his love, are to your patient p
ting of your ſouls.

Believe it, *Chriſtians*, the Goſpel hath not furn
us with ſuch large proviſion of Graces, Comforts,
miſes, Hopes, for nothing; you will find need e
of them all. Such amazing, aſtoniſhing trials you
be called out to, as nothing leſs than the richeſt ho
Promiſes, the greateſt treaſure of Experiences, the h
eſt pitch of ſpiritual Graces, your greateſt conqueſt
luſt and the world, your living under the fulleſt in
ces of Divine Power, and the cleareſt ſenſe of D
Love, will furniſh you with an enduring ſpirit; no

ſs will, but this will do it. Get ſin and the world un-
er; make God ſure, make the Promiſes ſure, live in a
ily conflict with ſin; contempt of the world, and ex-
ciſe of all Graces: Live in the obedience, viſion, and
uition of your God, and then you are ready for the
emy. Let your ſufferings be what they will, come
hen they will, your ſouls are at Anchor, and ſhall
ave a continual calm within, how tempeſtuous ſoever
the Weather be.

As a farther encouragement and help to this great Duty, conſider that your patient ſuffering will be,

1. Your witneſs to the Goſpel.
2. Gods witneſs to your Adoption.
3. The Cure of your Corruption.
4. Your triumph over Temptation.
5. The improvement of your Sanctification.
6. The advance of your Glory.

1. Your patient ſuffering will be your *witneſs to the Goſpel.* Who were that cloud of witneſſes mentioned, *Heb.*12.1. but the ſuffering Saints, that Army of Martyrs, recorded *Chap.*11. whoſe patience is ſet forth as a pattern to thoſe that ſhould come after? Theſe are the Witneſſes.

What was it by which they bare witneſs, but by their patient ſuffering?

To what did they bear witneſs, but to God and his Goſpel?

What witneſs did they bear? Why, *That the Goſpel is true:* The ſufferings of the Saints are their ſeal to the Goſpel. As he that believeth, ſo much more, he that ſuffereth in Faith, hath ſet to his ſeal that God is true. In the faith and patience of the Saints, may be ſeen (as the ſeal in the wax) the prints and impreſſions of the truth and faithfulneſs of God. God hath ſaid, he will uphold, he will not forſake them; and their patience

ſhews, he doth uphold, he hath not forſaken the

2. *That the Goſpel is a glorious Goſpel:* That G good Maſter, that it's good being with Chriſt any that they are no loſers by their Religion, but t wages are above its work, and its pay above its p

It were not poſſible, when they prove how muc Goſpel coſts them, but they ſhould be weary of it, repent of their Faith, and renounce their Profe they did not find the Lord a good pay-maſter.

The Apoſtle tells us, 2 *Cor.* 3. 3. that Chriſtian *the Epiſtles of Chriſt*, or his *Letters* of commend to the World, in whom may be read his Excell and Glory, and the incomparable advantages of his vice. And as all Chriſtians, ſo eſpecially ſuffering C ſtians: the Character of Chriſt is never ſo viſibl legible, as when 'tis written in blood. The bowels, bounty, and kindneſs of God our Saviour, neve peared in more glory, than upon [his] Croſs; and th no ſuch lively Tranſcript of them, as upon [our] C On his Croſs, his blood; on our Croſs, his Spirit, and precious grace and comforts of it, are moſt plenti ſhed forth, 1 *Pet.* 4. 14. *If ye be reproached*, that is, endure it, *the Spirit of Glory, and of God, reſteth you.* The Spirit and influences of a crucified Jeſus never ſhine forth to ſuch advantage, as in his cruc Saints. Upon the patience of a Saint, under the ſu ings of Chriſt, he that runs may read this written, *I a good Maſter.* Our patient ſuffering is our witn Chriſt and his Goſpel.

Chriſtian, when God ſends thee to *Calvary*, he thee thither as a choſen Veſſel, that thou ſhouldſt bear his Name before the world. Art thou impatie this? What, canſt thou not bear this honour thy hath laid upon thee? Hath God choſen thee amo all thy brethren to do him this honour, and wilt tho

ngry, that he did not rather chooſe ſome other? 'Twas n unworthy anſwer of a good man, *Moſes*, when God ent him to *Egypt*, to appear for him before *Pharaoh*, & o be the *deliverer* of his *People*, Exod. 4. 13. *Send, I pray hee, by the hand of him whom thou wilt ſend.* Send whom hou wilt, any body but me. By our ſinful ſhifting our elves of troubles, our or murmurings under them, we ay the like: Send whom thou wilt to witneſs for thee, but let me go free: Let me have my eaſe, and my quiet, and my liberty, and take this honour who will for me. Unworthy ſpirits! Oh, methinks, Chriſtians, we ſhould rather ſtep one before another; and when our Lord demands, *Who will go with me? who will bear my Croſs?* methinks we ſhould readily anſwer, *I will go, let me bear it, Lord*; and not grudge, as we do, that he puts us to it.

Our impatience *bears falſe witneſs* againſt God, and his Goſpel; what is the voice or the meaning of impatience leſs than this?

Whatever is ſaid in honour of the Goſpel, what a bleſſedneſs, what an ineffable advantage 'tis, to all that heartily own it; yet having proved it, I find it even as much as nothing, by that all coſts and charges of it are caſt up; the comforts of it will never ballance them; ſet one againſt another, the bad againſt the good, the bitter againſt the ſweet: Set one againſt another, and I have made but a bad bargain, by becoming a Chriſtian. This is the voice of impatience. Chriſtian, thou paſſeſt over thy murmuring, as a light evil, as if thy pain might excuſe thy pettiſhneſs, as if it were, becauſe tis ſo common a very ſmall thing; but is it nothing to belie God, to bear falſe witneſs againſt his Goſpel? thy repining at the ſufferings of Chriſt, is next to repenting that ever thou wert a Chriſtian.

Brethren, Let us do the Lord this right, by the patience of our ſpirits, to confeſs before the world, *That all*

the

the ſufferings of this life are not worthy to be com *to the glory that ſhall be revealed:* And *looking unto* *the author and finiſher of our Faith*; *Let us learn o* *for the joy that is ſet before us, to endure the Croſs, a* *ſpiſe the ſhame*; that we may ſit down at his, as he *down* at the right hand of the Throne of God.

Secondly, Your patient ſuffering will be *Gods m* *of your Adoption*, Heb. 12. 7. *If you endure chaſte* *God dealeth with you as with Sons*: The Lord doth uſe to deal ſo with ſtrangers.

Afflictions are Gods *Family Diſcipline*. Yet m 'tis not the ſuffering alone will prove our Sonſhip, Rod is for the Fools back, as well as the Childs) patient ſuffering will. For,

1. Patient ſuffering is it ſelf an evidence of our A ption, it is the mark of the Lord Jeſus upon us. If haſt both the ſame lot, and the ſame ſpirit that was on Chriſt, there's thy Lords mark upon thee, whe he marks thee out for one of his own. Men had nee other marks to prove them Chriſtians, than what Rod hath made on their backs; 'tis our quiet ſubmitti to it, and that upon Goſpel grounds, as hath been be ſhewed, that muſt do it, and this will be evidenc nough. None but a Son will thus ſubmit.

2. The ſuffering ſtate of Chriſtians, is ordinarily tended with other evidences. Sufferings will ſet pa ence on work, and patience will ſet every other grace work. Whatſoever it be, that finds work for patien will therein find work for faith, and love, and hope, ſelf-denial. Chriſtians never appear ſo much Believe ſo humble, ſo mortified, as under the Croſs. If there any faith, or love, or hope in the heart, 'twill appea the day of adverſity. If there be any fire under aſhes, throw on water, and you ſhall hear it, whe may be before, you could ſee none there. As *Solo*

Ja

ays, *folly*, ſo we may ſay, *wiſdom*, grace, is bound up in he heart of a child, but the rod of Correction will fetch t out. We ſeldom know either how bad, or how good ur hearts are, till they are thus proved: *This I did to rove thee, and to know what is thine heart.*

Beſides, this is the ſeaſon, when ordinarily there are moſt plentiful illapſes and incomes from above; God ſeldom ſends ſuch tokens of love, as to his children in priſon. The light of his countenance he often reſerves for their darkeſt eſtate, he ſets to his ſeal, when the wax is on fire. There have been Chriſtians that would never believe that they were ſuch, till God hath told it them at the ſtake; the higheſt joyes, the fulleſt ſenſe of everlaſting kindneſs, have been moſt ordinarily the portion of Gods Martyrs. When Hell is let looſe upon them, then Heaven is moſt open. Many Chriſtians have met with ſuch refreſhings in their bonds, that their enlargement hath been their priſon.

If this be ſo, Chriſtians, who would fear ſufferings? who would not be patient? Would it comfort you to know that God is your Father? Be patient and you ſhall know it. What would you not bear, ſo you might be ſure you are the Lords? It may be you have been held under doubts and feárs, and ſad uncertainties, hitherto all your days; you have gone about from *duty* to *duty*, from *ordinance* to *ordinance*, from *Chriſtian* to *Chriſtian*, enquiring, and mourning, and complaining, and crying out, Oh, if I were ſure that Chriſt were mine, that my faith, and my love, and my hope, and my obedience were ſound and ſincere, ſuch as would prove my adoption, then I could be quiet: Why, if ever God calls thee to ſufferings, follow him chearfully. He calls thee out, to prove to thee that thou loveſt him. Fear not to go up with him on the Croſs. Aſſurance is a fruit, that moſt ordinarily grows on that Tree.

Let

Let hypocrites only fear ſufferings, 'twill be ſad i
to them; there's many a ſelf-deceiving Profeſſor,
never ſuſpected himſelf to be an hypocrite, till per
tion made him an Apoſtate; that's a woful caſe to
ſufferings come upon him for the Goſpels ſake, o
tell him, that he hath no part in Chriſt nor his Go
Let hypocrites be afraid and unquiet, but let Saints
patient. The ſame trials which will prove them
ſtards, will prove you Sons.

3. Your patient ſuffering is the *cure of your Corru*
on. Sufferings are our Medicine for corruption, and
tience our cure: To what degree of patience a Chri
an hath attained, that degree of power hath he got
over iniquity. Till luſt be conquered, there's no p
ence: if there be but one unmortified corruption
maining, and an affliction comes and grates upon th
this will provoke, there's no bearing it. Whence is i
patience, but from this, for the moſt part, that we c
not bear any violence that's offered to luſt? What is
tience, but this, that we can bear that pain, that l
when pinched, will put us to? Quietly to ſuffer
pride, our envy, our paſſion, our ſenſual appetites, to
cut ſhort of what would gratifie them, and freely
leave them under that which comes to kill and cruci
them; to be able to want that fuel that feeds, and e
dure that water that doth quench theſe fires; this is p
tience. When our pride is ſtript of its ornaments, o
appetites deprived of their delicates, our covetouſne
of its ſubſtance, our fleſh is of its eaſe, and we eith
feel no ſmart, or can bear the ſmart of it, then we a
patient. And when we can thus leave our *Corruption*
to whatever ſufferings come upon them, without takin
part with them in their ſufferings, then luſt is conque
ed. Luſt no longer lives nor maintains its power a
intereſt in us, than whilſt, in all its afflictions, we a

afflicted

flicted: when we feel its ſufferings as our ſufferings, s diſappointments and diſſatisfactions, as our own, nd flie out againſt whatſoever falls upon it, as if it fell pon our ſouls. When we can ſay, 'tis my paſſion that uffers, but not I; 'tis but my Covetouſneſs that ſuf-ers, my Pride that ſuffers, but not I; and let them ſuf-er (for me) let them be pinch'd, and pain'd, and ſtarv'd, nd die, none of all this ſhall move me: nay, herein I do and I will rejoyce: There's patience. Patience is Luſt conquered.

Chriſtians, You complain of Corruption, you tell one another ſad ſtories, what a burden, what a bondage 'tis you are under, whilſt luſt hath ſuch power in you; what Briars and Thorns, what Plagues and Stings they are in your hearts. You pray, and you mourn, and groan, and ſigh in your ſelves, waiting for your redemption from this bondage and miſery. Oh for an humble heart! oh for a broken mortified ſpirit! oh this earthlineſs, this envy, this peeviſhneſs, this ſlothfulneſs! *I am weary of my life, becauſe of theſe daughters of Heth. Wretched man that I am, who ſhall deliver me from this body of death!* why would you be delivered?

Be patient under afflictions; they are the *Executioners* ſent from God to ſlay your Enemies, the *Medicines* ſent from your Phyſician to cure your *Diſeaſes*; never quarrel with Affliction, unleſs you reſolve to befriend *Corruption*. What, will you be ſo fooliſh, as not to be patient of your *Diſeaſe*, nor your *Remedy*; either bear the Croſs, or elſe never make your ſelves believe but you can bear your ſins well enough? whatever your complaints are, 'tis a ſign they come not very deep; 'tis an Argument that ſin ſits light, where the Croſs lies ſo unſupportable heavy.

4. Your

4. Your *patient ſuffering* will be your *triu* *temptation*. A *patient Chriſtian* is a *Conquerour* the World. By this alone naked *Job* overcame vil. When Satan and his inſtruments have p you into patience, they have therein brought th under your feet. This Brazen Wall will ma ſhot recoil on their own heads and hearts: Yo ence will be a ſhield to yours, and a ſword in yo mies ſouls. Be patient, and you have won the fi gotten the day. They will have no hope to dr to ſin, where they ſee you can ſuffer. This was J umph, and ſhall be yours; *In all this Job ſinned charged God fooliſhly.* You may now make your b the words of the Apoſtle, *Rom.*8.35. *Who ſhall ſ us from the love of Chriſt? Shall tribulation, or or perſecution, or famine, or nakedneſs, or peril, or In all theſe things we are more then Conquerours, him that loved us.*

5. Your *patient ſuffering* will be the *improve your ſanctification*, Heb.12.9,10. *We have had of our fleſh, which corrected us, and we gave th rence: Shall we not much rather be in ſubjection to ther of ſpirits, and live? For they verily, for a f chaſtened us after their pleaſure, but he for our pr we might be partakers of his holineſs.* The Father fleſh correct us, and ſo doth the Father of ſpirits at their pleaſure, he for our profit. You'l ſay, it for what profit? What profit is there in our b our bonds, in our poverty? Why, there is this we are hereby made partakers of his holineſs. ſeldom any towardlineſs in a child, till it b into him. Gods *School of Affliction*, is a *Nurſ Heaven*: Were it not for his *Houſe of Correction* would quickly become as *Sodom*. Seldom d come out thence, but their complexion ſhews

ey have been. 'Tis with them that feel the hand of the ord, as it was with him that ſaw his face, his face did ine; his very ſpitting in their faces, doth waſh them e cleaner. Of all Saints, there are none raiſed ſo igh towards the third Heaven, as thoſe that have been the deep. No Providences give ſuch a lift to the ul, as thoſe that moſt humble.

Chriſtians, what ever pains you travel under, believe , the births may be ſuch, as will make you forget your orrow.

I have heard of an holy woman, who uſed to compare er afflictions to her children, they both put her to great ain in the bearing; but as ſhe knew not which of her hildren to be without, notwithſtanding her trouble in e bringing forth, ſo neither which of her afflictions e could have wanted, notwithſtanding the ſorrow ey put her to in the bearing, *Heb.*12.11. *No chaſtening for the preſent is joyous, but grievous; but afterwards it yieldeth the peaceable fruit of righteouſneſs to them that are exerciſed thereby.*

Oh, when you ſee the fruit, where then will your orrow be, *Joh.*16.21. *A woman when ſhe is in travel, hath ſorrow, becauſe her hour is come; but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man-child is born into the world.*

If the *joy* of the birth will make you *forget*, why hould not the *hope* of the birth make you to bear the ain?

Beloved, would you bring forth fruits unto God, and ill you not bear the Plough and the Harrow? Will ou expect an Harveſt, and yet muſt God let you lie fallow, and ſtill ſowe among thorns? Let me ask you, and nſwer deliberately: Would you be more holy than ou are, more fruitful thau you are, or would you not? you would not, you are no Chriſtians; *Si dixeris ſufficit,*

ficit defeciſti : If you would, is that deſire condi
You would increaſe, ſo it coſt you not overmuch
and pain; that deſire comes to juſt ſo much as
ſire at all: Or is your deſire of an increaſe, *ab*
would you be more holy, whatever it coſt you?
ſo ſurprize and love an holy and fruitful life, t
are heartily content that God ſhould take his
courſe with you, ſhould take any courſe that's nee
bring you on to it? Can you freely ſay, O Lord, I am
ry of this trifling, I am weary of this dead & barren
Lord quicken me, Lord enlarge me, Lord perfect
work, and fulfil in me all the good pleaſure of thy
So thou wilt but hear me in this thing, I freely put
to thy hand to take thine own *way*, and uſe thine
means. Uſe the Word or the Rod. Command
chaſtiſe me, ſpare not this fleſh for all its *crying*, ſtr
of what thou wilt, inflict on me what thou wilt,
me whither thou pleaſeſt, let me not want the mo
ter Pill that's needful, *any* thing, *any* thing Lo
hope I can be poor, if thou wilt have me ſo, I
in pain, in diſgrace, if thou wilt have me: But I c
be unholy, I cannot bear it to be ſuch a ſtarveli
the ſtate of my ſoul. Lord, for more holineſs; Lo
more life, and care, and zeal, and fruit, let me ha
upon what terms thou pleaſeſt, only let me have i
you ſay thus to the Lord? I hope you can; wha
yet be diſpleaſed if he take you at your word? ca
pray thus, and yet repine and murmur that the
hears your prayers? Chriſtian, when the Lord
to deal roughly with thee, entertain his chaſtiſe
whatever they be, with this thought; Now th
is about to give me my hearts deſire; now is my
hope: this diſtreſs, this ſorrow and anguiſh, the
hath brought upon me, may be come to perfor
work which I have longed to ſee, what the

th been ſo long a doing, and yet is not done. What
craments, Prayers, Mercies, have been ſo long a do-
g, and yet is not done. Now is the time, this may be
e means to bring it about. This bitter cup hath health
the bottom; this Plough, and theſe deep furrows it
akes, look towards an harveſt. The work is doing that
have been ſo long a begging. This froward, this ſenſ-
ſs, this ſloathful, this earthly, barren heart, which I
el to *day*, I hope now, in a little time, I ſhall be rid
for ever. If this be the meaning of my troubles, I
pe it is, *I* will wait, *I* will wait for the fruit; and if
is be the fruit, oh welcome, welcome this bleſſed
ovidence.

6. Your impatient ſuffering ſhall be *the advance of your ry.* Remember what *I* have told you already, Your ering ſhall go into your reward; according to your p poverty, ſo ſhall your riches be; as twas ſaid concer-ng *Babylon*, *Rev.* 18.7. *How much ſhe hath glorified her f, and lived deliciouſly, ſo much ſorrow and torment give* .So ſhall it be ſaid concerning you; *How much they e been abaſed and afflicted for me, ſo much joy and glory e them.* As ſure as the perſecutings of the ungodly ll meet them in Hell, ſo certainly ſhall the perſecu-ns of the righteous meet them before the Throne of d. This ſhall be written on their everlaſting crowns, *re is the patience of the Saints.*

By this time you ſee *Chriſtians*, that a ſuffering ſtate nct ſo formidable, nor patience under it ſo impoſſible, r your impatience ſo excuſable, as your hearts are ſo to tell you. Suffering you cannot avoid, but you may de them; your carnal hearts will cry out, *I* can't en-re, and therefore whatever ſhift *I* make, *I* muſt avoid m. The Goſpel tells you, *you may endure*; but (if you ll be Chriſtians) you can't avoid them. *All that will godly in Chriſt Jeſus, muſt ſuffer perſecution.*

Well, ſince it's thus, Gird up the loins of your
and follow your Lord. Conſider him that endu
contradictions of ſinners, and be not weary, n
in your minds: The Captain of your ſalva
made perfect through ſufferings, and (if ye wil
tient) ſo ſhall you his followers. Turn to your
hold, ye *Priſoners of Hope*, prove to the wor
your Faith is no fanſie, nor your Rock a refuge of
that your profeſſion of holineſs is not a meer talk, o
pour. Fear not to bear yours, and thankfully accept
Lords teſtimony; when the Lord hath fulfilled
Predictions, let your faith and patience ſeal to the
ling his promiſes. Whenever the hand of the Lo
ches to the quick, and you feel in earneſt, that
ſervice to be a Chriſtian; when your fleſh begins
in your face, and cries out againſt your ſoul, eit
Zipporah againſt *Moſes*, *A bloody husband ha*
been to me; or as *Jobs* wife to him, *Curſe God an*
chide it into ſilence, *Thou ſpeakeſt as one of the*
women ſpeaketh. If it will ſtill kick, and fling, and
out to thee, *doſt thou ſtill retain thine integrity?* h
not to it, leave it to groan alone; as thy fleſh ha
thy ſoul to groan alone under ſin, ſo let thy ſoul
thy fleſh to groan alone under affliction. While th
is quiet, there's the glory of patience, though ext
ty of torment make thy fleſh to roar; nay, the mo
fleſh roars, and the ſoul yet keeps ſilence, the mo
tience.

If your fears affright you, and propheſie to you b
hand, Oh I ſhall never be patient; if the fore-ſight
dreadful, what will the encounter be! Yet be no
couraged: you ſay you could be content to ſuffer,
were ſure you could be patient; that is, you woul
ture into the water, if you had firſt learn'd to ſwi
when you are in, then you will learn, and not b

Tribulation worketh patience, where it findeth none; when you are in the fight, you'l find your weapons; your very ſufferings will learn to bear. 'Tis the fleſh that kings and frets; but by that it hath been tamed in the houſe of affliction, it will be quieter. Be jealous of your ſelves while you will, let not fore-hand preſumption hinder fore-hand preparation. But whilſt you ſuſpect your ſelves, truſt your God, follow the Cloud of witneſſes, and lean on the Rock of Ages; and when you are put hardeſt to it, let your ſoul take ſanctuary here: *When my fleſh and my heart faileth me, God is the ſtrength of mine heart, and my portion for ever.*

Laſtly, As that wherein I ſhall take in the moſt of theſe former particulars. Let your lives anſwer that *ſpirit of holineſs* which the Goſpel hath poured forth upon you; Let your lives be *gracious and holy lives.* Particularly:

1. Let the Grace of the Goſpel be *viſible*, and conſpicuous in your lives: ſhew forth the vertues of him that hath called *you* out of darkneſs into his marvellous light: Let your lives be the image of that holy Doctrine, or the holding forth of that word of life which you have received. Admire the grace of God which hath appeared to you; and let his grace appear, and be admired in you. Let grace appear in you in its

{ *Purity.*
{ *Power.*

1. In its *Purity*: repreſent your God, and your Chriſt, and your Religion, in its holineſs, to the world. Teach the world to love, or at leaſt, to reverence holineſs, by letting them ſee it before their eyes. Holineſs hath ſuch a glory in it, that it will command reſpect and reverence, when it is clearly ſeen. Let your *paths* be pure; as God hath ſeparated *you*, to ſeparate your ſelves from the luſts of men, to the Law of your

God. Keep your ſelves *upright in the ſight of* God; your ſelves *unſpotted of the world*; if they will ſpot ting of you, let it be only with your beauty-ſpots, Wiſdom, Truth, Holineſs, Mercy, Meekneſs, Pa the Excellencies and Vertues of your God appe upon you. Let this, that you are too pure, too pr too tender, too watchful, too fearful of ſin, too ze againſt ſin, be all they have to charge you with.

Keep the from *thine own iniquities*; ſay not ſo as this, *I am my beloveds*, *and my beloved muſt be* Kick out thy *Dalilahs*. Thou muſt part with thy ling, or thy God; let there be no ſecret league, let be no peace betwixt thy ſoul and any iniquity; to w thou maiſt either ſteal out, to delight thee, or turn hide thee; let no iniquity be thy leiſure or protect if when thou art purſued by a Perſecuter, any ſin, as to *Siſera*, ſhould call to thee, *Turn in hither*, and maiſt eſcape, remember the nail and the hammer; no iniquity find a corner in thee to lodge in quiet, thou maiſt not think a corner with it, where thou lodge in ſafety; ſay to all thy ſinful delights and hopes, get you gone, *I* will neither love you, nor you; however thy ſin may pleaſe thee, whatever it promiſe thee, be ſure thou wilt find it a ſting in ſoul, and a ſtain upon thy glory.

Keep your ſelves from the ſins of others, beware the *leaven* of the proud *Phariſee*, of the formal vain-glorious *Scribe*, of the extorting *Publican*, of debauched *Prodigal*, the ambitious *Diotrephes*, the lent *Tertullus*, the back-ſliding *Demas*; beware of *Epidemical Leaven*, the ſickneſs of the times you live in: Take heed leſt you be drawn away with the rors of the wicked, and ſo ſwimming down the ſtr you fall from your own ſtedfaſtneſs. Let ſinners up to you, go not you down to them.

Let them never ſay of any of you, *The man is be-*
me as one of us, our ſpot is become the ſpot of his children.
et your lives be a rebuke to the ungodly World, whilſt
ou live as the children of God, without rebuke in the
idſt of the World.

2. In its *Power*: let the power of Grace be ſeen,
its preſerving its ſelf in its being, and vigorous exer-
ſe againſt all the powers of Hell: The ſtrength of a
an is ſeen in this, that he can bear wind and weather,
n live any where without impairing his health: The
engths and metal of a Sword is ſeen in this, that Iron
ill not turn its edge. True Grace is ſuch a Plant, that
l the weeds of the Field, and thorns of the Forreſt,
e not able to choke; that will endure not only the
mmers heat, but the Winters Froſts.

Chriſtians, prove your Grace to be a right plant, the
ght ſeed, the ſeed of God, let it bear up againſt all the
orld; Let not the *winds* of *perſecution*, put out your
ight, nor the *waters* caſt out of the *Serpents* mouth,
nch your love, nor ſo much as cool your zeal; eſpe-
lly take heed that the Dragons Tail do not draw you
wn amongſt the *falling Stars*. You know what a world
you live in; You know the old quarrel betwixt the *ſeed*
of the Woman and *the Serpent*, both what it is, and that
it hath been kept on foot through all Ages to this day.
You know the [*White*] at which *Satan* and all his
archers, have been ſo long levelling, ſo hotly diſcharg-
ing; the *white ſtone* in your breaſts, the *white Robe* on
your backs; A good Conſcience, and a holy life, are the
mark upon which all the fury of Earth & Hell is ſpent.
Oh now prove your Grace to be Grace, by its preſer-
ving its ſelf againſt all this violence. Let the Devil ſee
you will be *holy* whether he will or no; let the evil world
ſee you will be *godly* do what they can; though they may
make you poor, and deſtitute, and naked, yet let

then despair of ever making you *ungodly*; let hereby appear to be Grace, and the *mighty* power in you; which that it may do,

2. Let Grace ripen towards *Glory*; let not the ing Sun wither your Blossoms, but ripen your fr you would hold out, get you on: If you would no your *something* to come to *just nothing*, increas *store*. Let your Spark grow up into a Flame, you of Mustard-seed into a Tree. I tell you a *Myster* tallest Cedars on Gods Mountain, will best esca wind; whilst the lower shrubs are in greater dan being overturned; If you will stand sure, get y on the higher ground.

Christians, befool the Devil, let him see himsel ser by all his stirs he makes against you. It is not t time that his cross winds have proved the most a ous gales to put the Saints the sooner into ha What he hath intended for a *withering-Storm*, ha ten proved a *fruitful dew*: those very clouds he cted should *rain down snares*, have often *dropt dow ness*: If you will go on, Hell shall help you forward Devils Rods on your back, shall but help to mend pace; his Thorns shall be Spurs in your sides; by ing you of your fleshly delights, he shall but your lusts, his Friends; his Burthens shall be your last, to make your course more steady: Christian seldom in such a thriving and prosperous state, as they are just come out of the hands of a perfect Devil.

Christians, grow in grace; there's no season bu be a growing season; *Grow in grace, and in the k ledge of our Lord and Saviour Jesus Christ*: Let th ving spring which is broken forth in you, be like the ters of the Sanctuary, *Ezek.* 4.7. which at their fi sing, were up to the ankles, but a little further

p to the knees, a little further they were up to the loins, nd at length they grew up to a great river, waters to vim in, the bottom whereof could not be felt. It may e the waters of Grace do yet run low with thee, a little ay will ſtop or turn the ſtream; thou art yet gotten but ankle deep, or knee deep, get thee on, ſtay not till thy pring become a River; let every day, every duty, eve- experience, yea, every affliction, add to thy ſtreams; hat as the acceſſion of every little Brook to the main hannel, raiſes the water as it paſſes along, ſo it may e with thy ſoul; that the farther thou goeſt on, the ller thy banks may be, till thou comeſt to be like *For-* in the Harveſt, whoſe waters fill its banks. To icken thee on in this growth in grace, conſider,

1. That a little Grace will make but poor work with y mighty ſins; where Grace is low, Luſt is high; and w is an Infant like to ſtand before a Man of War?

2. That a little Grace will not ſuffice to bear thee up in great afflictions; that which thou maiſt make a ſhift with in a calm, will not ſerve thee in a ſtorm.

3. That a little Grace will be ſadly put to it, if ever thou come to have but little means of Grace.

4. That he that hath but little Grace, is like to have no aſſurance that he hath any at all. If thou wouldeſt have power over Corruption, if thou wouldeſt ſtand in the day of Temptation, if thou wouldeſt not ſtarve in the day of Famine, if thou wouldeſt have the comfort of the Grace thou haſt, let it grow up to its fuller ſta- ture: Grace, when it is come to Age, will ſpeak for it ſelf, and ſhift for it ſelf the better; which whilſt it is in infancy, neither knows, nor can help it ſelf.

To Chriſtians, Let your Grace grow, and let the fruits of it increaſe: let your fields ripen to the Harveſt. I may ſay concerning ſinners, not as our Lord ſaid, *Behold the fields are already white to the Harveſt.* But behold, the

Fields are already *black* to the Harveſt. The W
ready to be given, *Come, put in thy Sickle, the Ha*
ripe, the wickedneſs is great. The Fields of Ta
already black to the Harveſt, but oh when ſha
ſaid of you, *Behold the Fields are white to the Ha*
ſhall evil weeds grow ſo faſt, and ſhall only the
Corn be at a ſtand?

Brethren, Let your fruits grow more *plentiful*,
more *perfect* daily; let that Scripture be verified in
*Prov.*8.14. *The path of the juſt is a ſhining light,*
ſhineth more and more unto the perfect day. Let your h
be ſo filled with the fulneſs of God, that your
may drop fatneſs. Let it be ſaid of you, as of the Sp
*Cant.*4.18. and chap.5.5. *Her lips dropped as the H*
comb, and her hands dropped ſweet ſmelling Myrrh.
your lips drop as the Honey-comb; as you have d
in the Milk and Honey that comes down from ab
ſo be ever dropping it down to others. Let ſomet
of the fatneſs, ſomething of the fatneſs that you
received from above, be always dropping down:
dropping according to what you have *drank*; as yo
Sinners, of whom it is ſaid, *They drink iniquity,*
always dropping iniquity, dropping Oaths, drop
Lies, dropping ſcoffs and reproaches; So let it be
of you, *They drink the dew of Heaven, and this they*
dropping down. Let no Child, no Servant, no Fa
come into your company, and go away without
ſweet drops from your lips. A word of heavenly
ſtruction, a gracious admonition, a word of encour
ment, or a quickning word, let them have: or lift
a prayer, and drop down a bleſſing upon them. So
thing or other of the *Dew of Heaven*, let them
flowing from your lips.

Let your Lips *drop as the Honey-comb*, and your h

drop ſweet ſmelling Myrrh. Let your holy practiſes, your holy examples, ſecond, and ſet on your wholſom counſels and inſtructions. Let your words be ſavoury, and your works be gracious: Let lip and life ſpeak the ſame things, and lead on the ſame way.

Chriſtians, by your nurſing up the ſouls and fruits of others, you will ripen and encreaſe your own. If you ſhould look on all the fruit as little, which your ſelves have brought forth to God, you will have this to comfort you, *That you have born more upon your Brethrens trees*; the fruits of thoſe fields which you have planted or watered, will abound to your account.

Bring forth much fruit unto God, and be much in *immediate converſe* with God, *Phil.* 3.20. *Our converſation is in Heaven.* Be more elevated and raiſed in your Spirits daily, above things ſenſual and carnal.

Above Carnal delights.

Above Carnal diſcouragements.

1. Above *Carnal delights*: live more purely in the Spirit; let your hearts be wrought up to ſuch a ſpiritual frame, that all the joyes, pleaſures and comforts of your lives may be ſpiritual. Let the Lord be all your delight, *Pſal.* 37.5 Let it be with you as much as may be, as it is with the Saints already in glory, to whom *God is all*; who being changed into his image, and dwelling in his preſence, are ſatisfied in him. Let *God alone* be as much to you, as *God and all the world.* Let the faſhions, and pleaſures, and delights of this world, be ſo much beneath your Spirits, that it may neither be an abatement of your joy, to want; nor an addition to your Content to poſſeſs them. Let the light of all theſe lower ſparks be ſwallowed up in God; when the Sun ſhines, all the Stars diſappear, and are not needed.

Lift

Lift up thine eyes, Christian, and see what ple
there are *within the veil:* Come, drink thy fill o
new wine, let thy Faith draw the Curtains of Ete
and take a view of those heights and depths, and le
and breadths of that glory and joy, which there it
discover. Look on him that *sits on the Throne*, and
everlasting treasures of Light, Holiness, Goodnes
Mercy, which are streaming from his face, on tho
verflowing bowels of kindness and compassion, on th
Rivers of pure and eternal Pleasures, Rest and Pe
that rise from that glorious Throne, and run thro
the City of God. Behold the *Tree of Life*, and feed
soul on its precious fruit, whose very leaves are for
healing of Nations. Hearken to, and fill thine ears
heart with those triumphs and exultations, those
tures and extasies of unspeakable and glorious joy
those blessings and prailings, those Halelujahs that
turned upon the hearts and tongues of the *Heav*
Choir, the glorious Angels, *and the Spirits of just*
made perfect, by the vision and fruition of thy God,
God of glory.

Look on, and posses this joy and glory; say to
soul as God to *Abraham*, Gen. 13. 14. *Lift up thine*
and look from the place where thou art, Northward,
Southward, and Eastward, and Westward, through
the Coasts, and all the Dimensions of the blessed L
of Promise, and holy City; and then say, *Come so*
take up thy rest here, all this is thine.

Look and love, love and long, long and hope, ho
and rejoyce in hope of this glory of *God*. Look on
God, and never leave looking, till thou art changed in
his image, and satisfied with his image. And here
thy delight and thy dwelling be.

2. Above all carnal discouragements, from any
versaries, or dangers, wherewith thou art baited and
frighte

ighted, as you walk in the *Lord*, let the joy of the *ord* be your ſtrength, let your Sun be your ſhield, let our hope be your confidence, and fear not your duty or danger. Look to your hope, and you will laugh at ar. Dwell in your reward, and you will not be afraid o dwell in your duty: But of this a word more by and y. Thus much for general directions.

2. I ſhall next give you ſome ſpecial directions for our daily work.

Generals neceſſarily depend on, and ſubſiſt in particulars. As there can be no Religion in a Kingdom, unleſs be firſt in particular Families; nor none in Families, unleſs it be in particular perſons; ſo a general courſe of Chriſtianity there cannot be, unleſs it be ſupported in our particular daily walk.

The advice I am giving you, I have in part borrowed for your uſe, which ſome of you may poſſibly have received elſewhere.

Before I give you the particular directions, I ſhall firſt premiſe theſe things:

1. Count upon this, that the directions I am now giving you, (if you ever mean to bring it to any thing) will coſt you pains and labour: and how can you count your ſelves Chriſtians, if you refuſe to be at the neceſſary coſt of Chriſtianity? if you think to be Chriſtians without labour, or if you will ſtand out from Chriſtianity, to ſave your labour, you are alike wiſe in both. Either come to a reſolution to fall upon an induſtrious painful life, or 'twill be in vain to give you counſel.

2. Practiſe the directions I ſhall give you in purſuance of your Covenant with God, wherein you have engaged to take the ſtricteſt ſevereſt Laws of Chriſt, for the Rule of your life. What I am preſſing on you, for the matter of it, is no more than you have bound your ſelves to as Chriſtians. Remember your bonds, and

let

let this holy practice be followed on by you, a
paying your vows. Remember daily the vows o
are upon you, and there is not any material thing
prescribed to you, which falls not under your v
Your Covenant, if your eye be much upon it, will
cord to hold you to your work.

3. Press hard for sensible communion with G
all your duties.

4. Keep up a spiritual and holy frame from Dut
Duty. Remember what I have elsewhere spoken to
more at large, on these two particulars. See that the
be Religion in your duties, and confine not Religion
your duties.

5. Be watchful: The life of all Religion lies
here, whatever you resolve upon, will come to
thing without it. Watchfulness is the Executioner
your will. Let your eye be upon your Rule, and yo
Work. Especially watch against your *prevailing* sin
There's no Christian that observes himself, but
find some one sin or more, that in regard of their po
over him, are taller by the head and shoulders than
the rest. In some *Pride*, in others *Worldliness*, in oth
Passion, in others *Slothfulness*. It may be, if thou searc
est, some one of these four, or possible some other m
be it, that by a specialty thou maist call [*thine iniquity*
Find out what it is, & know, that there thy main wo
lies. In vain wilt thou strive in other duties, till th
which hinders, be removed out of the way. *Fight neith*
against small or great, but against the King of Isra
Where the Enemy most ordinarily makes his breach u
on thee, set the stronger Guard. Let thy daily conflic
be here, and observe diligently with what success.

6. Walk on thy course in the name and strength
the Lord Jesus, live by Faith, depend on Christ for t
assistance of his mighty Spirit. Forget not this, for othe
wise thou wilt go but lamely on.

The

These things premiſed, I ſhall now give you the particular directions.

1. Directions for the Evening.

Every Evening before you ſleep, withdraw your ſelves from the World, and having ſet you hearts as in the preſence of God, charge them before God to anſwer to theſe following interrogatories.

1. Concerning your Duties.

Q. 1. Did not God find me on my bed, when he expected me on my knees.

2. Was there not more of Cuſtom and Faſhion, than Conſcience and Affection, either in my ſecret or Family duties?

3. Had I any ſenſible Communion with God in my duties?

4. Have I not neglected, or been careleſs and overly in reading the Word, and holy Meditations?

2. Concerning your Sins.

Q. 1. Do I live in nothing that I know to be a ſin?

2. Have I kept me from mine iniquity? What victory have I yet gotten over it?

3. Am I a mourner for mine own, and the ſins of the Land?

3. Concerning your Temptations.

Q. 1. Have I feared, watched againſt, and not run into temptation?

2. What temptations have I overcome this day?

3. Have I had a care of my company?

4. Concerning your Heart.

Q. 1. Have I held mine heart in a ſerious, ſpiritual, gracious frame? Have my calls to duty ever found me in a preparation to duty?

2. Hath the Lord been ever before mine eyes, and Eternity upon my heart?

3. Have I been much in holy Ejaculations?

4. Have

4. Have I not given liberty to the workings o
ſinful Anger, Diſcontent, or Impatience?

5. Have I made conſcience of evil thoughts?

5. Concerning Conſcience.

Q. 1. Hath my Conſcience neither been
nor dumb, nor my heart deaf or head-ſtrong
it.

2. Have I done nothing againſt, nor with a do
ing Conſcience?

3. Have I neither defiled mine own, nor with
ſcandalized my Brothers Conſcience?

6. Concerning your Tongue.

Q. 1. Have I bridled my Tongue?

2. Have I ſpoken evil of no man?

3. Hath the Law of the Lord been in my mouth
I ſate in my houſe, or went by the way, as I was
down, and riſing up?

7. Concerning your Talents.

Q. 1. Have I not waſted or vainly ſpent any p
my Eſtate? hath neither my Pride had a ſnare, no
Appetite more than its ſhare?

2. Have I not ſent Chriſt away without an
when I had it by me?

3. Have I redeemed my time from
Needleſs Viſits,
Idle imaginations,
Fruitleſs diſcourſe, and
Unneceſſary ſleep?

4. Have I not loſt an opportunity this day, of
or receiving good? Have I not neglected to exho
reprove, when occaſion hath been given? and if I
been reproved, how have I born it?

8. Concerning your Tables.

Q. 1. Did I not ſit down with no higher ends
a Beaſt, only to pleaſe my appetite? Did I eat and
to the glory of God?

2. Did I not eat or drink to excess?
3. Did I not rise from the Table without letting fall ny thing of God there?
4. Did I not mock God, when I pretended to crave Bleſſing, or return Thanks?

9. Concerning your Calling.

Q. 1. Have I been ſerving the Lord this day, in my particular Calling?
2. Have I not been idle?
3. Have I not over-eagerly minded my earthly affairs?
4. Have I defrauded no man, wronged no man?
5. Have I dropped never a lye, nor broken my promiſe in all my dealings?

10. Concerning your Relations.

Q. 1. Have I faithfully diſcharged, and done nothing againſt my duty to my Relations? have I behaved my ſelf as a Chriſtian, Husband and Wife, Parent and Child, Maſter and Servant?

11. Concerning your carriage to thoſe within.

Q. Have I carried my ſelf towards all Saints.
1. Lovingly,
Delighting in them,
Bearing with them,
Covering their infirmities.
2. Peaceably, not provoking them to envy.
3. Profitably, provoking them to love and good works?

12. Concerning your carriage to thoſe without.

Q. Have I carried my ſelf to thoſe without,
1. Wiſely, that they have not been a ſnare to me, nor I through my fault become a prey unto them?
2. Inoffenſively, have I not been a ſtumbling block to them?

3. Cour-

3. Courteouſly and compaſſionately, that the better win upon them?

3. Concerning Providences.

Q. 1. Have I diligently obſerved all the rema Providences of God towards me, eſpecially ſuch a come in as returns of Prayer?

2. Have I been thankful for my daily mercies?

3. *How* have I born this dayes croſſes?

14. Concerning the uſe of your liberty.

Q. Have I kept my ſelf far enough within bounds?

In Sum:

Q. 1. What have I done for God or my ſoul day? have I not loſt one day more?

2. Have I led this *day* a diligent, watchful, denying life?

Direction for the Morning.

1. If through neceſſitie or careleſneſs, you ha mitted the reading and weighing theſe Queſtio the Evening, be ſure to do it now.

2. Ask thy ſelf, What ſins have I committed? duties have I omitted? Againſt which of theſe have I offended the day fore-going? And rene repentance, and double thy watch.

3. Examine whether God were firſt and laſt i thoughts, Morning and Evening.

4. Be careful to ſet thine ends right, for a day.

An Advertiſement.

If you want time to make daily enquiry upon every
e of the forementioned particulars, (they being ſo
ny) ſet a mark upon, or write out ſuch of them, as
lt eſpecially concern your caſe, and let them not be
gotten. Think not thy ſelf excuſed from this courſe,
ecauſe 'tis too long; when, if need be, thou maiſt thus
ake it ſhorter: Better cut ſhort than wholly give out.

For the help of the weaker, I ſhall gather out theſe
of the chief Interrogatories, which when they are
itted for time, they may only uſe; and to which
y may add more, as they have occaſion and opportu-
y.

Q. 1. Was I ſerious, and had I any ſenſible Com-
ion with God, this day, in my ſecret and Family
ies?

2. Hath it been my care to keep mine heart in an ho-
aime, from duty to duty?

3. Have I been much in holy Ejaculations?

4. Have I not given liberty to the working of pride,
l anger, diſcontent, or impatience; nor ſo much
vain thoughts?

5. Have I not inordinately minded earthly things?

6. Have I kept me from *mine* iniquity, and not li-
n any known ſin?

7. Have I wronged no man in word nor deed?

8. Have I been temperate and ſelf-denying in the
of the Creatures?

9. Hath the Law of the Lord been much in my
th?

10. Have I not ſent Chriſt away without an
when I had it by me?

11. Have I not loſt an opportunity of doing
ceiving good?

12. Have I not neglected nor done any thing
my duty to my Relation?

13. What have I done for God or my ſoul th
have I not loſt one day more?

14. Have I been diligent and watchful?

Chriſtians, here is a courſe preſcribed, which
ordinary aſſiſtance, which the Lord doth not den
may take up if you will; and which if you co
tiouſly obſerve, will be, without doubt, throu
bleſſing of God attended with great ſucceſs. An
that do not take up this courſe, or ſome other
lent to it, let them never think to eaſe their he
idle complaints, I cannot attain to ſuch a holy
fruitful, heavenly life, as I deſire; I would, but I
God will abhor ſuch lazie complaints, and loo
them as they are, a meer device to keep you q
der a ſloathful heart.

Set your whole Duty daily before *your eyes*,
it upon your hearts, take an account of your ſelv
you diſcharge it; ſet upon it as that which is
than you have vowed to the Lord; commit yo
and your wayes to him for ſuccour; and if t
not mightily conduce to advance you in poin
neſs, and eſtabliſh you in point of peace, then
both the Precepts and Promiſes of the Goſpel
ceived you.

And thus I have ſet before you that holy c
tion which becometh the Goſpel. Take up t
courſe, let this be your life you mean to lead;
be carried on

In an holy Union.
In an united Contention.
In an Holy boldneſs.

1. In an holy Union: So the Apoſtle there adds, *ſtand in one ſpirit, with one mind.* Never look to thrive in grace, if you do not live in peace. The decaies of Chriſtianity, lie much upon the ſcore of the diviſions of Chriſtians. The Devil hath alſo taken up that Maxime, *Divide & Impera*, rent them, and ruine them. The reaſon why our Love is ſo cold, is becauſe our differences are ſo hot. The reaſon of ſo little zeal againſt ſin, hath been the great ſtrife among Brethren. The combinations of Sinners have not ſo much prejudiced the power of holineſs, as the contentions of Saints. There are but a few who go under the name of Saints, that have maintained diſputes about Religion ſo long, till they have diſputed themſelves out of all Religion; their ſearching for truth, hath been the loſs of both love and

Chriſtians, If ever you would be any thing, be one; be of one heart, of one mind, *holding the unity of the ſpirit in the bond of peace.* It were greatly to be deſired, that the people of God were both of *one heart*, and of *one way*: But if this may not be, if there cannot be *Uniformity*, yet let there be *Unity* betwixt all that fear the Lord in truth.

A few words I ſhall leave with you for your direction herein.

1. Divide not from the Head, to unite with any pretended Members; hold not with them that hold not with the Head. Sell not Truth, clear, fundamental Truth, to buy Peace.

2. Divide not from real Members, leſt you hereby prove your diviſion from the Head. Chriſt hath but one body, if you be not in union with the body, you are divided from the Head.

3. See the Head in every Member, ſee Chriſt
ry Saint.

4. Prize Chriſt where ever you ſee him. Love
and love his *Image*; if you will not ſlight Chriſt,
not any Saint. Seeſt thou an humble, meek, p
broken-hearted, ſelf-denying, mortified Chriſtia
whatſoever unpleaſing form (as to matters circu
tial) he appears, deſpiſe him not, reject him not.

5. Prize Peace and Union, as the ſtrength an
nour of the body.

6. Purſue Peace and Union, with the utmoſt ſtre
of thy ſoul. And that you may obtain it,

1. Let all parties that are named of Chriſt, *be*
bled under former diviſions. What peace ſo lo
God is angry? Oh how have we provoked the Lo
provoking one another! Let him only who hath
without ſin in this matter, be without ſorrow
ſhame.

Sure they are hard hearts, who are not broken
ſuch breaches. Let us not miſtake our ſelves, no
call that zeal for God, which God will call pri
peeviſhneſs.

I ſpeak not againſt our being offended, either
errour or iniquity; we may not call evil good, or
neſs light, for peace ſake; but at our unreaſonab
ſions, againſt whom we ſuppoſe erring Brethren.

If the reproach of the Goſpel, the hardning of th
verſe, the ſtumbling of the weak, if the hinderin
dification, the promoting of confuſion, and ever
work, which have been the ſad *effects* of our divi
if Pride and Haughtineſs, if Vanity and Wantonn
Envy and Uncharitableneſs, which have been the
from which our contentious have ſprung, be ma
humiliation, then ſure we had need be brought
our knees: we muſt be melted e're we can be mo
up into one.

2. Let all parties unite ſincerely in *their ends:* Let the honour of Chriſt, the advancement of practical godlineſs, the deſtruction of the intereſt of the fleſh, the edification of the whole body in faith and holineſs, be looked at with a ſingle eye, & purſued with a plain and honeſt heart; let not the intereſt of a party, the affection of ſuperiority and dominion, the carrying on of ſelfiſh or fleſhly deſigns; let the *God*, or the *Chriſt* you are driving for, unbias your ſpirits; take the right mark, and let your motions be ſincerely levelled at it. If we were once ſet right in our ends, an accommodation of all our differences about the means, would be more facile and eaſible, *Prov.* 11.3,5. *The integrity of the upright ſhall guide him, the uprightneſs of the perfect ſhall direct his way.* Humble, ſingle, honeſt hearts, are moſt like to hit upon the good and honeſt way: If we had nothing to do but to pleaſe the Lord, we ſhould not have much to do to pleaſe one another.

3. Let all parties unite in this Rule, *Do as you would be done by*; that is, as being well informed, and adviſed, and freed from evil, and diſcompoſed affections, (for ſo the Rule is to be underſtood) you would that men ſhould do unto you: Allow to others what you challenge to your ſelves; or would, if you were in their circumſtances: Deny not what you would demand: The ſame liberty, the ſame charity that you would expect from other Chriſtians, allow to them.

4. No longer tie up Chriſt to a *party*, ſay not, *Lo here Chriſt, and not there*: Say of all *Believers*, though of different forms, *As we are Chriſts, ſo they are Chriſts*. Of all the ſub-diviſions of *Proteſtants* that are conſiderable amongſt us, there's no party, the union with which makes us, or the ſeparation from which unmakes us, *Chriſtians*. We had need to have more to ſhew for our Chriſtianity

than that we are *Presbyterians*, *Independants*, *A*
tists, *Episcopals*,or *Erastians*; and the Devil mu
more to prove us no Christians,than this,that we
union with either of these, or in separation from

5. In matters circumstantial, be not over h
stamping a *Jus divinum* on things disputable and d
ful: Put no more weight,nor a greater necessity o
thing, than God hath evidently put on it; and
no more of your zeal about it, than is proportiona
its weight and evidence;

6. Allow for the imperfect state the Church is i
know but in part;& till that which is perfect is co
that which is imperfectis done away,we must bear
one another, if in any things we be otherwise min

7, Stretch not your Authority *beyond your Lin*
not too much upon you, think not to bring all o
in every thing, to your Standard, impose not
Consciences as a Law upon others.

8. Put not Conscience to the ill Office of b
meer *Make-bate*; catch not up every notion, an
sently charge it upon Conscience, as that which
be maintained, though to the greatest prejudice o
whole interest of Religion, and so rent and rum
from all those that agree not with you. Be not ra
not heady; be tender, but be wary; be well instru
if you will be truly tender; first carefully infor
Conscience, and then peaceably follow it.

Of what is that Conscience tender,that is not t
of making wounds and rents in the body of Chri

9. Beware of *Censurings* and *Judgings*, of
and devouring one another. *If ye bite and devour*
nother, ye shall be consumed one of another. Let hi
is without fault, cast the first stone at his *erring* B
Be not bitter against the bitterness of others: if
sowerness *offend thee*. yet let it not *leaven thee*:

viled into a Reviler, ſcoffed into a Scoffer; overcome il with goodneſs: 'Tis not ſeldom that our invectives ainſt others bitterneſs, are more keen and cutting than at we complain of: Juſtifie not what thou judgeſt: ractiſe not thy ſelf, what in the ſame breath thou ondemneſt in thy *Brethren:* Throw not back thy *Brothers* Fire-balls in his Face, leſt in cenſuring him, thou be alſo thine own Judge: Purſue not matters in difference over hotly, but learn modeſtly and meekly to differ, where you cannot agree.

10. Let your converſation be ſo holy, humble, and heavenly, carry your ſelves in ſuch ſimplicity and godly ſincerity towards God, towards one another, and towards all men, that you may command each other to believe, that however you agree not about your *Mother*, yet you are all the children of the ſame *Father*; that you are of God, and that the Spirit of the living God dwelleth in you.

11. Hold *communion* in the things wherein you agree, and *charity* where you differ: May you not pray, and faſt, and hear, and hold *Chriſtian conferences* together? Sure there is not overmuch of Goſpel-Spirit, where this will not be granted?

12. Impoſe not on each other any hard and unneceſſary *conditions* of *your communion.* Suppoſe, upon your differing Judgments, there be in ſome things different practiſes, which ſome of you judge leſs warrantable, whilſt the Conſciences of others allow and uſe; preſs not the relinquiſhing ſuch queſtionable practiſes, as the *condition of your communion*; eſpecially, if they be not mingled with the duties wherein you joyn, but are uſed by any of you, at other times, or in other Aſſemblies. Excommunicate not them from you, excommunicate not your ſelves from them with whom *Chriſt holds communion.* Judge not that Chriſt withdraws from all thoſe

who are not in every thing of your mind and wa
ſtroy not all communion, by ſeeking after a pure
in this our imperfect ſtate, we ſhall ever attain.
ding to this principle, (no communion at all, if
all) where ſhall we reſt? *In* all Societies ſomethin
offend.

13. And laſtly, In your communion receive not
another *to doubtful Diſputations*. Let your *Prayers*,
ferences, and all *holy Exerciſes*, be *ſtudiouſly* ſo m
ged, that there may be a ſweet accord of your Sp
therein: Come not together to ſtrengthen Partie
propagate Opinions: Let all matters of controver
waved; and hereof let there be ſuch a mutual aſſur
given beforehand, that you may be together, with
fear of becoming thorns or ſnares one to anot
Which, if it be not unanimouſly conſented to, and
violably obſerved, your Communion will be impoſſ
or dangerous.

Chriſtians, Are the clear and fundamental truth
the Goſpel, and the more neceſſary and weighty d
of Religion, ſufficiently underſtood and practiſed?
your ſouls ſafe? is your Calling and Election ſure
the love, and life, and zeal of God grown up to
maturity, that you need not mutual help this way? H
you any ſpare time from thoſe things, to ſpend in
plexing controverſies? Build up one another in y
moſt *Holy* Faith, provoke one another to love, an
good works; encourage, eſtabliſh, and ſtrengthen
another in the known ways of holineſs, and if you
not this both better work, and work enough for y
then take your liberty.

Theſe things do, live in peace, and love, and the God
peace ſhall be with you.

He

Hear, O all ye friends of Christ, by what oblique James soever unhappily distinguished! will you come nd be friends one with another? Are you for Peace? our God is the *God of Peace*: Your Jesus is the *Prince f Peace*: Your Gospel is the *Gospel of Peace*: and will you not be perswaded to be *Sons of Peace*? Your God is one, your Mediator is one; your Faith one, your Baptism one, your Hope one; you are one Body, one Spirit, and will you not yet be one soul?

Oh how hopeful would our condition be, were our hearts generally set upon peace! We should certainly obtain, did we more resolvedly pursue it: and what should hinder? have you not yet enough of your contentions, and quarrellings? have not your souls been sufficiently neglected, your Lusts strengthened, your Faith weakened, your Love withered, your Comforters wasted, your Names blemished, your holy Profession blamed? Hath not your God been sufficiently provoked, and the Devil sufficiently gratified? are your bellies so filled with gall, and your mouths with gravel, and have you not yet enough of your contentions?

Christians, Slight not these Counsels and Warnings. As you would prove your selves the Friends of Christ, be ye followers of Peace. Study, O study these thiugs that make for peace. *Follow peace with all men, as much as in you is*, but especially with the houshold of Faith. *Let there be no longer strife betwixt us, for we are Brethren.*

Yet always remember, I am pressing you to an holy Union: Whilest I perswade you to follow peace, I must still add [*and holiness*:] I perswade you not to pursue *Peace*, upon terms dishonourable or prejudicial to *Truth*; They must have both together, that will be blessed in either: Truth without Peace is as a Jewel without its Cabinet; Peace without Truth, is as a Cabinet

with-

with nothing in it. Peace without holineſs, is as
and promiſing ſhell, with a rotten or worm-eaten
nel; holineſs without peace, is as a precious kernel
der a crack'd and broken ſhell.

They that have peace without truth, have not
worth the ſecuring. They that have truth without pe
have little ſecurity for what they have. Peace with
truth, is beauty without worth: Truth without pe
is worth with is beauty marred. Let both go toget
and then they will be, both the *Columna Eccleſiæ*,
Pillar of the Church, rendring it conſiſtent with
ſelf: and the *Corona Eccleſiæ*, its Crown, rendring
comely and glorious before the world.

Be it thus with us, and then Satan look to thy ſelf,
Kingdom ſhall down amain; when thou canſt no
ger hold up *diviſion*, thou loſeſt thy *dominion*. Th
Saints lift up your heads, your Communion ſhall
ſweet, your glory ſhall be great, your light ſhall ſhi
your fruit ſhall abound, the ſmell of your ſpices ſh
flow forth; your adverſaries ſhall envy, and your Ki
ſhall greatly delight to ſee your beauty. Oh! may
Grace, this Peace be granted us from the Lord; and
all that love the proſperity of *Sion*, ſay *Amen*.

2. In an *united contention*. *Striving together* (ſai
the Apoſtle) for the *Faith of the Goſpel*. Unite, b
ſtrive; ſtrive not one againſt another, Chriſtian agai
Chriſtian, but ſtrive together, let your *contention* be
communion. *Strive together againſt ſin* and unbeli
againſt hypocriſie and earthlineſs, ſtrive againſt ſtr
and debate, and envyings and judgings; *ſtrive toget
with God* in your prayers and ſupplications: We o
ten pray, but our prayers do not agree; by keeping
ſuch diſtance, we know not one anothers hearts, and
ſo many men, ſo many minds; every one prayes acco
ding to his ſingle apprehenſion and affections: what o
pray

rayes, another unprayes; inſomuch that we ſhould put he Lord to do contradictions, if he muſt give particu- r anſwers to all our prayers. And poſſibly that may be he reaſon why the Lord defers his anſwer ſo long, he will ſtay till we are better agreed what we would have, Mat. 18. 19. *If two of you agree on earth, touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in Heaven.* Strive together in all holy and united endeavours, to comfort, confirm and eſtabliſh one another in the Faith of the Goſpel. Keep up the Communion of Saints, and an united contention againſt ſin and unbelief: Remember, *Heb.*10.25.

3. In an holy boldneſs, *in nothing terrified by your adverſaries.* In nothing, that is, either in *no degree*, not at all terrified; or elſe in nothing that you have to do, be frighted out of no part of your duty: or elſe *at nothing that they do*, or threaten to do againſt you. Be not afraid to be holy. Tell your adverſaries, when they have ſaid and done their worſt, you muſt, and you will make bold to ſerve your God. Fear them not, and they cannot hurt you; they never hurt you, unleſs they divert you from your duty.

To eſtabliſh your hearts in this holy boldneſs, and againſt your carnal fears,

1. Conſider, That

1. By how much the more you fear God, by ſo much the leſs you will fear men.

2. By how much the more you fear ſin, by ſo much the leſs you will fear trouble.

3. By how much the leſs your adverſaries fear God, by ſo much the leſs need you to fear them.

2. Believe, Pſal.27.13. *I had fainted, but that I believed.* Faith is a buckler againſt fears and faintings, *Eph.*6.16. *Above all, take the ſhield of Faith, whereby you ſhall be able to quench all the fiery darts of the Devil.*

[*They*

[*The ſhield of Faith*] A ſhield is a wall of part interpoſed betwixt a perſon and harm; 'Tis only apprehenſions of harm that raiſe our fear; Faith ſave a Chriſtian harmleſs, and thereby preſerve fearleſs. The ſhield is ordained for a ſecurity to parts, and againſt all aſſaults. Some pieces of our arm are appropriated to one part only; the Helmet is for Head, the Breaſt-plate for the Breſt, the Girdle for Loins, the Shoes for the Feet; but the Shield is a mo able, that is to be lifted up, where ever the blow co Faith is an univerſal ſecurity.

Faith may be ſaid to be a Shield,

1. Inſtrumentally; As it provides us of a Shield, it lifts up a Shield, and ſets a guard upon the ſoul to cure it. It holds up Chriſt for a Shield, it holds up *Promiſes* for a Shield, the very *Commands and Inſti tions* of God, for a ſhield and ſafe-guard to the ſoul.

Sometimes the *ſenſe of guilt* aſſails, and weakens heart; it is not ſo much any thing without us, as ſom thing within us, that raiſes our fears. How ſmall a m ter will fright a guilty ſoul? Guilt will make eve ſtroke a ſtab, it's the barb of the arrow, the venome the dart, or the ſore of the heart, that makes every ſtro formidable and terrible. 'Tis the guiltleſs ſoul that ha courage and boldneſs. *Hic murus abæneus eſto*---Now gainſt this dreadful dart, Faith holds up a Buckler wi a *Crucified Jeſus* upon it, and ſo that's quenched.

Sometimes *darkneſs* and uncertainties about the wa that we are in, raiſes our fear. A Chriſtian that know himſelf in his duty, in his way, is out of fear. Clearn gives boldneſs. Whilſt we queſtion the warrantablen of the way we are in, every ſhadow of danger will ſha us: Againſt ſuch fears, Faith holds up a Buckler wi this inſcription, *Have not I commanded thee?* It ſhe the Command, and in that, our warrant, and in our wa rant our ſecurity.

Wh

When we queſtion whether our *Worſhip*, for which we are like to ſuffer, be right or no, Faith holds up *an Inſtitution* for our ſhield.

If this fear (O I ſhall not hold out, I ſhall deny my Lord, and his Faith, if put to it) aſſails the ſoul; here Faith holds up the *Promiſe* for a Buckler: *He hath ſaid, I will not fail thee, nor forſake thee: ſo that we may boldly ſay, The Lord is my helper.*

2. Formally; Faith not onely lifts up a Shield, but is our ſhield; The very believing in a crucified Jeſus, the very believing the Command, the Juſtification, the promiſe, ſtayes and ſupports the heart, againſt whatſoever may befall it; *I had fainted but that I believed.*

Chriſtians, whatever your duties, difficulties, deſpondences, ſtraits, temptations, afflictions, weakneſſes are; believe, and you ſhall be carried through; believe, and you ſhall be eſtabliſhed: believe in Chriſt, and you ſhall dare to follow Chriſt; believe in Chriſt, and you ſhall go through with Chriſt, and hold out to the end: believe and you ſhall neither fear, faint, nor fall. Your Faith will both keep you *faultleſs*, and ſave you *harmleſs*, and thereby ſecure you from ſinking and fainting in your minds.

If this be not enough, let me add, that Faith will yet farther ſcatter all your fears, by this double Act.

1. It will put your reward into your hands.
2. It will put all your troubles to a preſent end.

1. It will put your reward into your hand; it will ſet the Crown on your head, even whileſt the Croſs is on your back. Faith makes things to come preſent, *Heb.* 11. 1. It is the ſubſiſtence, or being of things hoped for; it gives being to the good things promiſed, before they are. Hope carries the eye to the object, looks on things to come, as come; Faith brings the object to the eye, looks on things to

come,

come, as come; it looks on distance of time, as looks on it, on a thousand years but as one day. It on Gods *saying* and *doing*, on Gods promising and forming, as all one: it antidates Glory, and gives a of present possession of it in hand, *Rom.* 8. *(In) all things we are more then Conquerors*: in *Tribulation Persecution*, in *Famine*; in *Nakedness*, *(In) all things we are more then Conquerours*: Not only a wards we shall be, but in all these things, even wh we are under them, we are more than Conquerours conquest is obtained in the very entrance of the C bat. *This is the victory that overcometh the world*, even *Faith*. Believe Christian, and thy *Faith* will be thy *ctory*, thy *Shield* will be thy *Palm*.

2. It will put all our troubles to a *present end*: F looks on things to come, as present; and thereb things present, as past: it looks on all things accor as they will be in their issue and end: it looks on th to come, according to what they will be when they come: it looks on things present according to w they will be when they are past: it sees all passing, considers it as past already: it sees all passing, the w upon its wing, the fashion of it passeth away: it sees *riches* of the World upon their wings; the Pride the Pomp, and the Gallantry, and the Glory of World upon their wings: And it sees the *Poverty* of World, the *Troubles* of the World, all upon the wi It looks on the *blackest clouds*, as *flying clouds*, an considers all as gone already: it looks on the clear, t is, beyond the Clouds; it sayes as God sayes, *Bab is fallen, is fallen*: Not only it shall fall, but it is fal and shall not be able to rise.

And what place can there then be left for fear or ti ting? was the Red Sea a *terrour to Israel*, when th saw themselves gotten to the other side? Did *Samp*

ad Lion fright him? Will the remembrance of what ou *have* ſuffered, be a terrour to you when you are otten through, and are come out of Tribulation? Why, pen the eye of your Faith, and ſee the Coaſt already ear? You will ſee the Red Sea behind you, the Wilerneſs behind you, *Jordan* behind you, and your lves gotten ſafe on the banks of *Canaan*.

Come on ſoul, what ſhould hinder thee? May be hou ſuppoſeſt, thou haſt a great fight of affliction to dure; grant thou haſt, yet fear none of thoſe things *hou ſhalt* ſuffer, till thou canſt fear thoſe things thou *aſt* ſuffered. Though thou be now putting on thy Arour, believe and thou maiſt boaſt as if thou hadſt put it off: *Death where is thy ſting? Grave where is thy viory? Where is the fury of the Oppreſſor?* Thine enemies are already under thy feet, man: Death it ſelf is wallowed up in Victory.

Chriſtians, Cheriſh, improve, increaſe your Faith, and his will clear your way of all your fears. Wherefore didſt thou doubt, O thou of little faith? O 'tis a ſign ur Faith is but low, when our fears are ſo high. The y the Lord hears you in this Prayer, *Lord increaſe ur Faith*, he delivers you from your fears: Wax ſtrong in Faith, and you will wax bold in your God.

3. Be humble; 'twill be your advantage, that you and on the lower ground; he whoſe heart hath alady laid him in the duſt, will not fear how low his Eemies can lay him.

4. Be peaceable; your *Preces & Lachrymæ* will be your beſt weapons; the guilt of your unquiet and unwarrantable reſiſtance, will weaken your hearts more than all your partakers will ſtrengthen your hands, *Prov.* 20.22. *Say not, I will recompence evil, wait on the Lord, and he will ſave thee.* Patient and peaceable ſuffering, will be the beſt way to abaſh *your Perſecutors*, and embolden your ſouls.

Now

Now gather up all theſe particulars, and you h
converſation that becometh the Goſpel; wherei
I may perſwade, as well as direct you, conſide
following *Arguments*.

2. This is to them, to your Adverſaries, *an e*
token of perdition, this united, humble, peaceable,
nimous boldneſs in your holy courſe, whereby
walk in the Spirit and power of the Goſpel, and a
frighted or terrified out of it; this is, and will be to
Perſecutors, an *evident token of perdition*. The falls
flaws in the lives of Saints, and their *Quarrellings*
Diviſions amongſt themſelves, do ſtrengthen the h
and the confidence of ſinners againſt them: The
and faintings of Saints, are the fluſhings of ſinners;
Saints hang the wing, ſinners lift up the head.

The Majeſty and beauty of an holy life, joyned
an humble and patient magnanimity and undanted
will be a dart in the Liver of the enemies of it.
an *evident token* [to them] *of perdition*: it is not
a Death-token [upon them,] *Perſecution* is a black
of a *ſon of perdition*, but it is an evident *token* (
them:) it will read them their doom, it will make
own hearts to fall upon themſelves, and their own
ſciences to give them their ſentence.

2. This is to you an evident token of *ſalvation*, (
to you of ſalvation) the word is ſure. *To him th*
dereth his converſation aright, will I ſhew the ſalv
of God. If we be dead with Chriſt, we ſhall alſo live
him; if we ſuffer with him, we ſhall alſo be glorified
ther with him. To him that overcometh, will I give
with me on my Throne, even as I have overcome, and
ſet down with my Father on his Throne. Fear none of
things which thou ſhalt ſuffer. Be thou faithful
death, and I will give thee a Crown of Life.

Salvation, and that of God] there's much in that ad-
on[and that of God] it notes, that the ſalvation of
ſuffering Saints ſhall be, 1. Sure. 2. Great.

. It notes, that their ſalvation ſhall be *ſure*: You
ll certainly be ſaved, for God hath undertaken for it;
's the import of the expreſſion. If it be God that
ifies, who ſhall condemn? If it be God that will
e, who ſhall deſtroy? The matter is ſure, you ſhall be
ed, and that of God. It may be Satan will promiſe,
rken to me, and I will ſave you harmleſs. But he is a
r and a Deceiver; he is weak, and cannot; falſe, and
ll not. It may be the evil World will tell you, *If thou
t caſt in thy lot with us, take our advice, follow our
mple, come along with us, thou maiſt ſave thy ſelf all
harm and loſs.* But there is as much truſt to the Chil-
n, as to the Father of Lies: But if the Lord God, the
d of Power, the God of Truth, ſayes, *I will ſave, who
ſay nay?*

It notes, that their ſalvation ſhall be *great*: The great
will do for them great things; He will ſave them by
ghty ſalvation; He will ſave them againſt all thoſe
ghty hindrances that lie in the way; *Who art thou, O
reat Mountain! before Zerubbabel, thou ſhalt become a
Plain.* All the difficulties, and unlikelihoods, all the aſto-
ſhing, and ſtoth *non-plus-ing* Obſtacles that ſtand in
way of their *Redemption*, will be nothing before the
hty God. He will ſave them from their *mighty ſins*,
rings and *fears*; from the vanity & vexations of this
h, and from the vengeance of eternal fire. *Chriſtians*,
but go on, walk with Chriſt, ſuffer with Chriſt, & fear
of thoſe things which you ſhall ſuffer: & this ſhall
you an evident token of ſalvation, and that of God.

Conſider again the Argument of the Text; *Theſe
gs do, and the God of peace ſhall be with you.* What en-
ragement there is in this promiſe, I have already
wed you. Two things I ſhal only mention here, one of
ch hath been inſiſted on already. H h Con-

Conſider, 1. *If God be with you, all ſhall make f*
2. *If God be with you, you ſhall ſhortly be with*
1. *If God be with you, all ſhall make for you* : R
ber what you have heard out of *Rom.*8.28,31. C
ans, perhaps you will not know how to make a goo
ſtruction of ſome providences that may poſſibly
you before you die. Such caſes there may be, that p
dence may ſeem to be a plain contradiction of the
miſe. Suppoſe the people of God in any Nation
heaven, ſhould at any time have not only an inund
of temporal calamities, Famine, and Peſtilence,
Sword, Oppreſſion, Rapine, and Cruelty, but a flo
ſpiritual Judgments alſo breaking in upon them;
mine of the Word, an eclipſe of the light of the
ous Goſpel among them; their green Paſture tr
down, their pure Waters pudled, Gods ſpiritual w
made to give place to Will-worſhip, Superſtitio
Idolatry; the Inſtitutions of God, to the inventi
men; his houſe made an habitation for Dragons,
Scritch-Owl, and *Bittern*, for *Ziim* and *Jim*, and
unclean thing. And that in ſuch a time, when the
given themſelves to more than ordinary praying
ſting, and humbling themſelves, and repenting
iniquities; when they had ſet their faces towards
and were full of hopes that the Lord was about to
and to plant; to caſt out their rubbiſh, to repair th
ines, to bring in their peace like a River, and to e
his Tabernacle amongſt them. Suppoſe that in
time the Lord ſhould even ſpit in their faces,
daſh all their hopes, and put into their hands a
trembling; ſhould bring trouble upon their loy
cauſe darkneſs to cover their faces; ſhould expoſe
to ſcorn and contempt, make them a reproach, and
word; ſhould ſuffer them to be trampled upon
filth of the World, and the off-ſcowring of all
how ſafe you ſhould have lived in ſuch times and

have heard them complaining thus; All things work
r good! why we see all things fall out for the worse; so
r are our evil things from working for good, that our
od things have wrought our hurt. Not only our out-
ard good things, our peace, and our plenty, but our spi-
tual good things have undone us, our spiritual Liber-
es and Priviledges, our Ordinances, our Duties, our
rayers, our Fastings, our Zeal for the Lord of Hosts; not
ly our sins, but our prayers, our repentings, our refor-
ings have undone us. We have prayed and fasted to
od purpose; we have even prayed our selves into Po-
erty, Contempt, Darkness, Confusion, into the snares
at have been laid for us, and into the hands of those
at hate us. All these things are against us, all our fears
e come upon us; all our comforts, yea, & our hopes too
e running from us, the whole course of Providence
ms to be driven on to our utter ruine; every day, eve-
hour, it grows darker & darker, worse & worse; eve-
Spoke of the Wheel, every turn of the wheel renders
r condition more helpless & hopeless; our adversaries
are become rampant, our soul is filled with their scorn
and fury, our friends are as a broken tooth, or a foot out
of joynt, our hopes are a Spiders Web, or as the giving
up the Ghost; the Almighty causes all his storms and
billows to pass over us; one day telleth another, one night
thertifieth another, and prophesies to us nothing but de-
struction upon destruction, desolation upon desolation;
where is the promise of his coming? The hope of
Israel is asleep, her Saviour is a stranger; the Ark of God
is taken, the glory is departed, yea, & God himself seems
to be gone over to the Camp of the *Philistins*, and mar-
shalling against us: we have waited for light, but behold
darkness and obscurity; for brightness, but we walk in darkness; the
harvest is past, the Summer is ended, and we are not sa-
ved, neither is there yet any to tell us how long. Suppose
you should have stood by, & have seen or heard any such

things any where in the world, would you not hav
Can any good come out of ſuch a dark Abyſs? out
a concatenation of ſo many dreadful and diſmal
dences? Why, by what hath been already ſaid, you
have anſwered thus, ſtay but a while, til the whole
be come about, till God hath brought off his work
the *Wheel*; and then you ſhall ſee Providence an
Promiſe meeting together, and kiſſing each other
ſhall be able to ſay in this caſe, what *Solomon* did
raels, 1 King. 8.56. *Bleſſed be God, that hath given
his people Iſrael, according to all that he promiſed;
hath not failed (one word) of all his good promiſe
he promiſed by the hand of his ſervants. Chriſtians,*
ever may come upon you at any time while you
this world, diſtruſt not your God, nor be at all diſ
you ſhall ſee the day, either here or hereafter, and
be never the worſe, if it be not till hereafter (take
on the credit of this word, *All things ſhall work to
for good*) you ſhall ſee the day when your heart
rejoyce and ſay, Oh! 'twas happy for us that
went ſo croſs with us; 'twas happy we were ſo
and brought ſo low, and laid in the dark, and ſtr
naked of all that we either took pleaſure, or put
dence in: Now we ſee, that the Lord had a more
ous deſign that he was carrying on for us ſtep by
every thing that came upon us, than we were aw
or could have imagined. It's true, the *Shimei's* hav
curſing, the *Iſhmaels* have been mocking, the *Rab*
have been railing, the Plowers have been plowing
Hunters have been purſuing, and had almoſt over
overcome, and ſwallowed us up quick; but bleſs
our God, that hath not turned our captivity, & ſave
by a mighty ſalvation; but hath done us good by all
mocking and curſing, and raging againſt us: Now
ſee there was ſuch light ſowing in our dark days;
peace, a ſowing in thoſe deep furrows; ſuch an har

y ſowing in the days of our tears, as hath now ſprung into this glory and bleſſedneſs. We are beholding to e Devil and his inſtruments; our Enemies have be-ended us, though much againſt their wills: We could ver have ſhined with ſuch beauty on Earth, had we ot been ſcoured with ſuch unclean wiſps; we could ne-er have laid up ſuch treaſure in heaven, as by their cur-ings, and cruel perſecutions, our Enemies have laid up for us. So our Lord hath told us, *Great is your reward in ea*, Mat. 5. 12. *Bleſſed are you that are perſecuted, bleſ-d are you that are reviled for my ſake, for righteouſneſs e, for great is your reward in heaven.* It had not been great, had it not been for our great tribulations: Hell ath given us a lift nearer the Throne of Glory. Com-ort and encourage your hearts with theſe words.

2. If God be with you, you ſhall ſhortly be with God; *ther I will, that thoſe whom thou haſt given me, be with where I am: And if I go and prepare a place for you, I come again, and receive you to my ſelf, that where I ye may be alſo. If we ſuffer with him, we ſhall alſo* fo- *reign with him. Come ye bleſſed of my Father, inherit the* d ſtri- *kingdom prepared for you, from the foundation of the* put- *World. So ſhall we be ever with the Lord.* Brethren, you nor- hat lie among the Pots, 'tis but a little time, and you by ſ- hall hear that word, *Come up hither*, into the Kingdom, a- awa- he inheritance, prepared for you. There are two *Come's*, hav- Calls of our Lord; the firſt come, is, *come and work* Rab- *with me*, come and watch with me, come and follow me. owin- he ſecond is, *Come and reſt with me*; your work is done, over- our watch is over, your race is run, come and enter in-bleſ- my reſt. The firſt Come is, *Come down with me*, from & ſa- ne pride, from the pomps and jollities of this preſent by al- Vor- ld; come with me into the wilderneſs, into the vally of Nof tear-, come and ſuffer with me, come and die with days- e. The ſecond Come is, *Come up with me*, up out of a- ha- e wilder-eſs, up out of your Priſons, up from your

 bonds;

bonds : your *Jubilee* is come, come up with me : C
put off your priſon garments, and put on your r
ſhake off your fetters, and take up your palms; lay
your Croſs, and take up your Crown: from your pr
to your palace ; from the Stocks to the Throne :
that have deſcended with me, are the ſame who
now aſcend with me, to my Father and your Fath
my God and your God.

The firſt Come, is the *come of a Suiter*; Come, g
me your love; give me your hearts, and accept of m
This is the Errant upon which his Ambaſſadors are
patched ; as *Abraham*'s ſervant, to take you as a
for your Lord. This is the meaning of all thoſe Je
and the Bracelets they bring in their hands ; the
ſends Servant upon Servant, Epiſtle upon Epiſtle, T
upon Token, and all ſpeak the ſame word, Come, c
come away and accept of your Lord, and be marr
him. The ſecond Come is, the *Come of the Bridegr*
Come home with me into my holy City, into my R
Manſion; come into my Chamber, come into my bo
come and lodge between my breſts, live in my preſ
and reſt in my love for ever. *Chriſtians*, my bus
whileſt I have been with you, hath been to bring y
God; to eſpouſe you to Chriſt; & you that have al
or will yet at laſt be perſwaded to give your conſe
will give me leave to make up the match, I can give
aſſurance, That he will ſhortly come and make up
Marriage; and muſt ſay to you, as *Naomi* to *Ruth*, *Ruth*
3.10. *Sit ſtill my Daughter, till thou ſee how the matt*
will fall; for the man will not be in reſt, till he have finiſh
the thing this day. Sit ſtill Chriſtians , till you ſee
matters will fall, and however they fall, know,
Lord will not be in reſt till he have finiſhed this th
and brought you home to be with him where he is

I am now parting from you in this confidence,
however, after a few days I ſhall ſee your Faces no

this world, yet I ſhall ſhortly meet you in the Bride-amber of glory, where we ſhall ever be with the Lord. Beloved in the Lord, I muſt now leave you, but give leave e're I go, to deal freely with you, and yet a little farther, in the cloſe of my day, this once more to open my heart to you, and to tell you,

1. What my parting fears,

2. What my parting wiſhes for you are, which I carry upon my ſpirit.

1. My parting fears, I go off from you with, are eſpecially theſe:

1. I am afraid that there are many of you, upon whom I have beſtowed my labour in vain; I am afraid that I have inſtructed you in vain, exhorted, perſwaded, beſeeched & reproved you in vain: 'twas the Apoſtles caſe, and his fear concerning the *Galatians*, *Chap.* 4.11. It is my grief, that when I would have no more to ſpeak but an healing word, a comforting word, I muſt yet drop down a bitter word on ſome of you; that when I would ſpeak only from *Mount Gerizim*, I muſt yet again ſpeak ſome from *Mount Ebal*; that when I would leave a Bleſſing behind me upon you all, I am like to leave ſome bound under a Curſe. It's grievous to me thus to ſpeak, yet for the diſcharge of my duty, & for your own neceſſity, bear with me: I am afraid, that whileſt I have been preaching to you, of an incorruptible Crown, of an everlaſting Reſt, a Kingdom of Joy and Glory, I am afraid there are many of you, *that have no part nor lot in this matter, but are ſtill in the gall of bitterneſs, and bond of iniquity; If the Goſpel be hid, it is hid to them that are loſt:* And are there none among you, from whom this Goſpel is hid? hid as to the light of it, hid as to the ſaving power and efficacy of it? I am afraid there are too many; I am afraid there's many a blind eie, many an hard heart, many a Spirit ſtill in priſon, under the power of their Luſts, & brutiſh ſenſuality: I am afraid there are many ſuch a-

mong you,&are not you afraid ſo to? Oh that you

2. I have a greater fear than this; I am afraid o
of you, that not only all my paſt labours, but th
will be loſt alſo. Thoſe that ſtand it out to their la
do uſually ſtand it out in their laſt *day*. Bleſſed be
that there are amongſt you, thoſe over whom my
is comforted; To whom I can ſpeak in the wo
the Apoſtle, *Rom.*6.16. *God be thanked, that ye we*
ſervants of ſin, but ye have obeyed from the heart, that
of Doctrine that hath been delivered unto you; and
now made free from ſin, you are become the ſerva
Righteouſneſs. Oh that I could thus ſpeak! Oh
could thus rejoyce over you all! But as the Apoſtle
to the *Corinthians*, 2 Cor.12.20. *I fear leſt when I (c*
I ſhall (find) you ſuch as I would not. So muſt I ſay
a grieved heart, I fear that now I am going, I ſhall
you ſuch as I would not. I would not leave one
perſon, one vain perſon, one looſe liver, not one
liever, or impenitent, amongſt you all. Oh what a
day would this day of my departure be? what
would there be in this dark evening, were it thus
you? If I might ſee you all recovered out of the
of the Devil, every mans eyes opened, every mans
off, every mans Priſon broken, and his ſoul eſcaped
that deadly bondage: if every poor deadly Creatu
mong you, who yet lies bound hand and foot
Grave-clothes, might now at laſt ſtand up fro
Dead, and live the life of God, this would be min
your great rejoycing. But oh! I fear with this Ap
2 *Cor.*12.21. *My God will humble me*, and grieve me
afflict me, to ſee in what a woful plight I muſt leav
vers of you. O ye ſons of the Night, you poor, ignor
and dark ſouls, upon whom the light hath ſhined,
your darkneſs comprehendeth it not: O you poor
ſtinate, and hardned ſouls, upon whom I have
plowing as upon Rocks, and hewing as upon Adam

no ſtill remain under as great hardneſs, as if no Dew or Rain had ever fallen on you. Oh you poor, half-bak'd, moſt Chriſtians, that have taken up *your ſtand* in your preſent Attainments: my ſoul is under great fears, and muſt weep in ſecret for you, whilſt my tongue muſt be henceforth ſilent: Oh every ſoul, that is without fear of himſelf, my ſoul is afraid for you; the fearleſs ſoul is in a fearful ſtate. Sinners, let my fears be *your fears*: what, is there ſuch aſtoniſhing guilt upon *you*, & yet not afraid? Such a dreadful Roll writ againſt *you*, & yet not afraid? So many Sabbaths, Sermons, Warnings, loſt, and never to be recalled; nor any aſſurance left of one Sermon, or Warning more, and yet not afraid? Such a ſubtil Devil, ſuch a deceitful Heart, ſuch a tempting world, that you have to deal withal, ſuch a black and bottomleſs Pit to which you are falling and yet not afraid? Oh what Stocks and Stones hath the Goſpel to deal withal.

Beloved, I have laboured much with you, both publickly, & from houſe to houſe, to bring you under a due fear and jealouſie of your ſelves; but hitherto your hearts have been too hard for me: Oh yet for trembling hearts, tremble and ſin not; fear and pray, fear and hope; fear and repent; *Work out your Salvation with fear and trembling!* Oh if my fears were once become your fears; your fears would become my hopes! Oh what a Day-ſpring of hopes would ariſe from the ſhaking of ſecure hearts! Theſe Fears would be as the thicker Darkneſs, Fore-runners of break of Day.

2. My parting Wiſhes and Deſires for you, are, 1. That the good ſeed which hath been ſown amongſt you, were well rooted in every heart: I wiſh that my Twenty years Miniſtry among you, may not be loſt labour to any of your ſouls. 2. I wiſh that your next feeds-man may be more skilful and ſucceſsful: that the good Lord will provide you a man that may teach you in Wiſdom, gain you in Love, lead you on to life by

an

an holy example; and if the Lord grant you th
cie, I wiſh that ſuch an one may be dearly priz
chearfully accepted by you. God keep this Flock
ravening Wolf, and a deceitful Shepherd. 3. I
that there may be no root of bitterneſs ſpringing
mongſt you; that there be no Diviſions or Conte
but that you may live in peace & love, that the G
Peace and Love may be with you. 4. I wiſh tha
place, where ſo much good ſeed hath been ſown, ma
come a fruitful field, that the fruits of Faith and R
tance, the fruits of Righteouſneſs and Holineſs m
in you, and abound; that you may be neither barre
unfruitful; that Religion in the power & practice
may ſo viſibly flouriſh in the ſeveral perſons, in the
ral families of this Congregation, that they that go
may ſee and ſay, *This is the field which the Lord*
bleſſed. 5. I wiſh that whatever clouds may at any
gather over you, you may not fall down in a with
ſtorm, or a ſweeping flood, but may paſs away in
or diſſolve into a fruitful dew; that no Perſecution
Temptations may ever carry you down the ſtream
evil men, nor blight any hopeful beginnings tha
budding forth in any of your ſouls: If *Tribulation*
be any of your lots, I wiſh that it may not be to you
the *Hail of Egypt*, but as the *Dew of Hermon*. 6. I
you a joyful harveſt, that you may reap in eternity
hath been ſown in time; may you now ſowe in righ
ouſneſs, and therefore reap in mercy; may every one
is now ſowing in tears, for ever reap in joy: May
that go on your way weeping, bearing pretious ſeed,
turn with joy, and bring your ſheaves with you: M
the ſhowers of this day, be the watering of your ſo
that it may ſpring up to eternal life. *Brethren*, my he
deſire for you all is, that you may be ſaved; and if th
be any perſons that bear evil will to me, my partic
with for them is, *The good will of him that dwelt in*

th, be thoſe mens portions for ever. Theſe are ſome of wiſhes for you: will you joyn your wiſhes with ne, will you turn your wiſhes into Prayers, and let s be your prayer, *The Lord grant thee thine hearts de-, andfulfil all thy mind. Brethren*, do I wiſh you any rm in all this? If not, if it be to be wiſhed, that the ord of Chriſt were rooted in your hearts, and your uls thereby rooted in the grace of God; if it be to be ſhed, That your luſts were rooted out, your ſins dead dried up, your foot gotten out of the ſnare, your ſouls ought into the Fold, your fruits of righteouſneſs and oline ſs abounding and growing up unto eternal life: if this be to be wiſhed, then give in your votes with mine; wiſh and pray, pray and preſs on, preſs on and wait the accompliſhment of this Grace in you all. I tell you again, I wiſh you well; and not only I, but the Lord d that hath ſent me to you: The Lord Jeſus wiſhes u well; he wiſhes and woes, woes and weeps, weeps d dies, that your ſouls might live, and be bleſſed for r: He hath once more ſent me to you, even to the *t amongſt you*, to tell you from him, that he's unwil- ling you ſhould periſh, that he hath a kindneſs for you in his heart, if you will accept it: He hath *Blood* and *Bowels* for you; *Blood* to expiate your guilt, to waſh away your filth; and *Bowels* to offer you the benefit of his *Blood*; with this wiſh, *Oh that it were theirs! Oh that they would hearken and accept!* Only I muſt add, That the Lord hath two ſorts of wiſhes concerning ſinners: The firſt is, *Oh that they would hearken!* Oh that they would come in, be healed and be ſaved! *Deut.* 5.20. This wiſh is an *Olive Branch* that brings good tidings, and gives great hopes of Peace and Mercy. His laſt wiſh is, *Oh that they had hearkned!* that they had accepted! *Pſ.* 81.13. *Oh that my people had hearkned to me!* Luk. 19.42. *O that thou hadſt known in this thy day, the things that con-*

fer: [illegible] this wiſh hath nothing but dread & death

in it: it is the black Flag hung out, that proclaims extern
The ſenſe is, *Iſrael* had once a fair time of it; a time of love,
of grace, a time of peace. Oh that they had hearkened th
they had known the things that concern their peace! Bu
wo to them, 'tis too late, the door is ſhut, the ſeaſon is over,
is paſt; *But now they are hid from thine eyes.* There are three
darts in this wiſh [oh that thou hadſt!] it includes in it the
cutting words, 1. *Thou haſt not.* 2. *Thou mighteſt.* 3. *Th*
not for ever.

1. There is this in it (*Thou haſt not.*) What have I not?
thou haſt not known the things that belong to thy peace.
haſt had the door of glory, the gate of Heaven open to the
haſt been called for, and invited in, but thou haſt loſt the opp
nity. Thou kneweſt not when thou wert well offered, nor w
take notice what a day was before thee, what a price was in
hand; the peace, the Goſpel of peace, the Prince of peace, a
dom of peace was ſet open, offered, and brought home to thy
but thou hadſt ſo many other matters to look after, that thou
no notice of it, but haſt let it ſlip. There's one dart (*Thou*
known,) there's a Goſpel gone, there's a Chriſt gone, there's a
a Kingdom loſt.

2. There is this in it (*Thou mighteſt.*) Oh that thou hadſt!
might I? Yes, thou mighteſt, if thou wouldſt thou mighteſt.
God did not mock thee, when he preached peace to thee; he
willing, and wiſhed it thine; if thou wouldſt, thou mighteſt
made it thine own; but whileſt he would thou wouldeſt not. Th
another dart (*I might have known*) I have none to thank but
ſelf for the loſs, mine undoing was mine own doing. There
no ſuch torments as when the ſoul flies upon it ſelf, and take
venge on its ſelf; oh the gaſhes that ſuch ſelf-reflections m
Soul, how cameſt thou in hither into all this miſery? oh, 'tis o
ſelf, my ſelf, that my deſtruction is? The door was open, and
told of it, and was bid come in, but I would not. That I am loſt
undone, was not my fate, which I could not avoid, but my
and my folly. It ſeems to give ſome eaſe of our torment, when
can ſhift off the fault. It was not I, but the Woman, ſaid *Adam*
was not I, but the Serpent, ſaid the Woman; If that had
true, it would have given eaſe, as well as ſerve for an excu
This thought (*'Twas mine own doing*) tears the very cawl of
heart. Oh, I have none to blame but my ſelf, my own fooliſh
froward heart. This is my ignorance, this is my unbelief, this
my wilfulneſs, my luſts, and pleaſures, and my Idols, that I was
ning after, that have brought me under this dreadful loſs. 'Tis
my own doing.

3. Th

3. There is this in it (*Thou ſhalt not for ever.*) Oh that thou hadſt! ny, may I not (yet?) Is there no hope of recovering the oppor- nity? not one word more, not one hour more, may not the n go (one) degree backward? No, no, 'tis too late, too late; ou haſt had thy day, from henceforth no more for ever. There's e laſt Dart (*Times paſt*) there's the Death, the Hell, the Anguiſh, e Worm that ſhall gnaw to Eternity. This one word (*Times ſt*) ſets all Hell a roaring; and when its once ſpoken to a ſinner earth, there's Hell begun, go thy way wretch, fill up thy mea- e, and fall into thy place; The Goſpel hath no more to ſay to ee, but this one word, *Becauſe I have called, and thou refuſedſt, I have etched out my hand, and thou regardeſt not, but haſt ſet at nought all my ounſels, and wouldeſt none of my reproofs; I alſo will laugh at thy Ca- ities, and mock when thy fear cometh; when thy fear cometh as deſo- ion, and thy de uction cometh as a whirlwind, when diſtreſs and an- iſh com th upon thee; then ſhalt thou call, but I will not anſwer; thou lt ſeek me earl., but ſhalt not find me.* Beloved, my hopes are, and m not able to ſay, but that you are yet under the firſt wiſh; that they would! Chriſt is yet preaching you to Faith, and ds his Wiſh along with his Word, *Oh that they would believe!* riſt is yet preaching Repentance and Converſion to you, and ſhes, *Oh that they would repent, that they would be converted!* d to this wiſh of my Lord, my ſoul, and all that is within me, yes *Amen.* Brethren, will you yet again ſay your Lord nay? ſhall riſt have his wiſh? ſhall your ſervant for Jeſus ſake, ſhall I have y with? will you now at laſt conſent to be ſanctified, and to be ved? Let me have this wiſh, and I dare promiſe from the Lord you ſhall have yours, even whatever your ſoul can deſire. Bre- hren, this once hear, this once be prevailed upon; be content that your luſts be rooted out, and your Lord planted into your ſouls. e content to be pardoned, content to be converted, content to ſaved. This once hear leſt if you now refuſe, ye no more be per- aded with, *Oh that they would!* but be for ever confounded with, *Oh that they had!* leſt all our wiſhings and wooings of you, be turn- into weepings and mournings over you, this once hear; Oh at you would.

I heartily thank you for your good wiſhes, and good will to- wards me; for your willing and chearful entertainment of my Perſon, and attendance on my Miniſtry. And particularly, for your paſſionate deſire of my longer ſtay among you. Which de- ſire, if God had not, my ſoul could not have denied you. Though the Almighty, to whoſe pleaſure it's meet that we all ſubmit, hath ſaid nay to that wiſh of yours; yet let your ſouls ſay *Amen* to this laſt of mine, that the Lord God would dwell among you, and in

you

you, both now and for ever. And having thus finiſhed my
among you, I ſhall now cloſe up with this double account.

1. Of my diſcharge of my Miniſtry in this place.

2. Of my deprival. And ſhall ſo commit you to God, a
Word of his Grace, which is able to build you up, and to
an inheritance amongſt all them that are ſanctified.

1. Of my diſcharge of my Miniſtry: what my Doctrine
ner of life hath been, is known to you; and what my ai
tent hath been, is known to God. The ſearcher of hearts
that 'tis the ſalvation of ſouls that hath been the mark at
have levelled. My way hath been to uſe all plainneſs, that
be made manifeſt in your Conſciences: Weakneſſes, and In
both natural and ſinful (the Lord pardon them) I have had
am ſenſible that much more might have been done both in
and in private, had it not been for a weakly body, and a
heart. I repent that I have had no more zeal for God, no
compaſſion to ſouls; I repent that I have been no more conſ
importunate with you about the matters of Eternity. Oh
Eternity! that thou wert no more in the heart and lips of th
cher, in the hearts and ears of the Hearers. But while I thu
my ſelf for my failings, bleſſed be God for any ſincerity to his
and good will to your ſouls that he hath ſeen in me. Bl
God, I have a witneſs in my Conſcience, and I hope in you
that I have not ſhunned to declare to you the whole Cou
God. Brethren, I call Heaven and Earth to witneſs this day, I
have ſet before you life and death, good and evil, and have no
ſed from day to day, to warn you to chooſe life, and that goo
that leads to it; and to eſcape for your lives from the way
and death. Oh remember the many inſtructions I have given
the many Arguments whereby I have ſtriven with you, the
Prayers that have been offered up for the guiding and g
your ſouls into the path of life, and the turning your feet out
way of deſtruction. O might I be able to give this teſtimony co
ning you all at my departure, *They have trodden in the right pat
have choſen the good part, that ſhall not be taken from them.* Bre
Beloved, with whom I have travelled in birth, that Chriſt m
be formed in you, I muſt ſhortly give up my account in a mo
lemn Aſſembly: Will you help me to give it up with joy, by
ing your ſouls before the Lord, as the ſeal of my Miniſtry. E
ſincere Convert among you, will be a Crown of rejoycing to
in that day. So let me rejoyce, and let my joy be the joy of you
What ſhall I ſay more? If there be any conſolation in Chriſt, i
comfort of love, any bowels and mercies; if the glory of the
nal God, the honour of the everlaſting Goſpel, the ſafety of

nortal ſouls, the incorruptible Crown, the exceeding, eternal ight of glory, weigh any thing with you, then once more let me eech you by all this to hearken to that Word of the Goſpel ich God hath ſpoken to you by me.

. Of my deprival. The moſt glorious morning hath its evening; hour is come wherein the Sun is ſetting, upon not a few of the ophets; the ſhadows of the evening are ſtretched forth upon our day draws, our work ſeems to be at an end. Our pulpits our places muſt know us no more. This is the Lords doing, all the Earth keep ſilence before him. It is not a light thing for Brethren, to be laid aſide from the Work, and caſt out of the neyard of the Lord; and it muſt be ſomething of weight that muſt port under ſo ſevere a doom. I know there is not a few that will to the affliction of the afflicted, by telling the World, 'tis their n fault, they might prevent it if they would; whether this be ſo no, God knoweth, and let the Lord be Judge. Bleſſed be God, atever be, this is not laid to our charge, as the reaſon of our ſe- ſion, either *inſufficiently* or *ſcandal*. You are not ignorant what ngs there are impoſed on us, as the condition of our continuing Miniſtration; which how lawful and expedient ſoever they m in the judgment of many, yet have the moſt ſpecious Argu- nts that plead for them, leſt me utterly diſſatisfied in my Conſci- ce about them. I muſt profeſs before God and Angels, and Men, t my Non-ſubmiſſion is not from any Diſloyalty to Authority, nor om Pride, Humour, or any factious diſpoſition or deſign; but be- cau e I dare not contradict my Light, nor do any thing concerning ich my heart tells me, the Lord ſayes, do it not. After all my moſt impartial Enquiries, after all my ſeeking counſel from the Lord, after all my conſidering and conſulting with men of all perſwaſions out the ſe *Matters*, I find my ſelf ſo far ſhort of ſatisfaction, that I am plainly put to this choice, to part with my *Miniſtry* or my *Con- ſcien* . I dare not lie before God and the World, nor come and tell you I approve, I allow, I heartily conſent to what I neither do, nor can: but muſt chooſe rather, that my *Miniſtry* be ſealed up by my *ſufferings*, than lengthened out by a *Lye*. Through the grace of God, though men do, yet my heart ſhall not reproach me while I live: *If our hearts condemn us, God is greater than our hearts, and know- eth all things* But however, though I muſt now no longer act as a Chriſtian, I ſhould, to teſtifie my *obedience* to *Authority*, have become all things to all men, to the uttermoſt that I could, with any clear- neſs of heart: But ſince *matters* ſtand ſo, that I muſt loſe my place, or my peace, I chearfully ſuffer my ſelf to be thruſt off the Stage. And now welcome the Croſs of Chriſt, welcome Reproach, wel- come Poverty, Scorn and Contempt, or whatever elſe may befall

me

me on this account. This morning I had a flock, a
had a Paſtor; but now behold a Paſtor, without a
a flock without a Shepheard: This morning I h
houſe, but now I have none; This morning I
living, but now have I none: *The Lord hath give*
the Lord hath taken away; bleſſed be the Name of th
Beloved, I am ſenſible of many weakneſſes and
vantages I am under, which may render a ſu
ſtate the harder to be born; help me by your P
and not me only, but all my *Brethren* alſo, with
my Lot muſt fall, *Pray for us, for we truſt that we h*
good Conſcience, in all things willing to live honeſtly.

1. That God would make our Silence ſpeak,
preach the ſame holy Doctrine that we have pre
with our Lips.

2. That he would give *Supports* anſwerable t
Sufferings; that he who comforteth thoſe that ar
down, will alſo comfort his Servants that are caſ

3. That according to our earneſt expectation, and
hope, as alwayes, ſo now alſo, Chriſt may be magn
in us, whether it be by Life or by Death.

And thus, *Brethren*, I bid you farewel, in the w
of the Apoſtle, 2 *Cor.* 13. 11. *Finally, Brethren, fare*
be perfect, be of good comfort, be of one mind, live in p
and the God of Peace and Love ſhall be with you.

And that *God of Peace, that brought again from*
Dead our Lord Jeſus, that great Shepheard of the ſ
through the blood of the Everlaſting Covenant, make
perfect in every good work, to do his will; working in
that which is well-pleaſing in his ſight, through J
Chriſt; to whom be glory, for ever and ever, Amen.

FINIS.

HEAVEN OPENED:

Or, A Brief and Plain

DISCOVERY

OF THE

RICHES

OF GODS

COVENANT of GRACE.

BEING THE

THIRD PART

OF

Vindiciæ Pietatis.

By. R. A.

LONDON, Printed *Anno Dom.* 1666.

To the READER.

Reader,

THe Providence of God hath led me to the Publication of the ensuing Treatise, much beyond my first Intentions.

There came to my hands a Synopsis of the Covenant of Grace on Gods part, *with a* Soliloquie annexed (*both penned by the worthy Author of that form of* Mans Covenanting with God, *inserted in my* Vindiciæ Pietatis) *attended with the Authors desires, and of divers other Christians, that this also might be incorporated into the same Book.*

These desires, neither being able

to resist, nor willing to deny, I prepared some Meditations to be premised, with a purpose to have put forth another Edition of that Book with this Addition, but finding it to grow into too great a bulk to be there inserted, both this on Gods part, and the former, on mans part, come into thy hands in this distinct Treatise, followed with my Prayers; That the good Land, whereof some Clusters are here presented to thee, may be thine Inheritance. *See and take,*

Thine, because the Lords

July 8. 1665.

Covenant Servant,

R. A.

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HEAVEN OPENED:

OR,

A Brief and Plain Discovery of the Riches of Gods Covenant of Grace.

The Introduction.

GOod news from Heaven, the Day-spring from on high hath visited this undone World, after a Deluge of sin and misery, behold the Bowe in the Cloud; the Lord God hath made and established a new Covenant, and this is it that hath cast the first beam on the dark state of lost and fallen Man; and hath brought life and immortality to light. This Covenant is *the hope of Sinners, the riches of Saints, the* Magna Charta *of the City of God.* The forfeited Lease of Eternity renewed; Gods *Deed of Gift*, wherein he hath on fair conditions granted Sinners their lives, and setled upon his Saints an everlasting Inheritance.

Hear, O ye forlorn Captives, who have sold your selves to eternal Bondage, spoiled your selves of all your glory, sealed your selves up under everlasting misery; you are dead in your sins, guilty before God, under wrath, under a curse, bound over to eternal vengeanc. But behold, there is yet hope in *Israel* concerning this thing; the Lord God hath taken compassion upon you, hath opened a way for you to escape out of all this misery and bondage; Lift up the hands that hang down, comfort the trembling knees; An Ark, an Ark hath God prepared, in which is salvation from the Flood; a Covenant, a new Covenant hath he made and established, which

(if you lay hold on it) will recover all you have loſt, ranſome you from Death, redeem you from Hell, and advance you to a more ſure and bleſſed condition, than your original ſtate from which you have fallen. This is the hope of Sinners, this is the heritage of the ſervants of the Lord.

Glorious tidings, good news indeed! but what is this Covenant? Or what is there that is given and granted therein? Why, in ſum, there's all that Heaven and Earth can afford; all that can be needed or deſired, and this by a firm and irrevocable Deed, made over, and made ſure to all that will ſincerely imbrace it.

Particularly, God hath in his Covenant, granted and made over,

1. Himſelf.
2. His Son.
3. His Spirit.
4. The Earth.
5. The Angels of Light.
6. The Powers of Darkneſs.
7. Death.
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CHAP. I.

God in the Covenant.

1. THe Lord God hath made over *himſelf* in this Covenant. That's the great and comprehenſive promiſe, *Jer.*31.33. *I will be their God.* I am God, and what I am, 'tis all theirs; my ſelf, my glorious incomprehenſible Eſſence, all my glorious Attributes, my Omnipotence, my Omniſcience, my Wiſdom, my Righteouſneſs, my Holineſs, mine All-ſufficiency, my Faithfulneſs, &c. I will make over my ſelf to them to be henceforth and for ever theirs.

Their

Their Friend, their Portion, their Sun, their Shield.

1. *Their Friend:* I was angry, but mine anger is turned away; I was an adverſary, I had a controverſie with them, but I am reconciled, I have found a ranſome, the quarrel is compoſed, my wrath is appeaſed, I am friends with them; *I will forgive their iniquity, and their ſin will I remember no more; I will take away their iniquity and receive them graciouſly; I will heal their back-ſliding, I will love them freely; for mine anger is turned away from them,* Jer. 31. 34. Hoſ. 14. 4. *Glory be to God on high, on earth peace, good will towards men.* Fury is not now in me: favour, and friendſhip, love, and good will, is all they may henceforth expect from me. Sinners, what is there to be feared? what is there dreadful, but an angry provoked God? Thence is ſorrow and anguiſh, thence is famine and peſtilence, and ſword, thence is Death and Hell: he doth not know what the wrath of God means, that doth not ſee in the bowels of it, all the plagues above ground, and all the vengeance of eternal fire. Whatever terrors, or torments have ſeized upon thee; upon thy body, upon thy ſoul; whatever loſſes, croſſes, vexations, afflictions plague thee on this earth; whatever horrour, and anguiſh, whatever amazing, confounding torments are like to meet thee, and feed upon thee in the Lake beneath, thou maiſt ſay of all this, *This is the wrath of God.* That day the Lord ſays to thee, *Fury is not in me,* he ſaith alſo, *Fear ſhall be no more to thee.* That hour the Lord ſaith, I am thy friend, Death and Hell vaniſh. The day is broken, the ſhadows fly away. And this is one thing included in that promiſe [*I am their God*] I am their friend.

2. *Their Portion.* Fury ceaſe! Fears vaniſh! Friendſhip, Favour, Life granted! But what ſhall he have to live upon? Man was never intended to be a ſelf-ſufficient; he was created under a neceſſity of dependance on

ſome-

ſome-thing without him; not only for the continuation of his being, but of the comfort of his being; he cannot live upon the air, though he hath eſcaped the fire: the ſoul of man is too big for the world; like *Noahs* Dove, it can find no reſt below, and where ſhall it find it, or on what ſhall it ſubſiſt? Why, God will not ſtarve his friends; he that hath ſaved their lives, will find them a livelyhood; becauſe there is no other to be found, he himſelf will be a livelyhood to them; their portion, their maintenance, and their heritage for ever. As their deliverance is from him, ſo their dependance ſhall be on him; he is their ſubſtance, and on him is their ſubſiſtence, *Jer.* 10.16. he writes himſelf, *the Portion of Jacob*; and as ſuch his Saints accept him, *Pſal.*16.5. *The Lord is the portion of mine inheritance*; he is their bread, and their water, their ſtock, and their ſtore. The Lord [gives] portions to his enemies; not only the young Ravens, but the old Lions, and Tygres, the worſt of men do ſeek their meat from God, *Pſal.*17.14. they have their *portion in this life, whoſe bellies thou filleſt with thy hid treaſure*: they have their portion: ſome of them have their portion in the City, others a portion in the Field: to ſome he gives a portion of gold, to others a portion of worldly glory, to others a portion of pleaſures; by all theſe he deals, as the Father of the Prodigal, he gives them their portion, and ſends them away. But whilſt he [gives] portions to theſe, he [is] the portion of his Saints; he makes over and ſettles himſelf upon them, as their Inheritance for ever: they ſhall never be in want whilſt there is in him to ſupply them; they ſhall never be in ſtraits whileſt there is in him to relieve them: all their wants be upon me.

The Lord is their Portion, and he is a ſufficient Portion: *With thee is the fountain of life*, Pſal. 36. *In thy preſence is fulneſs*, Pſal. 16. The Lord God is all things

to

to them, enough and to ſpare: *In my Fathers houſe there is bread enough, and to ſpare.* He that hath all things below God, but not God, hath nothing; he that hath nothing beſides God, but hath God, hath all things; enough and to ſpare: filling up, and running over; there's ſtill more to be had, if more could be held: the ſoul hath never enough, till it hath more than enough; is never full till it runs over: while it can contain and meaſure & number all that it has, this is its judgment of all, *Pauperis eſt numerare pecus.*

In God is enough for filling up and running over; enough there is in him to fill up all their *faculties*, *their underſtandings*; there are infinitely beautiful perfections, where we may gaze and glut our eyes with unſpeakable delight; but when we have looked the fartheſt into them, when the moſt ſearching eye, the moſt greedy thoughts have ſearched and run their utmoſt, they come not near the end; they ſhall look, and look, and ſee and ſee, and when they can reach no farther, then they ſhall admire thoſe treaſures of light, and beauty, that are ſtill beyond them. Admiration is the *underſtanding full, and running over:* when its *Non-pluſt*, and can reach no further, then it wonders at what it perceives ſtill beyond it. The Apoſtle tells us, *Eph.* 3. 18. that the Goſſpel (which preſents God in fleſh) hath in it, an heighth, and depth, and length, and breadth; and I may tell you from him, 'tis an heighth without top, a depth without bottom, a length without limits, a breadth without bounds; in one word, immenſity, unmeaſurable, and therefore unſpeakable, unſearchable glory. Whileſt the blind world deride and deſpiſe the portion of the Saints, looking on God, and all the things of God, as *ſhallow* things, that have no *depth* in them; they will be found by thoſe that ſearch into them, to be *deep* things, that have no *bottom* in them, 1 *Cor.* 2. *the deep things of God.*

All

All the raptures, and extaſies of glorious joys of the Saints in the other world, are the running over of their eyes upon their hearts, and do break in upon them from their viſion of God.

There's enough to fill up their *wills and affections*; there's infinite goodneſs, incomprehenſible love, marvellous loving kindneſs, unſpeakable delights, glorious joyes, *Pſal.*31.19. *Oh! how great is the goodneſs which thou haſt laid up for thoſe that fear thee!* Oh! how great is the goodneſs! 'Tis *vox admirantis*, an admiring word; great beyond expreſſion, great beyond imagination; *Eye hath not ſeen, ear hath not heard, neither have entred into the heart of man to conceive the things which God hath prepared for them that love him*: and 'tis *vox exultantis*, of an heart leaping for joy, rejoycing in hope of the glory of God, which is laid up for his Saints. Laid up! where? why laid up in himſelf; that's the Fountain, that's the Treaſury; there's love, there's joy, there's ſatisfaction, *our life is hid with Chriſt in God.* Oh love the Lord all ye Saints. O bleſs the Lord all ye his Saints. He that is mighty hath done for you great things: *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him*, Iſa. 64. 4. Or, as tis in the Margin, *There hath not been heard or ſeen a God beſides thee, which doth ſo for him that waiteth for him.*

There's enough to fill up our time, there's admiring work, and praiſing work for ever: there's matter for love and joy, to live, and feed upon for ever; endleſs praiſes, eternal pleaſures, everlaſting rejoycings, *Iſa.* 35. *Everlaſting joy*, Pſal. 16. *Pleaſures for evermore.* There's enough to *reward all our labours*, and repay all our expences: there's a full reward, *Gen.* 15.1. *Fear not Abraham, I am thy ſhield, and exceeding great reward.* Chriſtian, thou

thou ſhalt not ſerve the Lord for nought, he will reward thee, and 'tis little in his eyes, that thou ſhouldſt ſerve him for Corn, and for Wine, for Sheep, and for Oxen; yea, for the Crowns and Kingdoms of this world; theſe ſhall not be thine hire; the everlaſting God will be thy reward, thine exceeding great reward; exceeding not thy work only, but thy very thoughts alſo: A little is to much for thy earnings, but the whole world is too little for his bounty: leſs than nothing might ſatisfie for thy labours, but leſs than himſelf will not ſatisfie for his love: the eternal God will be thy reward. Oh the unſearchable riches of the pooreſt of Saints! *Oh nimium fœlices-bona ſi ſua norint.* Poor! what, and yet haſt a God! In want! what, and yet haſt all things! Is he a God that is thine, and art thou ſtill in ſtraits? would a few ſheep, and oxen, vine-yards, and olive-yards make thee a rich man, and can a God leave thee a Beggar? Is not a Pearl more than Pebbles? Milk and wine, than mud and water? Men uſe to ſay, *Money is all things:* meat, and drink, and clothes, and friends, and lands, virtually all things. And is not God more than money? Sure he hath ſaid to his Gold (*Thou art my God*) that cannot ſay, *Let God be mine, and then go thou thy way.* Haſt thou a God and yet poor? Nay farther, would the fatneſs of the earth, and fulneſs of heaven, if thou hadſt both, be enough for thee? Would corn, and wine, and houſes, and lands, and pleaſures here, and eternal life hereafter ſuffice thee? and is not God alone as much as all this? Doſt thou want Star-light when thou haſt the Sun? Is the Ocean more full for the Rivers that run into it? Or would there be any want there, if all theſe were ſtopped and dry? Can they contribute to it, which have their riſe from it? Hath the Almighty God a ſelf-ſufficiency, and hath he not enough to ſatisfie a poor worm? Is he bleſſed in himſelf, and mayeſt not thou be bleſſed in him? He that thinks any thing leſs than God

will ſuffice, underſtands not a ſoul; and he that wants a thing more, underſtands not God. God alone is as much as God and all the World; and this is the heritage of the ſervants of the Lord, God is their portion.

If enough be not yet ſaid, look a while, and conſider whence thou art taken up into this bleſſedneſs: What haſt thou left? What an exchange haſt thou made? Thou wert taken with the Prodigal from the trough, with the Beggar from the Dunghil, yea, as a brand out of the burning; there thy lot was fallen. Oh where haſt thou left the reſt of the world? Bleſſing themſelves in vanity, pleaſing themſelves with ſhadows, and apparitions, feeding on aſhes, warming themſelves at their painted fire, ſporting themſelves with the wind, rejoycing in a thing of nought: their crackling thorns, their glozing pleaſures, their drinkings, and dancings, and roarings, their horſes, and their dogs, and their hawks and their harlots; making a ſhift a while to make merry with theſe whileſt they are haſtning to the pit, to that fire and brimſtone which is the portion of their cup.

Conſider man, what is the chaff to the wheat? What is a Comet to the Sun? What is the night to the day? What are bubbles and childrens toyes to the durable riches? What are things that are not, to him whoſe name is (*I am*)? But oh, what is death, and wrath, and the curſe, which was once all thine heritage, to that life, and love, and peace, and joy, and glory, which thou now poſſeſſeſt in that God that is thy portion? What a poor wretch wert thou once, when thou hadſt nothing but ſin, and ſhame, and miſery, that thou couldſt call thine own? theſe thou mighteſt call thine, ſin was thine, woe was thine, death, and the grave, and the curſe, and the pit were thine own; but that was all thou hadſt; thy good things thou livedſt upon, had they been of never ſo great value, were none of thine; thine

houſe

houſe,and thy lands are none of thine : thy gold,and thy ſilver, and thy ſubſtance are none of thine ; they are all but borrowed, or committed to thee as a Steward, and all to be given up upon demand ; and what thou haſt ſpent of them, thou muſt be brought to a reckoning for ; a poor wretch thou wert, and hadſt juſt nothing, all that thou hadſt was none of thine.

But now God is thine own, all that he is, all that he has is thine ; never couldſt thou lay ſuch a claim to any thing thou poſſeſſedſt ; to houſe, or wife,or child, or body or ſoul, as now thou maiſt to thy God. God is as ſurely thine, as thou art thy ſelf : as ſure as thou art a man, thou haſt a God.

Come Chriſtian , here's now thy portion, the light of thine eyes , the lifting up of thine head , the joy of thine heart , the ſtrength of thy bones, thy ſtock, thy treaſure, thy life, thy health, thy peace, thy reſt, thy all ; *Whom have I in heaven but thee, and in Earth there is none that I deſire beſides thee. My fleſh and mine heart faileth, but God is the ſtrength of mine heart, and my portion for ever*, *Pſal.*73.25,26. Here is thy portion, know it for thy good, take it for thine own ; live upon it, and live up to it.

1. *Live upon thy Portion.* Here thou maiſt feed, herein thou maiſt rejoice, herein thou maiſt bleſs thy ſelf for ever. *Let him that bleſſeth himſelf on the earth, bleſs himſelf in the God of Truth.* Let him that rejoyceth in the earth, rejoyce in the God of Truth. Let the ſtrong man live upon his ſtrength, let the wiſe man live upon his wits, let the rich man live upon his lands, come thou, live upon thy God ; come enjoy God and thy ſoul , enjoy God in thy ſoul, enjoy thy ſoul in God. Thou haſt poſſeſſion, what ſhould hinder thy fruition ? In fruition the Schools tell us there are three things, which go to the making it up ; *Cognitio, Delectatio, Quietatio.*

1. *Know-*

1. *Knowledge*; according to the clearneſs or cloudine of our apprehenſions of any good, we more or leſs ta the pleaſure or comfort of it; and therefore the full fru tion of God is not till at laſt, when we ſhall know as are known: Here we ſee as but in a Glaſs, and darkly; know but in part, and while we know but in part, love but in part, and joy but in part; the dimneſs of o ſight makes an abatement upon our joy: When the va ſhall be taken away, when we ſhall come to ſee face t face, then we ſhall fully feel what it is to have a God Chriſtian, know thou the God of thy Fathers; the mor thou knoweſt, the more thou haſt.

The carnal world enjoy not God at all: God is no known in their Tabernacles: *In Jewry is God known, hi Name is great in Iſrael: at Salem is his Tabernacle, an his dwelling in Zion.* But what of God in *Edom*, or *Am mon*, or *Amaleck*, or *Egypt*; thoſe dark Regions wherei neither Sun nor Star appears? Leave them to their dung hil gods, to the gardens which they have deſired, and the Oaks which they have choſen. The Lord is before thee, know it for thy good. Study thy God, Chriſtian, roll over his ſweetneſs in thy mind, as thou doſt the ſweet morſel in thy mouth; ſee what he is, and what thou haſt laid up in him: read over daily his glorious Names, walk through thoſe Chambers of his preſence, his glorious At tributes; look into the Chamber of his Power, and ſee what thou haſt laid up for thee there; go into the Cham ber of his Wiſdom, and ſee what that will afford thee look into the Chambers of his *Goodneſs*, *Mercy*, *Faithful neſs*, *Holineſs*, and behold what treaſures are laid up for thee in each of theſe: enter into thy Chambers, they are all thine; enter into thy Chambers, let thine eye be there, let thy meditation be there, let thy ſoul be there every day; there's thy portion, ſearch it out and know it for thy good. This is the firſt thing contained in Fruition, Knowledge.

2. *De-*

2. *Delight.* Fruition is the taking the pleaſure of what we have, *Frui eſt cum gaudio uti: Auguſtine.* We cannot enjoy what we do not love, and love hath delight. We cannot enjoy that wherein we do not joy. *Delight thy ſelf in the Lord,* Pſal. 37. 4. *I ſate me down under his ſhadow with great delight,* Cant. 2. 3. If his ſhadow be ſo pleaſant, what will his Sun-beams be? *Pſal.* 34. 8. *O taſte and ſee that the Lord is good.* Our ſenſes help our underſtandings; we cannot by the moſt rational diſcourſe perceive what the ſweetneſs of honey is, taſte it and you ſhall perceive it. His fruit was ſweet unto my *taſte.* Dwell in the light of the Lord, and let thy ſoul be alwayes raviſhed with his love. Get out the marrow and the fatneſs that thy portion yields thee. Let fools learn by beholding thy face, how dim their blazes are to the brightneſs of thy day.

Let thy delights in God be *pure* and unmixed delights. Let thy ſpirit be ſo filled with God, and ſo raiſed above carnal joys, and the matters of them, that it be no damp upon thee to have nothing but God. Thy Wine is the more ſprightful when not mixed with water: Live above in that ſerene Air which is not incraſſated with earthly exhalations. Sickly bodies, and ſo ſickly ſouls, cannot live in too pure an Air. Be ſo wholly ſpiritual, that ſpiritual joys, ſpiritual delights, may be ſuited to thee, and ſufficient for thee. Do not ſay I want the joy of the *Vintage,* and of the *Harveſt*; I want the joy of the *Bridegrome,* and of the *Bride*; I want the *ſound of the Milſtones,* and the *light of the Candle,* to make my comfort full. Let the joy of the Lord be thy ſtrength, and thy life; ſay with the Prophet, *Habak.* 3. 17, 18. *Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet will I rejoyce in the Lord, I will joy in the God of my ſalvation.* This is the ſecond thing in Fruition, Delight.

3. *Satisfaction.* The quiet, or reſting of the ſoul in portion; therefore the Schools ſay, it is only the *ulti finis*, the laſt end, that is the proper object of fruit The carnal world, whatever they poſſeſs, yet they c not be ſaid properly to enjoy it; though they be t gods that they live upon (their drag is their god, t Yarn is their God, their Plough, and their Plenty, their Pleaſure is their god, they burn incenſe to the though they be their gods that they live upon, yet t cannot enjoy them, there is no reſt for them in t god, *Pſal.* 25. 12, 13. *What man is he that feareth Lord? his ſoul ſhall dwell at eaſe.* In the Original it *ſhall lodge in goodneſs.* The ſoul is never in eaſe while is in want, every want wrings; it can never take up lodging where it cannot take its reſt. His ſoul ſhall at eaſe, ſhall lodge, that is, ſhall take up its reſt in goodneſs of God: and when we find reſt in our B then we enjoy them. Is thy ſoul lodged in God? O joy thy lodging: *Soul, take thine eaſe, thou haſt goods up for many years. Return to thy reſt, O my ſoul, for Lord hath dealt bountifully with thee.* As it was ſaid ſo let it be ſaid [by] the Church and every Saint, *Th my reſt*, here will I dwell for ever. Here thou maiſt reſt, when thou haſt no other rock to lean upon; t maiſt be at reſt in thy God, in thy moſt reſtleſs ſtate, a weary land, in a barren wilderneſs, in a tempeſt Ocean: however it was in the viſion of the Prop yet thou maiſt ſay, if the wind riſe, the Lord is in wind; if after the wind, an earthquake, the Lord the earthquake; if after the earthquake, a fire, the L God is in the fire; and where ever thou findeſt God, t maiſt find reſt. If thou findeſt God in a Wildern thou wilt find reſt in the Wilderneſs; if thou find in the Earthquake, or the Tempeſt, or the fire, even th alſo thy ſoul ſhall find reſt: When thou canſt not re thy bed, nor in thine houſe, nor in thy land, thou

ſtill reſt in thy God. Say, Chriſtian, ſay again, *Return to thy reſt, O my ſoul, for the Lord hath dealt bountifully with me.* Though my helps fail me, and my friends fail me, and my fleſh and my heart fails me, God is the ſtrength of mine heart, and my portion for ever: This is my reſt, here will I dwell for ever.

To theſe I might add a fourth thing wherein Fruition ſtands. The *making uſe of our Portion.* He enjoys, that uſes what he hath; though the Schools diſtinguiſh betwixt *frui* and *uti*, yet in a ſenſe (eſpecially with a reſpect to our preſent eſtate) the latter may be comprehended under the former. We then enjoy our portion, when we have a power and heart to make uſe of it on all occaſions. I am thine, Soul, come and make uſe of me as thou wilt, thou maiſt freely; I have nothing but it for thee; thou maiſt freely come to my ſtore, and the oftner the better welcome: have thou not a God lying by thee to no purpoſe; let not thy God be as others Gods, ſerving only for a ſhew: Have not a Name only that thou haſt a God, ſince he allows thee, having ſuch a friend, uſe him daily: *My God ſhall ſupply all your wants*; never want whilſt thou haſt a God, never fear or faint whilſt thou haſt a God; go to thy Treaſure, and take whatever thou needeſt; there is bread, and cloathes, and health, and life, and all that thou needeſt. O Chriſtian, learn the Divine Skill to make God all things, to make bread of thy God, and water, and health, and friends, and eaſe; he can ſupply thee with all theſe: or, which is better, he can be in ſtead of all theſe, thy God, thy cloathing, thy friend, thy life to thee. All this he hath ſaid to thee in this one word, *I am thy God*; and thereupon thou maiſt ſay, *I have no Husband, and yet I am no Widdow; my Maker is mine Husband. I have no Father, or friend, and yet I am neither fatherleſs nor friendleſs, for God is both my father and my friend. I have no child, but is not he better to me than ten children? I have no houſe,*

but yet I have an home, I have made the moſt High my ha
tation. I am left alone, but yet I am not alone, my God
good company for me; with him I can walk, with him I c
take ſweet counſel, find ſweet repoſe; at my lying down,
my riſing up, whileſt I am in the houſe, as I walk by the w
my God is ever with me; with him I travel, I dwell, I lod
I live, and ſhall live for ever.

2. *Live up to your priviledge.* Live according to yo
rank and quality, according to your riches laid up for y
in God. The rich men of this world live like rich me
they ſort themſelves with perſons of their own qualit
attend on the Courts of Princes, are imployed about t
Magnalia Regum, you may read their eſtates in the wh
way of their life, they wear them on their backs, ſpre
their Tables with them, fill their bellies with them; th
live ſumptuouſly, and fare delicately. Chriſtians, fe
not on aſhes or husks, you have better meat; you ha
milk and honey, marrow and fatneſs, the hidden Man
the bread that comes down from Heaven, the wate
life; you have bleſſed priviledges, precious promiſe
lively hopes, living comforts, glorious joyes, the fount
of life to feed your ſouls upon; come eat, O friends, dri
yea, drink abundantly, O my Beloved; out-fare the r
man, *Luke* 16. who fared deliciouſly every day; you h
enough to maintain it; let every day be a Gaudy-day
Feaſt-day with you.

Let your *cloathing* be according to your *feeding*.
cloathed with the Sun; put on the Lord Jeſus.
Kings Daughter is (and ſo let all the Kings ſons be)
glorious within, let their cloathing be of wrought go
Be cloathed with humility, put on love, bowels of co
paſſion, gentleneſs, meekneſs; put on the garments
ſalvation.

Let your *company* and converſe be according to y
cloathing. Live amongſt the excellent, amongſt the

nerat

neration of the juſt: Get you up to the *General Aſſembly and Church of the Firſt-born, to that innumerable company of Angels, and the ſpirits of juſt men made perfect.* Live in the Courts of the great King, behold his Face, wait at his Throne, bear his Name, ſhew forth his Vertues, ſet forth his Praiſes, advance his Honour, uphold his Intereſt: Let vile perſons and vile wayes be contemned in your eyes, be of more raiſed ſpirits than to be companions with them: *Diſce ex hac parte, ſanctam ſuperbiam, ſcito te illis eſſe meliorem.* Regard not their ſocieties, nor their ſcorns, their *Euge's* nor their *Apage's*, their flatteries or their frowns; rejoyce not with their joyes, fear not their fear, care not their care, feed not on their dainties; get you up from among them, to your Country, to your City, where no unclean thing can enter or annoy. Live by Faith, in the power of the Spirit, in the beauty of Holineſs, in the hope of the Goſpel, in the joy of your God, in the magnificence, and yet the humility of the Children of the great King.

3. *Their Sun.* He will diſcover and make manifeſt to them, the riches and glory of their Portion: He hath *granted* them himſelf for their portion, and he will reveal and make manifeſt both their bleſſedneſs they ſhall enjoy in him, and the way to it, and alſo the dangers that lie in the way, *Pſal.* 84. 11. *The Lord God is a Sun.* The Sun is the light of the world, it diſcovers it ſelf, and all things elſe: We cannot ſee the glory of the Sun but by its own light; the Moon, the Stars, the Firmament, and all this lower World, would all diſappear, if the Sun withdrew its light: Beauty and Deformity, Safety and Danger, the Right Way and the Wrong, are all brought to view by the light of the Sun; the Sun-light makes the day; Night is ſpread over the World when the Sun is ſet: God is glorious, but who would be ever the wiſer did not this glory ſhine? *Pſal.*

36. 9. *In thy light we ſhall ſee light.* Why is the glorious God apprehended, underſtood, admired, by ſo few amongſt the ſons of men? Why, he is out of ſight, the Sun is not riſen upon them, nor ſhines unto them: they have Moon-light, or Star-light, ſome dimmer reflections of this glory, at ſecond hand from the Creatures, but they ſee not the Sun.

What's the reaſon that truth and falſhood, good and evil, ſubſtances and ſhadows, things periſhing and things permanent, are no better diſtinguiſhed? What's the reaſon that men are ſo miſtaken and miſguided in their judgments, in their choice, in their way? That they are at ſuch a loſs, ſuch Wanderers from their bliſs? What's the reaſon that mens own ſparks, the light of their own fires, their Candle-light, or Torch-light, their fleſhly imaginations, their carnal proſperity, their pleaſures, their eaſe, their earthly glory, and their carnal joys that hence flaſh up to them, are ſo adored and admired by them? Oh, they ſee not the Sun. God is out of ſight, and thence are all their dotages, and fooliſh miſtakes and miſcarriages. God will be a Sun to his Saints (their) Sun. [*Thy Sun*] *ſhall no more go down.* They ſhall have both the *propriety* and the *comfort* of this glorious Sun; he will ſhew them his face, he will cauſe his glory to appear, he will lead them into himſelf by his own beams; he will ſhew them their end, and the means; the Goal, and their way to it; he will ſhew them the good part, and the right path; good and evil, duties and ſins, realities and deluſions, helps and hinderances, dangers and advantages, their ſnares and their ſuccours, will all be diſcovered to them by the light of the Lord.

Hearken, thou poor and dark ſoul, that haſt choſen but thou knoweſt not what; that art going, but thou knoweſt not whither; that art wandring and ſtumbling on, but thou careſt not how; that complaineſt thou can-

not ſee, thou canſt not value, thou canſt not be affected with all the glory and joy of the inviſible world; that findeſt thy husks, and thy traſh, to be a greater pleaſure to thee, than all the riches of Immortality; that wouldſt fain mind, and chuſe, and love, and reliſh, and ſeek God, and things above, but thou canſt not: thou ſeeſt ſo little of the beauty of them, that they do not entice thine heart after them; and when thou art ſeeking, thou art at a loſs, and in the dark, as to the way that thou ſhouldſt take. Hearken Soul, thy God calls to thee; *Come unto me, look unto me, and I will be thy Sun: I will ſhew thee all that glory, and the right way that will bring thee to it: I promiſe thee I will, truſt me, I will be a light unto thee.*

4. *Their Shield*, Pſal. 84. 11. *The Lord God is a Sun and a (Shield.)* The gods of the earth are ſo ſtiled, *Pſal.* 47. 9. *The Shields of the earth:* much more the God of glory, *Epheſ.* 6. 16. Faith is called a Shield: *Above all taking the ſhield of Faith*; it ſignifies the ſame, as God is a Shield. Faith is to the Soul whatever God is. This is the grace that entitles the ſoul to God, and applies God to the ſoul, *Gen.* 15. 1. *Fear not, Abraham, I am (thy) ſhield.* What is promiſed to the Father of the Faithful, ſtands ſure to all the Seed, *Rom.* 4. 16. The ſtate of Chriſtians in this life, is a *militant ſtate*, a *ſtate* full of hardſhips and hazards; by reaſon whereof, as richly as they are provided for, they are ſubject to fears of being undone, and ſpoiled of all. They are in fears about things *Eternal*; they have ſpiritual Adverſaries that lie in wait for their ſouls, that fight againſt their ſouls, that are tempting them, and enticing them from their God; that watch their opportunities to ſteal away their God, by ſtealing away their hearts from him; and ſuch dangerous attempts of this kind they meet withall, that they often are in great doubt what the iſſue may be. They are in fears about things *temporal*; their names are ſhot at,

their liberties are invaded, their eſtates, with all the co
forts of their lives, are in danger to be made a prey;
day they are a praiſe, to morrow a ſcorn; to day th
are full and abound, but to morrow they may have n
thing left; they die daily, they are killed all the day lo

But whatever their dangers and their fears thereup
are, here is ſufficient proviſion made againſt all. God
their Shield.

Chriſtian, thou haſt enough, and all that thou haſt
in ſafety. Thou art *compaſſed about* with a Shield, ſec
red on all hands, there is no coming at thee. Whatev
aſſaults are made, thy God is a wall of Partition betwi
thee and harm. They are not ſhields of braſs and ir
thou art furniſhed with, the ſtrong God is thy defen
Wherefore doſt thou doubt, O thou of little Faith?
*Chriſtian, and yet afraid? ſhifting for thy ſelf? taking ca
for the Aſſes, and Oxen, and Sheep? vexing and loadi
and loſing thy ſelf in thy cares and fears from day to da
Where is thy God, man? Doth not God take care for Ox
and Aſſes, and all that thou haſt?*

*But Oh! what meaneſt thou in this, to be ſhifting thy ſe
from danger, by ſhrinking back from thy God? ſecuring th
ſelf from affliction, by taking ſanctuary in iniquity? Wh
art thou doing, but throwing away thy ſhield, to ſave th
from harm? making a breach in thy wall, to keep thee i
ſafety?* Gen. 17. 1. &c. Chap. 15. 1. *Walk before me, and b
thou perfect*; follow thou me, ſtick to me, and then, *Fe
not Abraham, I am thy ſhield.* This now is the firſt an
great promiſe of the Covenant, *I am thy God*, and the ſe
cond is like unto it.

CHA

CHAP. II.

Chriſt in the Covenant.

II. GOd hath put *Chriſt into the Covenant*, and made over him to his people, *Iſa.*42.6. *I will give thee for a Covenant.* He who is promiſed, as the chief matter, the Mediator, Surety, Scope of the Covenant, is by a Metonymy called the *Covenant. I will give thee for a Covenant*; that is, I covenant to give thee to the people. Whatever glory and bleſſedneſs there is in the fruition of God, wo is me, there is a *great Gulf* fixed between me and it, over which there is no paſſing; there is a *Partition-wall* raiſed, over which there is no climbing; there is an *hand-writing* againſt me, whileſt that ſtands, all that is in God is nothing to me; were this God mine, I had enough. Let me be put to labour, or ſuffering; let me dig, or beg, or ſtarve and die; whether I be rich or poor, have ſomething or nothing, be a praiſe or a reproach, it matters not, ſo God were mine.

But oh, how may I obtain! who ſhall bring me to God? Why, the Lord God hath given thee his Son to undertake for thee, and to be thy way unto the Father, *Heb.*11.19,20.

Jeſus Chriſt, who is the *Morning-ſtar*, *the Sun of Righteouſneſs*, *the image of the inviſible God*, *the Firſt-born of every Creature*, *by whom are all things*, *who is before all things*, *the Head of the Body the Church*, *who is the beginning*, *the Firſt-born from the dead*, *in whom dwells all fulneſs*, *even the fulneſs of the Godhead bodily*; *who hath made peace by the blood of his Croſs*, Col.1. and Chap.2. Whoſe Name is *Wonderful*, *the Counſellor*, *Mighty God*, *the Everlaſting Father*, *the Prince of Peace*, Iſa.9.6. This Jeſus is granted thee in the Covenant, to bring thee to God. To which bleſſed and glorious purpoſe he is exhibited.

1. As

1. As the Light of Life.
2. As the Lord our Righteouſneſs.
3. As our Lord and King.
4. As our Head and Husband.

1. *As the light of Life. A light to lighten the Gentiles, and the glory of thy people Iſrael*, Luke 1.32. *In him was life, and the life was the light of men*, Joh.1.4. *He that followeth me, ſhall have the light of life*, Joh.8.12. There is a light that ſerves to kill and deſtroy, to bring death and condemnation to light: *the light of the Law*, that killing Letter, concerning which the Apoſtle, *Rom.* 7. 9, 10. *When the Commandment came, ſin revived, and I died; the Commandment which was ordained to life, I found to be unto death.* But Chriſt brings life and immortality to light; Heaven, Glory, the inviſible God, which are loſt, out of reach, and out of ken, are all diſcovered in the face of Jeſus Chriſt, 2 *Cor.* 4. 6. *To give us the knowledge of the glory of God in the face of Jeſus Chriſt.* He is the Image of the inviſible God, the brightneſs of his Fathers glory, the glaſs in which by reflection we ſee the Sun, *Joh.* 14.8,9. *Shew us the Father, and it ſuffices us.* Why, ſays he, *Haſt thou known me, Philip, and yet ſaiſt, Shew us the Father? He that hath ſeen me, hath ſeen the Father, and this is the light of life*, Joh.17.3. *This is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

2. *As the Lord our Righteouſneſs.* This is his name, Jer.23.6. *He ſhall be called, The Lord our Righteouſneſs.* To this end he is given to us,

1. *As our Propitiatory Sacrifice*, 1 Joh.2. *The Propitiation for our ſins*, 1 Cor.5. *Chriſt our Paſſover*, Rev. 13. 8. *A Lamb ſlain from the beginning of the World.* Our price, our ranſome, to ſatisfie Juſtice, pacifie wrath, diſcharge from the curſe; to blot out the hand-writing, break down the wall of Partition; to finiſh the tranſgreſſion, to make an end of ſins, to make reconciliation for iniquity, to

bring in everlasting righteousness, and to to bring us to God. Whatever difficulties there appear in thy way, whatever doubts arise in thy heart, from thy sins, from thy guilt, from thy poverty, from thy impotence; whatever objections thy fears may hence put in, there is the blood of the Lamb, that will answer all. Christ our Passover is sacrificed for us.

2. *As a merciful and faithful High-Priest*, Heb. 2. 17. who hath made an *attonement* for us in the earth, and *appears* for us in Heaven; who hath made *reconciliation* for us, and makes *intercession* for us, *Heb.* 9. 24. *to appear in the presence of God for us*: we read *Exod.* 28.12,29. that *Aaron* as the type of Christ, was to bear the names of the children of *Israel*, engraven in stones upon his shoulders, and upon his breast-plate, when he went into the holy place, for a memorial before the Lord continually. Our Lord is entered into the Heavens, to appear in the presence of God, with our names upon his shoulders, and upon his heart, for a memorial before the Lord; there is not the least of Saints, but there his name is engraven. Here is my *ransome*, Lord, and behold my *ransomed ones*. Here is my *price*, and my *purchase*, my redemption, and my redeemed. Whatever accusers there be, whatever charge be laid against them, whatever guilt lies upon them, here are the shoulders that have born all that was their due, and paid all that they owe; and upon these shoulders, and in this heart thou maist read all their names; and when thou readest, remember what I have done for them, and acquit, absolve, and let them be accepted before thee for ever. Remember the tears of these Eyes, the stripes on this Back, the shame of this Face, the groans of this Body, the anguish of this Soul, the blood of this Heart; and when thou remembrest, whatever name thou findest engraven upon this Heart, and upon these Shoulders; they are the persons whose all these are; and whatever

these

theſe are, whatever acceptance they have found wi
thee, whatever ſatisfaction thou haſt found in them, p
it upon their account; never let me be accounted *the a*
cepted, if they be *rejected*; never let me be accounted *rig*
teous, if they lie under the imputation of *wicked*. If th
be not righteous in my righteouſneſs, I muſt be guil
under their guilt. Whatever I am, whatever my ſati
faction is, all is theirs; for them they plead, for the
they pray; my tears, ſtripes, wounds, groans, anguiſ
ſoul, blood, they all cry and ſay, *Father forgive them, Fa*
ther accept them.

Of all cries, there are no ſuch ſtrong cries, as the *Cr*
of Bloud, and that whether it be againſt, or for the guilt
its voice ſhall be heard on high, *Thy brothers blood crieth*
unto me from the ground, *Gen.*4. And what followed? W
to thoſe perſons againſt whom blood crieth; but wher
blood, ſuch blood cries for them, for pardon, for mercie
bleſſed are thoſe ſouls.

Chriſtian, this blood is for thee, it *ſpeaks better things*
than the blood of Abel, *Heb.*12. It pleads, ſues, preſſes for
thy diſcharge from all that is upon thee. Thou haſt ma-
ny cries againſt thee; Satan cries, thy ſins cry, thine own
heart, thy Conſcience cries againſt thee; and thou art
amazed at the dreadful noiſe they make; but behold!
the blood of the Lamb, the blood of God cries for thee.
Thou haſt an Accuſer, but thou haſt an Acquitter: thou
haſt Adverſaries, but thou haſt an Advocate. *An Advo-*
cate with the Father, *Jeſus Chriſt the righteous*, *who is th*
propitiation for thy ſins, 1 Joh.2. *Who ſhall lay any thing*
to the charge of Gods Elect? It is God that juſtifieth, who i
he that condemneth? it is Chriſt that died, yea rather, tha
is riſen again, who is even at the right hand of God, who alſ
maketh interceſſion for us, Rom.8.33,34.

Nay further, thou haſt not only a *righteous*, but a *mer*
c ful High-Prieſt, that is provided of a Sacrifice, an
hath an heart to offer it for thee; thy name is in his
heart

heart as well as on his ſhoulders, in his bowels as well as on his back. He hath blood for thee, precious blood; and he hath bowels for thee, pitiful bowels. He can have pity and compaſſion on the miſerable, *Heb.* 5. 2. If he can find no other, he can find arguments enough from thy woe, and thy miſery, to draw forth his ſoul towards thee. *He is merciful, and his mercies are tender mercies; he is pitiful, and his compaſſions are tender compaſſions; thou art not ſo tender of the Wife of thy Boſome, of the Child of thy Bowels; thou art not ſo tender of thine own fleſh, of the Apple of thine Eye, of thine own Soul, as thy Lord is of thee: His Spirit is moved for thee, his Soul melts over thee, he bleeds in thy wounds, he ſuffers in thy ſorrows, his Eye weeps, his Heart breaks over thy broken and undone State; fear not his forgetting thee, his Bowels will remember him of thee.*

He is a merciful and a faithful High-Prieſt. No dignity to which he is exalted above thee, no diſtance to which he is removed from thee, can make him forget his friends; He is gone into the Heavens, and there exalted far above all Principalities and Powers, and ſet down at the right hand of God. He is gone, but he hath carried thy name with him, as a perpetual memorial for thee. Thou art unfaithful, ſhame to thee; thou forgetteſt thy Lord at every turn, every buſineſs that comes, every trouble that comes, every pleaſure that comes, every companion that comes in, makes thee forget thy Lord, forget his Love, forget thy Duty; Oh how ſmall a matter will ſteal thy heart from him; yea, ſtir up Tumults and Rebellions againſt him. Thy Comforts, thy Hopes, thy Needs thou haſt daily of him, will not all prevail to hold him in remembrance with thee. Thou forgetteſt thy Lord, but he will not forget thee; though thou haſt been unfaithful in many things, yet he is in nothing; 2 Tim. 2. 13. Yet he abideth faithful, he cannot deny himſelf; *he ſhould not be true to himſelf, if he be not faithful to thee; his intereſt lies*

in thee; thou art his, his poſſeſſion, a member of his body, fear not; if he ſhould be unfaithful to thy ſoul, he is therein unfaithful to his own body. If thy caſe be ſuch that he can help thee, if there be any thing wherein he can ſtead thee; if all that he hath, his blood, his righteouſneſs, his intereſt with the Father will be ſufficient for thy help, he hath undertaken to procure it for thee, and ſecure it to thee. *Faithful is he that hath called you, and will do it.*

This now is that Jeſus that is given unto us; as our propitiatory Sacrifice, as our merciful and faithful High-Prieſt, who ſuffered on the earth, and is gone into the Heavens for us; ſtanding in his red robes, garments rolled in blood, with thoſe glorious *whites* upon the red, *pardon*, *peace*, *abſolution*, *acceptance*; with the names of his ranſomed ones engraven upon his heart, and upon his ſhoulders: This is that Jeſus, who is, *THE LORD OUR RIGHTEOUSNESS.*

3. *As our Lord and King. A King ſhall reign in righteouſneſs, and in him ſhall the Gentiles truſt*, Zach. 9. 9. *Shout, O daughter of Zion, behold* [*thy*] *King cometh.* Iſa. 9. 6. *The Government ſhall be on his ſhoulder.* God hath more care of his Saints than to leave the Government of them on their ſhoulder. *Is not her King in her?*

He is a King to *gather* them, a King to *govern* them, a King to *defend* and *ſave* them; to ſave them from their temporal enemies, the ſons of violence, the men of this evil world; from their ſpiritual enemies, to ſave them from their ſins. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins*, Mat. 1. 21. 'Tis a mercy to be under government, under government and under protection. What would become of us, were there no King in *Iſrael?* where there's no King, all are Kings; more Kings than men: Satan will be a King, every luſt will be a Lord; as many Kings as there are Devils and

ſins. Whither would our unruly hearts carry us? How eaſily would our wily and potent enemies ruine us? What tyranny would ſin exerciſe within? what cruelty ſhould we ſuffer from without? Whither ſhould we wander? where ſhould we fix? What peace, what order, what ſtability? Whence ſhould counſel, and protection, and ſalvation come, were there no Lord over us? 'Tis a mercy to be under Government; but to be under ſuch a Government, under a King, and ſuch a King? ſuch a wiſe and potent King, ſuch a meek and merciful King, ſuch an holy and righteous King? O what a wonder of mercy! *Rejoyce greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem; behold, thy King cometh unto thee, he is juſt, and having ſalvation; lowly, and riding upon an Aſſes colt*, &c. [He is juſt having ſalvation] As a Prieſt he hath *purchaſed*, as a King he *beſtows* his ſalvation. He comes not to get, but to give; not to *give Laws* only, but to *give Gifts* unto men; and he gives like a King, Palms, Crowns, and Thrones; *ſalvation to his people by the remiſſion of their ſins*. Oh how unthankful, oh how fooliſh is this rebellious world? Impatient of ſubjection? ſhake off the yoke? groan under duty? under diſcipline? We will not have this man to rule over us? Who then ſhall ſave you? hard to be a Chriſtian? ſtrict laws, ſevere diſcipline, no liberty? Is this thy complaint? that is, wo is me, I am ſo limited, and hedged in on all hands, that there is no liberty left me to be miſerable; if I will be his, I muſt be happy.

Let fools inherit their own folly, but *let Iſrael rejoyce in him that made him; let the children of Zion be joyful in their King; for the Lord taketh pleaſure in his people, he will beautifie the meek with ſalvation. Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in. Who is this King of glory? The Lord of hoſts*, yea, the *Lord our righteouſneſs, he is the King of Glory. The Lord is our Judge, the Lord is our Law-*

giver.

giver, the Lord is our King, he will ſave us. Praiſe ye Lord. Come all ye *Nimrods*, ye mighty Hunters on Earth: Come all ye ſons of *Anak*, ye ſeed of the Gian Come all ye Sons of *Belial*, ye ſeed of the Adulterer a of the Whore: Come all ye *Iſhmaelites*, and *Ammoni* ye *Moabites* and *Hagarenes*, aſſociate, confederate, ta counſel together, ſmite with the tongue, bite with t teeth, puſh with the horn, kick with the heel: Come ye *gates of Hell*, and Powers of Darkneſs; thou Drag with all thy Armies, with all thy fiery darts, and inſtr ments of death: Come thou *King of Terrours*, with t fatal dart; the Virgin, the Daughter of *Sion*, hath d ſpiſed you all, ſhe hath laughed you to ſcorn; t Daughter of *Jeruſalem* hath ſhaken her head at you; h King is in the midſt of her, the Lord is her King, he w ſave her.

4. *As our Head and Husband.* He that is given to Head over all things to the Church, is given to be t Head of the Church, *Epheſ.* 1.22,23. and of every me ber in particular, 1 *Cor.* 11. 3. Believers are all joyn to the Lord, 1 *Cor.* 6. 17. United in Chriſt as fello members; united unto Chriſt as their common Head *From which all the body, by joynts and bands, having nou riſhment miniſtred, and knit together, increaſeth with t increaſe of God*, Col. 2. 19. They are married to Chri 2 *Cor.* 11.2. *I have eſpouſed you to one Husband.*

From this Union follows:

1. A Communication of Influences.
2. A Complication of Intereſts.

1. *A Communication of Influences.* [Having nouri ment miniſtred] Chriſt our Head, is our Fountain Life. Our Head is our Heart alſo, out of it are the iſſu of Life; from him we live, and are nouriſhed a maintained in life. He is our *Joſeph*, all the Treaſures the Holy Land are with him. *In him are hid all the Tr ſures of Wiſdom and Knowledge*, Col. 2. 3. *It pleaſed t Fathe*

ther that in him ſhould all fulneſs dwell, Col. 1. 19. *He the only begotten Son of God, full of grace and truth.*

Here note:

1. What Grace there is in Chriſt. The Schools tell s, that in him there is a three-fold Grace.

1. *Gratia Unionis*: The Grace of Union. *The Humane ature of Chriſt, hath received the high grace or favour be perſonally united to the ſecond Perſon in the Godhead; virtue of which Union, the fulneſs of the Godhead is ſaid dwell in him bodily: Bodily, that is, perſonally, or ſubantially, in oppoſition to the Types and Shadows of the Old eſtament, in which God (in a figure) is ſaid to dwell. od is ſaid to dwell in the* Tabernacle, *in the* Ark of the ovenant, *in the* Temple; *but in theſe he dwelt only as gures, and ſhadows of the Humane Nature of Chriſt: Chriſt he dwells not in a figure, but perſonally and ſubntially. As Chriſt,* Coloſſ. 2.17. *is called the Body, in poſition to the Types of Old, which were but the Shadow; bodily here, notes not a figurative, but a perſonal inhatation. Chriſt is the body, not a ſhadow; and God dwells him bodily, that is ſubſtantially, and not in a ſhaw.*

2. *Gratia Habitualis*, Habitual Grace. *All thoſe moral rfections, wherein ſtands the holineſs of his Nature: The ve and fear of God; his humility, meekneſs, patience; in m, his perfect conformity to the Image and whole Will of d. Such an High-Prieſt became us, who is holy, harmleſs, defiled, ſeparate from ſinners*, Heb.7.26.

3. *Gratia Capitis*; or that honour which is given to n to be Head of the Church.

2. How Chriſt is ſaid to be full of Grace; there is a o-fold fulneſs of Grace.

1. *Ex parte ipſius gratiæ.* In reſpect of Grace it ſelf. *us he is ſaid to be full of grace, that hath all grace, and h in the greateſt excellency and perfection of it, that h pertingere ad ſummum gratiæ. Aquin.*

2. Ex parte habeut is gratiam. *In respect of the p that hath it: And thus a person is said to be full of gr that hath as much grace as he is capable of. Christ is of grace in both respects; that grace which is in him, is gr in the highest perfection of it, and as much as his vessel hold.*

3. That this fulness of Christ is ours, and for us. J 1, 16. *Of his fulness do we receive grace for grace.* Col. 3 *Your life is hid with Christ in God.* Your life, that both your spiritual life, grace, and your eternal life, g 11. 1 John 5. 11. *This is the Record, that God hath give us eternal life, and this life is in his Son.* Our life is t to be in Christ, in three respects,

1. It is hid in Christ, as *the effect in the cause.* As life of the branches is hid in the root, so is the life Christian in Christ. He is our root.

2. It is *deposited with Christ*; it is laid up with h committed to his trust and custody; with him it is s red and put into safe hands.

3. *The dispensation of it is committed to him:* From it is at his pleasure to be derived to us. *Of his fulne receive.* The Son hath life in himself, and he giveth it whom, when, and in what measure he pleaseth.

Christian, Art thou nothing in thy self? Thou h enough in thy Jesus. Art thou dark? He's a Fountain *Light.* Art thou dead? He's a Fountain of *Life.* thou poor and low, weak in knowledge, in faith, in lo in patience, &c. He's a Treasure of all Grace; and he is, he is for thee. Is he wise? he is wise for thee: holy? he is holy for thee: is he meek, merciful, hum patient? he is so for thee: is he strong, is he rich, is he 'tis for thy sake: as he was empty for thee, wea thee, poor for thee; so for thee he is mighty, he is and full. Whilest thou bewailest thine own poverty weakness, Oh bless thy self in thy Lord, in his ric righteousness and strength.

2. *A Complication of Intereſts:* As the Head and Body, as the Husband and Wife, ſo Chriſt and his Saints are mutually concerned; are rich or poor, muſt ſtand and fall, live and die together. As the Husband conveys to the Wife, a title to what he hath; as the Wife *holds of the Husband*; ſo is it betwixt Chriſt and his Church; they have nothing but through him, their whole *tenure* is *in capite*, they hold of the Head, they have nothing but through him, and whatſoever is his, is theirs: His God is their God, his Father is their Father; his blood, his bowels, his merits, his Spirit, his victories, all the ſpoils he hath gotten, all the Revenue and Income of his life and death, all is theirs. For them he obeyed, ſuffered, lived, died, roſe, aſcended, is ſet down in glory at the right hand of God. He obeyed as their Head, died as their Head, roſe, aſcended, reigneth as their Head; and hath in their names taken poſſeſſion of that inheritance which he purchaſed for them. Thus is that Jeſus which is given to us, and thus is he granted and made over to all his Saints in this Covenant of God.

CHAP. III.

The Spirit in the Covenant.

III. GOd *hath put his Spirit* into the Covenant; the *Almighty*, the *Eternal Spirit*, the holy Spirit, the Spirit of Glory, and of God.

This holy and eternal Spirit is firſt poured forth *on our head*, the Lord Jeſus; to anoint him our Redeemer, to furniſh and qualifie him for that great undertaking, Iſa. 61. 1. *The Spirit of the Lord God is upon me, becauſe he hath anointed me to preach good tidings to the meek, &c.* Iſa. 11. 2, 3, 4. *I will put my Spirit into him, the Spirit of wiſdom and underſtanding, and of the fear of the Lord,* Iſa. 11. 2.

And he is promiſed *to each member*, *Ezek.* 36.27. *I put my Spirit within you.* To all theſe he is granted,

1. As a Spirit of Wiſdom and Revelation.
2. As a Spirit of Holineſs and Sanctification.
3. As a Spirit of Truth and Direction.
4. As a Spirit of Comfort and Conſolation.

1. *As a Spirit of Wiſdom and Revelation*, Eph. 1. 17, 18. To enlighten them, to open their blind eyes, and ſhine into their hearts; *to give them the knowledge of the glory of God in the face of Jeſus Chriſt, that they may know what the hope of his calling is, and what the riches of the glory of his inheritance in the Saints.* To counterwork the ſpirit of this world, whoſe work is to blind mens eyes, *leſt the light of the glorious Goſpel ſhould ſhine unto them*, 2 Cor. 4.4,5,6.

This is he by whom the Father hath *called us out of darkneſs, into his marvellous light*, 1 Pet. 2.9. The light that the Spirit brings in, is a *marvellous light*, and that in three reſpects:

1. It is *a marvellous thing that ever light ſhould come to ſuch dark ſouls*: That thoſe that were born blind, upon whom the god of this world had for many years together been trying his skill to thicken their darkneſs, encreaſe and ſeal them up under it; that ever ſuch eyes ſhould be opened, and the light of life ſhould ſhine in and on ſuch hearts, this is a marvellous thing. *When the Lord Jeſus in the days of his fleſh, opened the eyes of one that had been born blind, the people ran together, and wondred at the ſight. If you ſhould ſee ſtones to live, if you ſhould ſee dead ſtocks, or dry bones to walk up and down the ſtreets, if you ſhould ſee trees, or houſes, or mountains full of eyes, were not more full of wonder, than to behold blind ſinners receiving their ſight.* Thou wert once in darkneſs, art thou now light in the Lord? Stand and wonder at thy cure.

2. They are *marvellous things* which this light diſcovers. It is a wonder that ſuch eyes ſhould ever ſee,

they ſee wonders. The Goſpel is a Myſtery full of wonders: there are heighths and depths, and lengths, and breadths. *We have ſeen ſtrange things to day*; Strange love, ſtrange grace, wonderful wiſdom, wonderful pity, patience, mercy; wonderful providences, wonderful deliverances, incomprehenſible excellencies, unſpeakable joy and glory: 'Tis a wonder there ſhould be ſuch things every day before our eyes, and yet we could not ſee them till now; and 'tis a wonder, that when we did not ſee them before, we ſhould ever ſee them now; that thoſe things which we deſpiſed, derided, mocked at, ſtumbled at, as meer fooliſhneſs and fanſie, we ſhould now ſee and admire, even to aſtoniſhment; that that Jeſus, which was to the Jews a ſtumbling block, to the Greeks fooliſhneſs, ſhould be to the ſame men, when called, *the Wiſdom of God, and the Power of God.* O the deep things of God! O the unſearchable riches of Chriſt! that he that ſearcheth all things, reveals unto the Saints! O the hidden treaſures they now diſcover in this deep Mine! To you that believe, he is precious, a praiſe, an honour; all fair; all glorious; and you have ſeen his glory, as the glory of the only begotten Son of God, full of Grace and Truth.

Again, There are *marvellous evils*, as well as *good things*, that by this light are brought to light. Sin, with all the hidden things of darkneſs, that lay below in thoſe Chambers of death; the ſecrets of the evil heart of man. Sin appears a wonder to the ſavingly enlightned ſoul; *exceeding ſinful*, a world of wickedneſs.

There's Death, and Hell, and the Devil, in every ſin; unkindneſs, unthankfulneſs, folly, enmity, rebellion, ſpite, and the blackneſs of darkneſs. What once appeared as a pleaſure, a delight, a beauty; or at leaſt if an evil, yet but a trifle, a matter of nothing, is become a plague, a terror, a burthen, a bondage, bitterneſs, ſhame, ſorrow; and ſuch an high provocation, that whereas once he

ſwelled, and murmured, and cried out of rigour, ſeve
cruelty in the leaſt puniſhment of it; now he wonde
the clemencie and patience, and forbearance of God,
ſuch an affront and provocation, had not long ſince tu
ed the whole earth into an hell.

Chriſtian, Thou complaineſt thou canſt not ſee, t
canſt not feel, thou canſt not mourn, thou canſt not br
under all the guilt that lies upon thee; thine hear
hard, thine eyes are dry, not a tear, not a groan, ſca
a ſigh will all this evill fetch out from thee. O
blind and ſottiſh mind! O this dead and ſenſleſs hea
what ſhall I do? what would I not do, to get me a m
ing, mourning, broken ſpirit? but I cannot, I cannot
cannot ſee, I cannot bleed, nor break: O beg the li
of this holy Spirit! and if the ſight that it will preſent,
with, of this wonderful evil, do not rend thy heart,
turn thy ſtomach, and open all thy Sluces, and let out
ſoul in ſighs and groans, in ſhame and ſorrow, t
maiſt then well be a wonder to thy ſelf. But be not d
couraged, be not diſmaid; do not ſay, this Rock
never break, this Iron will never melt; I may go
ing for ſighs, mourning after tears, groaning after gro
but all in vain, it will never be; paſt feeling, paſt
ing, ſorrow flies ſtill from me; repentance is hid fr
mine eyes; do not thus diſcourage thy ſelf; wait
this ſpirit, open to it, and thou ſhalt ſee flowing in
ſtreams of ſelf-ſhaming, ſelf-confounding light, as
flow forth in ſelf-abaſing, ſelf-abhorring ſtream
tears.

3. Theſe *marvellous things*, are revealed with *mar*
lous clearneſs; that is, in compariſon of what they ar
the purblind world, and in compariſon of what t
themſelves once ſaw. They come to ſee the glory
the beauty, and the reality of the wonderful things
God. *We have ſeen his glory*, ſaith the Apoſtle, *John*
The kindneſs of God our Saviour (appeared), but we all (w
op

open face) behold, as in a glass, the glory of the Lord, 2 Cor 3.18. *Out of Sion hath he appeared in perfect beauty.*

It's propheſied, *Iſa.* 5. 3. of the unbelieving world, that *when they ſhould ſee Chriſt*, they ſhould *ſee no beauty in him.*

Strange, Though he were all beauty, yet they ſhould ſee him, and yet ſee no beauty: That is, they ſhall ſee him, and yet not ſee him. They ſee not Wood for Trees. What is thy beloved more than other Beloveds? What is Chriſt more than an ordinary man? What is the Goſpel more than an ordinary Story? What is the Spirit? What is Truth? What is there in this Faith and Love, in this Holineſs and Righteouſneſs, in this Peace of Conſcience, and Joy of the Holy Ghoſt? what ſubſtance is there in them? where is the glory, and wherein is the Excellency of them? *Which way came the Spirit of the Lord from me to thee? Thou ſhalt know in that day, when thou ſhalt call to the Mountains to fall on thee, and the Rocks to hide thee, from the face of God and the Lamb. We know whom we have believed: we know that we know him: we ſpeak that which we know, and teſtifie what we have ſeen. We have an Unction from the Holy One, we know all things. God hath revealed them to us by his Spirit, for the Spirit ſearcheth all things, even the deep things of God. Now we have received not the ſpirit of this world, but the Spirit which is of God, that we might know the things that are freely given to us of God.* We have a clear and certain ſight: we do not ſee Men as Trees walking, with our eyes half open; we ſee Men as Men, Chriſt as Chriſt, Truth as Truth, in its naked luſtre and evidence. This we have ſeen, and do teſtifie, neither deceiving, nor being deceived. *We thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.*

And as they ſee Truth, and Holineſs, and Goodneſs, in their wonderful Glory and Beauty; ſo alſo Folly and

Falſhood and Sin, in its wonderful uglineſs and defo
ty. Sin *appears to be ſin*, to them, *Rom.* 7. Folly t
Folly, Falſhood to be Falſhood; they ſee men as m
Chriſt as Chriſt, Truth as Truth, Holineſs as Holin
and they ſee Beaſts as Beaſts, Fools as Fools, Sin as
Devils as Devils, Hell as Hell: They ſee all things
they are, Temptations as they are, Deluſions as t
are; they ſee what is under them, the Hook un
the bait, the ſting in the Locuſts tail, the war in the
vils heart, carried on under his fawning face; *W*
not ignorant of his Devices.

Sinners, Ceaſe your wondring at the Saints, let th
be no longer *for ſigns and for wonders in Iſrael*; c
your wondring at the Saints, and come and won
with them. Wonder not that they ſay not as you, l
not as you, run not with you after the ſame Fo
and Vanities; Oh! if ye once come to ſee what
ſee, you will be a wonder to your ſelves. Mock no
their bleſſedneſs, *Bleſſed are their eyes, for they ſee.*
blind envy, but do not diſdain the ſeeing. Say
Theſe men are in a Dream, or Drunk, or Mad,
heed, Blaſpheme not the Holy Spirit, call not his
darkneſs, put not your darkneſs for light. Would
know, when theſe men teſtifie what they have ſeen
heard, whether they are ſober or beſide themſelv
Come and ſee; I ſay not, *ſtand* and ſee, you cannot
at that diſtance you ſtand; come near, come in and
ſhall ſee; ſee your blindneſs firſt, if ever you will
the light. *Oh! bewail your darkneſs, and ſeek light,*
and you ſhall ſee it. Son of David, have mercy on me, W
what wilt thou, man? *Lord, that I may receive my ſ*
Shall that be thy cry? *O pity thy blind ſoul! O pray for*
They that ſee, pity the blind; we have a little Siſter t
have no breſts, we have a poor Brother (yea, a world of the
that hath no eyes. What ſhall we do for our poor Brethren,
the day that they ſhall be ſpoken for? Oh! be eyes to
blin

lind, be a light to thy dark ſouls; let them that dwell in darkneſs ſee thy great light. Sinners, thoſe whom you perſecute, do thus pity, do thus pray for you; *Lord, that their eyes might be opened:* will you ſay *Amen* to their prayers? or will you ſay, *Lord, regard not their word, we deſire not the knowledge of thy wayes.*

Chriſtians, *be marvels.* You that have ſeen marvellous things, be marvellous perſons, ſet the world a wondring for ſomething. Let your light ſhine, let the light which hath ſhined into your hearts, ſhine forth in all your paths: let the Spirit of Light within you, be a ſpirit of Glory reſting upon you. *Once you were darkneſs, but now are ye light in the Lord; Walk as children of the light: Be ye holy, harmleſs, the children of God, without rebuke in the midſt of a crooked Generation, amongſt whom ye ſhine as lights in the world.*

Beclouded Chriſtian: thou goeſt on bemoaning and bewailing thy ſelf, complaining that thou art ſtill blind; the light hath ſhined into thy darkneſs, *but thy darkneſs comprehendeth it not*; thine eye is yet but tender, at leaſt, and thou canſt ſee but little; but little of Chriſt, the Sun is but as a ſpark to thee; but little of ſin, that Mountain looks yet but as a Mole-hill, it is neither clear nor dark, neither night nor perfect day: thou hopeſt that long ere this thy Scales would have fallen off, the Vale would have been removed, but they abide upon thee; thou waiteſt for light, but behold obſcurity! for brightneſs, but thou walkeſt in darkneſs; thou goeſt on, adding darkneſs to darkneſs, the darkneſs of ſorrow, to the dimneſs of ſight. Thou feareſt that the Goſpel is hid from thee, thou doubtedſt 'tis ſtill night, becauſe it is not yet noon with thee. But hearken, as little as thou ſeeſt of Chriſt, doſt thou ſee ſo much, that thou prizeſt, and loveſt, and cleaveſt to him above all? as little as thou ſeeſt of ſin, doſt thou ſee ſo much, that thou loatheſt, and ſhunneſt it above all things? doeſt thou walk in that

little

little light thou haſt? doſt thou love, long, wait, cry for the light? *Send forth thy Light and thy Truth, lift up the light of thy countenance; Sun of Righteouſneſs ſhine upon me; why are the wheels of thy Chariot ſo long a coming when Lord? Make haſte my Beloved: O might I once ſee thy face, as the Sun, looking over the Mountains.* Is this thy voice? are theſe the breathings of thy ſoul? Be of good comfort, theſe are the glimmerings and groanings of the holy Spirit within thee, which hath already delivered thee from darkneſs, and will bring thee forth into his marvellous light; thou ſhalt know, if thou follow on to know the Lord. *Ariſe, ſhine, thy light is come, the glory of the Lord is riſen upon thee.* Though yet (as to thy ſenſe) it be neither *clear nor dark, neither night nor perfect day, in the evening there ſhall be light.*

2. *As a Spirit of Holineſs and Sanctification:* He is given as an holy Spirit, and as a ſanctifying Spirit; therefore Sanctification is called the Sanctification of the Spirit, 2 *Theſſ.*2.13. He comes to change us into his own Nature, to make us partakers of his Holineſs; he is a Refiners fire, and Fullers Soap, *Mal.* 3. 2. to purge, to work, and waſh off the filth, and corruption of our Natures; what it is ſaid he ſhall be to the Church, *Iſa.* 4. *A Spirit of Judgment, and a Spirit of Burning*, to waſh away the filth of the Daughters of *Sion*, and to purge the blood of *Jeruſalem*, from the midſt thereof: (by the *Spirit of Judgment*) that is, *in the Rulers of Iſrael*, in ſtirring them up to do Juſtice, and execute Judgment, that ſo the guilt of blood may be taken away, *Iſa.* 32. 1. 6. and a *Spirit of Burning*; that is, in the hearts of the *People of Iſrael*, to conſume and deſtroy the inward luſts of their hearts, that no more ſuch wickedneſs be committed amongſt them. This he is to every Saint, a Spirit of Judgment, *to give ſentence* againſt their Luſts, to condemn them to the fire; theſe muſt be caſt out, into the fire with them; away with them, get ye hence,

So

ons of the Bond-woman ; you may not be Heirs with he Sons of the Free-woman. The Spirit of the Lord firſt diſcovers and convinces of ſin, judges betwixt light and darkneſs, grace and ſin, and then gives ſentence, *Away with theſe luſts, they may not be ſuffered to live.*

A Spirit of Burning, to execute the ſentence, to conſume them in the fire. The Spirit of Sanctification is a Spirit of Mortification, *Rom.* 8, 13. *If ye (through the Spirit) do mortifie the deeds of the body.* It is the Spirit that kills, the fleſh profiteth nothing.

The Spirit *implants the ſoul into Chriſt*; gives it an intereſt in his death, brings it under the influence of his death. *Chriſtus crucifixus eſt, Chriſtus crucifigens.* 'Tis the death of Chriſt that is the death of ſin; theſe Thieves are crucified with him; *Rom.* 6. 6. *Our old man is crucified with Chriſt, that the body of ſin might be deſtroyed, that henceforth we ſhould no longer ſerve ſin.* Hell knew not what they did, when they *crucified Chriſt*: Death with all its *Armies*, were put to death with him.

The Spirit raiſes up *another party* in the ſoul, a party againſt a party, an Army againſt an Army; brings grace in to take up Arms againſt ſin; Grace doth not only fight againſt ſin, but is in the very nature of it the death of ſin; as the Generation of a new, is the corruption of the old form. Humility is pride dead, Meekneſs is ſinful paſſion and frowardneſs dead, Patience is impatience ſlain.

The Spirit excites and ſtirs up the ſoul againſt ſin, *ſets it a praying againſt it*; the Spirit of Grace is a Spirit of Supplication, fetches down Hailſtones, and Thunderbolts from heaven to deſtroy theſe *Amorites*; *ſets a watch againſt it*, preſſes the ſoul to deal wiſely with it to keep it low, by cutting off all proviſion from the fleſh, reſtraining and keeping it ſhort of all thoſe fleſhly objects, which would keep it in heart, and ſo it is ſtarved to death. It is true, our greateſt wiſdom, watchfulneſs,

abſti-

abſtinence, ſelf-denial, and all external means alone, fall ſhort of killing one luſt; it is the Spirit that kil without it, the fleſh profiteth nothing; all externa tempts for the mortification of the fleſh, are but a fle mortification: *But if ye (through the Spirit) do mort* pray in the Spirit, watch in the Spirit, curb and k ſhort, and keep under this body, ſtill taking in the ſtance of the Spirit, then it ſhall die.

Chriſtian, thou liveſt in a weary land, and thou haſt a weary life of it, briars and thorns are with thee, the *naanite* is yet in the Land, thou ſojourneſt in *Meſech*, haſt thine habitation in the Tents of *Kedar*; and thou a *Meſech* and *Kedar* within thee; thou haſt Armies wit thee of fleſhly luſts, which fight againſt thy ſoul: thou eſtmourning daily, becauſe of the oppreſſor, thoſe ſpiri wickedneſſes which lie *in thine heart, and war in thy m bers:* thou often groaneſt and crieſt out to thy God, *Li ty, liberty; redemption, redemption. O this proud heart! O vain heart! O this earthlineſs! O this fleſhlineſs, this ſloth neſs, this enmity and rebellion againſt the law of my min my God! when I would do good, evil is preſent with me. I not, I cannot do the things that I would; I can with no ſerve or enjoy my God and my ſoul: my duties are e prevented or polluted, my comforts are either waſted or quite to vaniſh and diſappear; when I would ſerve my G muſt away to ſerving my belly, or my back, or my frie when my ſoul is a little gotten upon the wing, and ſoari the upper Region, it is preſently checked, pulled down a to the earth. O my pinioned impriſoned ſoul! Wo is wretched man that I am, who ſhall deliver me from the of this death?* Why, yet comfort thine heart, the En flies upon thee as a flood, but *the Spirit of the Lord lift up a Standard againſt them.* Thou complaineſt gold is become droſs, thy wine is mixed with water, with mud and dirt, yet he will *turn his hand upon t and purely purge away thy droſs, and take away all thy T*

Thou

Though theſe briars and thorns be ſet in battle againſt
ee, yea, and againſt him alſo, yet he will *go through, go through them, he will burn them together, Iſa.* 27.4. Thou
omplaineſt that thy garments are defiled, thy glory is
ained, thy beauty is marred, the Image of thy God is
o defaced, that there is but here and there a ſpot of it
eft upon thee. Thou art black, but not comely: whilſt
hy Lord ſays, *Thou art all fair, O my love*, thou crieſt
ut, *I am all foul, O my Lord:* thou wouldſt be holineſs
o thy Lord, but thou art an offence to him; holineſs is
ill thy love, and thy deſire, and thy longing, but it flies
rom thee; it is rather thy wiſh than thy hope; thou canſt
weep over, but thou canſt not weep out thy deformity,
hine iniquity is ſtill marked before the Lord. If there
e a little grace in thee, yet there is ſuch a weakneſs in
ts ſinews, ſuch a paleneſs in its face, that it is not like to
ive; or if it live, Oh! how little hope that ever it
hould thrive or flouriſh. Thus thou complaineſt, thus
hou goeſt mourning and ſighing, and ſinking, and faint-
ng in thy mind, and now and then ventureſt out a de-
ſponding prayer: *Lord pity, Lord look upon my ſorrow, and my ſin; Lord, waſh me; Lord, help me.* Why, the Lord God hath ſent thee *his help out of his Sanctuary, and his ſtrength out of Zion. The eternal Spirit is come down on purpoſe to give battle to the fleſh, to ſubdue thine iniquities, and bring all thoſe that riſe up within thee, under thy feet. Thou miſtakeſt thy ſelf and thine enemies, if thou thinkeſt they will be conquered by one blow of thine arm*, this kind goeth not out ſo; *nor by might, nor by power, much leſs by weakneſs, and by fleſh, by any weak attempts of thine own*, but by my Spirit, ſaith the Lord. *'Tis work for a God to relieve & cleanſe ſuch an heart, to turn ſuch an hell into an heaven.* What thou canſt not do, being weak through the fleſh; behold! he comes down to do it for thee; thou haſt proved thine own weakneſs, now try everlaſting ſtrength: He ſtands *at the door and knocks*, hear

his

his voice at the door, *Wilt thou be made clean? wilt* [t] *be made whole? wilt thou be delivered?* Open to him, with him deliverance comes in, he ſtands *at the Pool* [a] ring *the waters for thee*; put in thy Cripple-ſoul, and healed of all diſeaſes; ſay to him, *Lord, if thou wilt, t* [thou] *canſt make me clean*; and thou ſhalt ſoon have this ſwer, *I will, be thou clean.*

3. *As a Spirit of Truth and Direction, Joh.*16.13. ſhall guide them by his Counſel, he ſhall lead *them in* [the] *way that they ſhall go,* Iſa.30.21. *They ſhall hear a word* [be] *hind them, ſaying, This is the way, walk ye in it, when* [ye] *are turning to the right hand, or to the left. He ſhall* [lead] *them into all truth, to prevent miſtakes; and into all Righ* [t] *teouſneſs, to prevent miſcarriages: Nay more, he ſhall* [not] *be only their Star, but their ſtrength too*; he ſhall gu[ide] them on, and help them on, they ſhall be lead by Spirit, bound in the Spirit, preſſed in Spirit; they ſ[hall] be excited, aſſiſted, carried on in the power of the S[pi]rit, in the way that they ſhould go; he will cauſe th[em] to walk in the Statutes of the Lord. Whatſoever [is] waywardneſs and thy wandrings have been, whate[ver] thy feebleneſs and fickleneſs be; whatever falſe lights a[nd] falſe ways are before thee, whatever temptations tho[u] meeteſt with to turn thee aſide out of the right wa[y] whatever doubts hence ariſe in thine heart, *I ſhall* [one] *day or other periſh from the way, and be a Loſt ſheep at la[ſt]* yet his conduct ſhall be proſperous, and the event ſ[ure] be ſure; he ſhall ſo guide thee by his counſel, that [he] ſhall bring thee to glory. *He ſhall gather his Lambs w[ith] his arm, and carry them in his boſom, and gently lead th[ey] that are with young.*

4. *As a Spirit of Comfort and Conſolation,* he is ſo c[al]led, *John* 16.7. The Comforter. *If I go not away, t[he] Comforter will not come unto you, but if I depart, I w[ill] ſend him unto you.* He ſhall come unto them, and ab[ide] with them, to ſupply the abſence of their Redeemer,

ſuppo[rt]

pport them under their affliction, to witneſs their A-
option, to *ſeal them up unto the day of redemption*, and to
e the *earneſt of their inheritance*, Epheſ. 1.13,14.

Joh. 16.14. *He ſhall take of mine, and ſhew it unto you.*
He ſhall take of mine :) that is, not only of the *Truths*,
hoſe *Treaſures of Wiſdom* that are in me, (though that
e ſpecially intended) but of my *Love*, my *Righteouſneſs*,
ny *Holineſs*, and all thoſe *Treaſures of Grace and Mercy*
hat are laid up in me; whatever there is in me, that
nay ſtand you in any ſtead, yield you any relief, or ſup-
ort, the Comforter which I will ſend you, ſhall bring
t down to you; he ſhall take *my blood*, and the pardons
t hath purchaſed for you; *my bowels*, and the compaſſi-
ons that are working in me towards you; *my prayers* and
nterceſſions I am offering up for you; he ſhall take of all
hoſe Treaſures of Grace, and everlaſting Conſolations
which are laid up for you with me: *He ſhall take of mine,*
nd ſhew it unto you. As much as you have in the world
o afflict and amaze you, as little as you have of your own
o comfort you, either in your hearts, or in your houſes,
or among your friends, he ſhall ſhew what I have for you
to refreſh you.

O Chriſtians, a ſight of Chriſt in our ſorrows, in our
fears, in our thickeſt darkneſs, what day-light would
it bring in? When thou lookeſt into thine heart, and art
aſtoniſhed and confounded at what thou findeſt there,
at the blindneſs and the hardneſs, the poverty and the
emptineſs, the guilt and the guile, the pride and the pee-
viſhneſs, the evil thoughts, the vile affections, the filthy
luſts that are ſwarming and working in thee; when
thou lookeſt into the world, and trembleſt at what thou
beholdeſt there; the malice, the craft, the power that
is engaged againſt thee; the furious ſpirits, the fiery
tongues, the fierce looks, the violent hands, that are fly-
ing upon thee, and the little relief the earth will afford
thee; when thy heart faints, and dies within thee, at the

for

ſenſe of thſs woful and forlorn ſtate; a ſight of w
thou haſt in thy Lord preſented to thee by his Sp
Look thee here, Soul, what thy Jeſus hath ſent thee dow
glance from his eye, a drop from his heart, a Meſs from
Table; and all to tell thee, Yet I do not forget thee; beh
the care I take of thee, the treaſures I have for thee, to enc
rage thy love, and reward thy faithfulneſs. Oh! how w
this make all thy darkneſs to depart, and turn the ſh
dow of death into the morning?

Thus is the holy Spirit given to the Saints, to be the lig
of their eyes; the death of their ſins, the guide of their wa
the ſtay of their hearts, to uphold their grace, and to mai
tain their peace; to ſubdue their enemies, or their fears;
ſecure them from temptations, or ſuccour them when temp
ed; to wipe off their reproach, or make it their crown;
heal their diſeaſes, or make them their cure; to help th
infirmities, to work their works, to make their yoke eaſie,
their burthens light; to turn their ſighs into ſongs, to fo
their groans into prayers, to ſend them up to their Lord,
bring down their returns; to comfort their hearts, to e
bliſh, ſtrengthen, ſettle them, that they be neither offend
at the chain, nor moved from the hope of the Goſpel.

CHAP. IV.

The Earth in the Covenant.

IV. *GOd hath put the Earth into the Covenant.* Thou
the Saints have not their reward in this li
their portion in this world, yet this world alſo is thei
Mat. 5. 5. *The meek ſhall inherit the earth,* 1 Cor. 3. 2
Things preſent, and things to come, all are yours.

1. The good things preſent.
2. The evil things preſent.

1. *The good things preſent.* Mark 10. 30. *Houſes, a*
Bre

ethren, and Siſters, and Mothers, and Children, and nds, now in this time. Prov. 3. 16. *Length of days are in r right hand, and in her left hand riches and honour.* ouſes, and Lands, and Riches, and Honour, where are ey? Who are the poor of the World, the houſleſs, har-ourleſs, and friendleſs? Who have wo, and want, and ame, and ſorrow? Who are Strangers and Pilgrims, welling in Tents, driven into corners, into dens and ves, hunted up and down upon the Mountains of the rth? To whom is hunger and thirſt, cold and naked-eſs, but to the meek of the earth? Is this to inherit the rth? All theirs, when nothing theirs? yet they do inhe-t the earth? For,

1. They ſhall ever have *as much as will ſuffice them*, and at is as much as all. They ſhall not want any thing, ut what they may want. *Your father knoweth that you ve need of theſe things*; and he knows how much they eed. More than needs, is more than enough; and more an enough, is a prejudice. Many men have too much, o much money, too much eſteem, too many friends, ore than they can bear; ſo much as to ſink them, and rown them in perdition and deſtruction.

Chriſtians ſhall have enough, they ſhall never be in-ch a needy ſtate, but what is neceſſary for them in all e earth, they ſhall have it: *The earth is the Lords, and e fulneſs thereof*; and he hath ſaid, *That thoſe that ſeek m, ſhall not want any thing that is good*, Pſal. 34. 10. the whole world can ſupply them out of all its ſtore, ey ſhall be ſupplied.

2. What they have, they have *a better and farther ti-e to*, than any others in the world. Though the Domi-on be not founded in grace, yet by grace it is eſtabliſh-d. What they have, deſcends upon them not barely by *evidence*, but by *promiſe*, *Heb.* 1. 2. Chriſt is *heir of all ings*, and they are fellow-heirs with Chriſt. A little com-g from the Promiſe, hath more in it, than the greateſt

abundance that is only handed down by common p
dence; that which comes in from the promiſe, com
with a bleſſing; if thou haſt but a handful, thou h
bleſſing in thy hand; if thou haſt but a corner, thou h
bleſſing in thy corner: a little from love, is a great b
ſing. Thou haſt God in every morſel thou eateſt, an
every drop that thou drinkeſt: a drop from heaven
turn thy Bran into the fineſt Flower, and thy water
wine.

O what ſerene and quiet lives, how void of care (
ſtracting care) might the Saints live in the world! w
are the burthens that do gall our backs? what are
briars that tears our fleſh? what are the thorns
pierce through our hearts ordinarily, but the cares o
life? *What ſhall I eat? what ſhall I drink? wherewith
I be cloathed? where ſhall I dwell? how little have I
day? what for to morrow? what for hereafter? how ſh
ſecure what I have? when this is gone, whence ſhall I be
plied?* Thus do we go on, piercing our ſelves thro
with many ſorrows. Our cares for ſupply eat up
we have, our thoughts cut deeper than our wants;
cannot at ſo cheap a rate fear, as we often bear the
of all things.

*And why ar'e ye thought? The earth is the Lords,
the fulneſs thereof*; and he hath ſaid, *All this is yours,
ſhall want nothing*. You have not only your *Deus p
debit*, providence to live upon; you have alſo your
promiſit, the promiſe before you, and this hath all t
in it; all is yours: *What for to morrow? what for be
ter?* Why, what ſaith the Promiſe? *Thou ſhalt want
thing, neither thou nor thine: Never ſaw I the righ
forſaken, nor their ſeed begging their bread.*

Haſt thou two Worlds made ſure to thee, and
thou want? thou maiſt as well whine, and make a
ful cry at a full Table, *O where ſhall I have my next
ſel?* as under ſuch a full Promiſe, *O where ſhall I hav*

ext Meal? O how much beneath the Spirit of Chriſtia-ity are the carking anxious lives of too many Chriſtians, ou do not believe, you do not believe; you talk of your Covenant-right, of your part in the Promiſe, of living y Faith; but where is any ſuch thing? can you truſt God for your ſouls, and can you not truſt him for your bodies, for your children? believe, and you will make s much, and be ſatisfied as well with a penny in the Promiſe, with a meal in the Promiſe, with an houſe in he Promiſe, as with a penny in your purſe, or a meal in our Cupboard.

What doſt thou get by all thy cares? *Which of you by aking thought, can add one cubit to his ſtature?* one far-hing to his ſtore? If thou loſe nothing by them, thou haiſt ſure put all thy gains into thine eyes; tears and rouble are all they will add to thee. Be quiet, and no-hing will ail thee; let not any ſtraits ſting thee before hey are; want not before thou wanteſt; let not the Winters froſt nip thee whileſt it is yet Summer.

Know when thou art well, and be content. All is hine, if thou inheriteſt thy God, thou inheriteſt the Earth, nothing of all its ſtore ſhall be kept back from hee, that is neceſſary for thee, only thou muſt not look o be thine own Carver, thy God will carve out what hou needeſt. Let enough ſuffice thee, and thou ſhalt ne-ver have too little. Thou ſhalt never have ſo little, but hou maiſt ſay, this little is enough.

What if what thou wanteſt in water, be made up in Wine? If thou haſt but little in Bran, but the more in Flower? A ſhort meal with a ſmile from heaven, thou maiſt count no Faſt, but a Feaſt; a little oyl in the cruſe, how far will it go with a ſmile, the bleſſing of the Cove-nant? If the upper Spring run freely, thou maiſt abate a nether Spring.

Let my Beloved comfort me with his apples, and ſtay me with his flaggons; and let the reſt be as little and as courſe

as it will. Let the promiſe be my portion, let the pi
be kept open to my ſoul, and then the leaſt pittance
this carkaſs ſhall ſuffice me. O my Lord, let me
with thee, and I will not quarrel whatever my fare
Let my portion be from thy table, and then be it mu
or little. Let me hear thy voice, *I am thine, and with*
all things; and I am content to be at thy allowan
Let thy Deed of Gift ſtand ſure to me, put in my Chi
drens names there, and I aſk no more for my ſelf
them. Hold thy peace, keep ſilence, O my anxious ſou
know when thou art well; *be in nothing careful,*
Lord is at hand.

2. *The evil things of this earth* are theirs: the Croſs
in the Covenant, *Pſal.* 89. 34. *If his children forſa*
my Law, and walk not in my judgments: if they bre
my Statutes, and keep not my Commandments; then wi
viſit their tranſgreſſions with a Rod, and their iniquity wi
ſtripes.

1. *The Covenant hath its Croſs.* The Doctrine of t
Goſpel is the Doctrine of the Croſs, the preaching of t
Goſpel is the preaching of the Croſs, 1 *Cor.* 1. The M
ſteries of a crucified Jeſus, and of his crucified Saints,
fill up the whole *New Teſtament*. The Croſs is not on
impoſed upon the Saints, as their *burthen*, but bequeath
unto them as a *Legacy*. It is given unto them as an h
nour and priviledge, *Phil.* 1. 29. *Unto you it is given in*
behalf of Chriſt, not only to believe on him, but alſo to ſu
fer for his ſake. It is joyned with the moſt glorious gi
the gift of Faith. Yea, and it is a greater gift than th
To *ſuffer in Faith*, is more than barely *to believe*.

2. *By virtue of the Covenant the Croſs is a Bleſſing.* T
word is now changed; it is no longer curſed, but *ble*
is every one that hangeth on this Tree. Mat. 5. 10, 11. *Bl*
are they which are perſecuted for righteouſneſs ſake; bl
are ye when men ſhall revile you, and perſecute you,
ſhall ſay all manner of evil againſt you falſly for my ſa

Wh

Why, where is the bleſſedneſs? or wherein ſtands it? It ſtands in theſe things:

1. In the ſeparation of the Croſs from the Curſe.
2. In the ſanctification of the Croſs to its end.
3. In the proportioning of the Croſs to their needs and ſtrength.
4. In the ſpecial comforts of the Croſs.

1. *The Croſs is ſeparated from the Curſe.* There is ſomething in this. To be able to ſay under the ſoreſt of afflictions, *This ſcourge is no ſcorpion*, this is no Curſe, it is but a Croſs. Our Lord bare both the Croſs and the Curſe together, and that made his Cup ſo bitter; but now he hath divided them, the Curſe he hath left upon ſinners, and laid only the naked Croſs on his Saints. The Croſſes of Reprobate ſinners are all curſes. Every affliction is a Curſe, there is wrath in all their ſufferings, there is venom upon every arrow, there is vengeance in every dart, every Rod is a Serpent to them. Thou that art of the number of Chriſts implacable Enemies, when he comes to fall upon thee, and to grind thee under his hand, thou wouldſt have a word of comfort to be ſpoken to thee in thy ſorrow; no, no, there is no comfort can be ſpoken; thou muſt ſay of every dart he ſmites thee with, *This is ſent of God*, to revenge himſelf upon me: The croſſes of the impenitent are all curſes, but the Saints curſes are all come to be but croſſes. Though men curſe, the Lord will not curſe; whatever troubles come upon thee, though there be vinegar in them, yet there is no venom in them; though there be anguiſh in them, yet there is no wrath in them; though they be ill-look'd, yet there is no ill-will in them; they come upon no ill intent, nor ſhall have any evil iſſue. The ſmitings of the wicked are to thee, as the ſmitings of the righteous were to the Pſalmiſt, a precious Balm, *Pſal.* 14. 5. *Let the righteous ſmite me, it ſhall be a kindneſs, it ſhall be an excellent oyl; it ſhall not break mine head.* And thou muſt ſay, Let the

wicked ſmite me; ſmite me with the tongue, with
fiſt of wickedneſs, or what they will, it ſhall not br
mine head, much leſs mine heart; it ſhall be a kindn
to me, *an excellent oyl.*

2 *The Croſs is ſanctified to its ends.* It hath many ho
and excellent ends, and it ſhall proſper, it ſhall accom
pliſh its ends. The croſs is laid on the Saints, ſometim
to prove them, ſometimes to reprove them, to humb
them, to purge them, &c. and whatever it is ſent to the
for, it ſhall not return in vain. *As the word, ſo ther
ſhall accompliſh that for which he pleaſes that ſent it.*
this the iniquity of Jacob [ſhall] be purged.

3. *The Croſs is proportioned to their needs and ſtreng*
Jer. 30. 11. *I will correct thee in meaſure, but I will*
leave thee altogether unpuniſhed. Juſt ſo much as will ſer
ſhall ſuffice; the wiſe Phyſician hath reſpect both to t
need, and to the ſtrength of the Patient, Iſa. 57. 16.
*will not contend for ever, neither will I be always wro
leſt the ſpirit ſhould fail before me, & the ſouls which I h
made.* The Apoſtle tells the Saints, *Heb.* 10. that th
have *need of patience*; and their experience tells them
they have need of ſomething *to exerciſe their patien*
And their needs are different, ſome are knotty pieces
and need more; others are tender, and upon them le
will ſerve. The ſtubborn child muſt have more ſtripes
the ſhaking of the Rod will do more on ſome ſpirit
than the ſmart of it on others, but all need ſomethin
Let him only that is without ſin, ſay, *I have no need*
ſhame and ſorrow. The Lord will neither over, nor u
derdo; every one ſhall have his load, and no more. N
more than they can bear, and no leſs than their need
quires. The Lord delights not in his Childrens tears,
doth not *afflict willingly, nor grieve the children of me*
but yet he had rather they *cry* than *periſh.* Wonder n
Chriſtians, that your tender Lord puts you to pain, a
that your pains are ſo ſharp, and ſo many; *Your heave*

Fath

Father knoweth that you have need of all these things. It is a mercy that he will chastise, you may put your corrections among your mercies. His breakings of you are his blessings, his woundings are your cures; and by your own as by your Lords stripes, you are healed. And when you shall review and read over all his darker providences, and behold the wisdom, tenderness, which is attempered with his severities, evidenced in his laying on so much, and yet no more than was needful, you will then write down with the *Psalmist*, *Thou in very faithfulness hast afflicted me.*

O my Lord, let me not want thy Staff nor thy Rod; neither a friend nor an enemy, neither a calm nor storm, neither food nor medicine: If my disease be too strong for my Physick, let me have yet a stronger potion; if my wanton heart will not yet be tamed, put on more Fetters, an heavier load, load upon load, weight upon weight, and till thou seest, let me never say, it is enough. Let me never be sick of my remedy, till I be cured of my disease. Let me rather suffer by the hand of a Devil, than perish by the hand of a Lust. Spare not Lord, cease not Lord, to smite thy servant, till thou hast thereby smitten down all mine enemies. Peace, Plenty, Ease; what, that I may have to spend upon my Lusts? to wax wanton against my God? *hanc pacem nolo.*

Pain, Trouble, Want, any thing, rather than Peace upon such terms. *Correct me, O Lord, yet in judgment, but not in thy fury, lest I be consumed and brought to nothing.*

4. *The Cross hath its special comforts,* 2 Cor. 1. 3, 4, 5, 6, 7.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith our selves are comforted of God. For as the sufferings of Christ abound in us, so our Consolation also aboundeth by

Christ. And whether we be afflicted, it is for your consol[ation] and salvation, which is effectual in the enduring of the s[ame] sufferings, which we also suffer; or whether we be comfor[ted] it is for your consolation and salvation: and our hope [of] you is stedfast; knowing, that as ye are partakers of the s[uf]ferings, so shall ye be also of the consolation.

The comforts of the Cross are often the sweetest a[nd] the fullest, that the Saints ever taste on this side t[he] Crown. The first draught is often bitter, the *Green Cr[oss]* is heavy, and it is necessary it should be so. As it is wi[th] some Medicinal Waters, it works by its weight; it must [be] an heavy yoke that will tame an unruly neck; if it g[ive] not, it will not heal; 'tis the smart of the rod that sti[ll] the child. Think not your burdens will lie easie, wh[en] first laid on, and think not much if they do not. T[he] first conflict with Temptations, may put you to [a] harder brunt than you are aware. It must be so, that [it] may be for your good afterward. So my Physick w[ill] work, I am content it make me sick. Tribulation wor[k]eth Patience; that it cannot do, unless it pains. It is ob[-]servable that it is not said, that the Cross worketh Pa[-]ence, but the θλῖψις, the tribulation, the pinching of the Cross, or the pain the Cross puts us to; this is pati[-]ence, a quiet bearing that pain, which the flesh when touched puts us to. When we [feel] the Thorns and the Nails, when the Irons enters into our *souls*, when it pricks and smarts, then it will work. The *Green Cross* is heavy; a prison, or a wilderness, will look uncouth at the first; but when your Lord comes in and visits you, then the sweet, the pleasure comes: and the more frowns at the threshold, the more kisses you may expect afterwards; Christ doth not always meet his Saints in the Porch; the Devils Parlour, the inner Prison, is his banquetting house, the Dungeon, his Wine-celler; there they drink and are satisfied. The Stocks and the Rack, are the Organs that makes them the sweetest Musick. Many a

Saint

Saint hath been ſadly diſappointed at the firſt, hoping to meet with Chriſt at the door; but behold! a dreadful ſight; behold, ſin lieth at the door; all his ſins, all that ever he did againſt Chriſt, all his unthankfulneſs, unfaithfulneſs, unkindneſs, rebellion againſt his Lord, ſtand forth and ſtare him in the face. Chriſtians, beware of ſin now, it will meet you in the day of adverſity, the Croſs will tell you all that ever you did. *I remember my faults this day*; now I remember all my pleaſant things, my Sabbaths, my Ordinances, my Liberty, the dear ſociety I once enjoyed, but trifled and waſted away; O my pride and my wantonneſs, my idleneſs, my earthlineſs, my hypocriſie, wherefore are you come thus to affright and torment me? Lord, whither am I come? O how dreadful is this place? Is this my Priſon-entertainment? Are theſe my Priſon-comforts? O what an hard lodging am I like to have with ſuch companions? O the wormwood and the Gall! a dark habitation, a bitter cup indeed is now given unto me. Is this the comfort of the Croſs? Are theſe the ſweets ſo much talked of? Yet be not diſmaid, as roughly as thou art handled at the door, it is better within, the Devil is going out in this ſtorm, thy ſins meet thee now, but it is only to ſhake hands and part; after this agony, expect the Angels to come and miniſter to thee. Complain not if thou yet find no ſweet, thou haſt not drank deep enough; the next draught, the Sugar may come; in the next Room thou maiſt meet thy Lord; and then tell me, if it be ſhort of all that hath been told thee.

But ſhall I give you a more particular view of ſome of the ſpecial comforts of the Croſs, or our ſufferings for Chriſt? I ſhall only firſt premiſe a word, to let you underſtand what I mean by the ſufferings of Chriſt. We then ſuffer *for Chriſt, when we ſuffer for Chriſts cauſe*; when we ſuffer becauſe we will be Chriſtians, we will be holy and righteous; when we ſuffer becauſe we will

not

not ſin; and when we ſuffer *upon Chriſts Call*, whe
cuts out a Croſs for us, and layes it on. Then Ch
calls us to ſuffering, when he puts us to this choice,
ther to ſuffer or to ſin; when our backs or our conſcien
muſt ſuffer, when we muſt ſuffer, or he muſt ſuffer by
If any man will be my Diſciple, let him take up [*his*] cr
Chriſt is not, and Chriſtians muſt not be prodigal of th
blood, their blood is his, their eſtates, their names, th
liberties are all his, and to him they muſt be accounta
how they part with them. It is not every croſs that th
canſt call [thy] croſs; we muſt not leave our way to ſe
a croſs, when a Chriſt hath laid a croſs athwart a Ch
ſtians way that he ſhould go, and he muſt either mak
ſtand, or turn aſide, or ſubmit his neck to it; then
ſayes, *There is* [*thy*] *croſs, take it up, and get thee go*
Whatever croſs be before thee, if thou haſt a way op
to avoid it without ſin, that is none of thy croſs, th
maiſt not take it up; or if thou doſt, thou wilt have
thanks for thy pains.

Chriſtians ſhould be wary here. Though it be
argument of a gracious ſpirit, to be always of a rea
and forward mind to ſuffer for Chriſt; and when
demands, *Who will go with me? who will bear my croſ*
chearfully to anſwer, *I will go*, *Lord let me bear it*, y
ſhould we take heed, that as we hang not back, wh
he ſayes, *Go*, ſo that we run not before he ſend
Though it be an high honour to ſuffer for the Goſpel,
no man taketh this honour upon himſelf, but he that is ca
of God. I would not go to a Priſon without a *Mitti*
from Heaven, leſt if my ſuffering be of my ſelf, I be th
left to ſhift for my ſelf. If *Chriſt* ſhould meet me in P
ſon or in Baniſhment, and demand of me, *What*
thou here, Elijah? *Friend, how cameſt thou in hithe*
What ſhould I ſay, if I could not ſay this, *Thou, Lo*
haſt brought me hither? my conſcience, my duty hath brou
me in?

But understand me here with this caution, That when the *cause* for the main is *Christs*, but the *call* seems doubtful; yet when the sufferer hath carefully enquired the mind of God, truly follows the dictates of conscience, sincerely designs the honour of Christ and his Gospel, although he should err in some circumstances of his case, and for fear of iniquity should chuse affliction, when possibly he might have avoided both: God will surely wink at his mistakes, own his sufferings, and greatly accept and reward his readiness of mind.

Yet still take heed of careless or wilful errours: take heed of preparing nails for thy own cross; thorns, scourges, spears, for thine own head or heart. Take heed both how thou shunnest, and how thou espousest a suffering state.

Go not in upon heedless mistakes; go not in for good company, much less upon any carnal designs; let not thy pride, or ostentation, or the byass of any fleshly respects lead thee into the house of correction, lest thou find them the rods to lash thee when thou art there.

Christians consider, if there be not sometimes some uncomfortable miscarriages in this matter: and whether it hath not been the lot of some of Christs (with how much justice or charity let the Lord be judge) to be censured and reproached for unfaithful, or for fearful, upon no other account but for walking by this rule, *not to go to Prison without a warrant*, that is, not to cast themselves into a suffering state, whilst *God* hath left a way open to escape, without sin. I confess the more dangerous, and the more ordinary errour is on the other hand; we are more apt (especially when afflictions are more sharp, and bite in earnest, and then will be the great trial) rather sinfully to shift our selves of them, than unwarrantably to run our selves upon them; but yet let it be considered, whether here be not an errour on this hand also.

It is true, where the cause is the same as to the main,

different

different circumſtances may make that to be one m
ſin, which is another mans duty ; yea, that may be a d
to the ſame man at one time, which (ſuppoſing him
differing circumſtances) might have been his ſin at a
ther. And it is not ſeldom (through the unavoida
difference of our apprehenſions, and the difficulty of d
cerning our caſes) that Chriſtians equally careful
know and do the will of God, when the caſe and t
circumſtances alſo are moſtly the ſame, do judge dif
rently about their call to ſuffering. Here let no man
ſo tyrannical to others, as to expect that they ſhould
croſs to their own, to comply with their Brethrens jud
ments and conſciences. Let us not put one another
this unmerciful neceſſity, either to break our peace wi
God, or our friends. Le it be ſufficient to us, faithfu
to follow our own light, without judging or quarrelli
with thoſe that are otherwiſe minded. Beware of bitt
neſs. Be not cruel to conſciences, ſmite not with t
tongue, nor let an evil thought ariſe in thine heart, up
any ſuch account as this. Thine arrows will recoil, a
fly back in thine own face. Blemiſh not thine own ſuffer-
ings by blaſting thy Brothers liberty. Let not the wi-
rineſs of ſome be condemned for cowardiſe, nor the for-
wardneſs of others, for pride or hypocriſie ; but let us b
cloathed with humility, let us put on a ſpirit of ſelf-ſu-
ſpition, and charity to our Brethren ; and let this Chri-
ſtian frame be the more ſtudiouſly maintained, by how
much the more our differing practiſes, according to th
variety of our apprehenſions, ſeem to condemn each o-
ther, and ſo provoke to uncomfortable ſchiſms and con-
tentions, and by how much the more pernicious ſuc
ſchiſms are like to prove in the iſſue.

Theſe things premiſed, I ſhall now ſhew you what th
ſpecial comforts of the Croſs are. You may expect you
ſuffering ſtate to be ſweetned with,

1. *A more plentiful diffuſion of ſpecial Grace.* Grace is

comfort; 'tis never better with the Saints, than when hat flouriſhes. The joy of the harveſt is howling to the oy of Grace; he is not a Chriſtian that cannot ſay, *'Tis Summer* when theſe Flowers appear in their beauty. Flouriſhing Faith and Love have their glorious joyes, 1 *Pet.* 1.8. The Springs of Grace, are a reſurrection rom the dead; and there is no ſuch Spring as after a howre. Oh how green do the herbs then look! the withering Flowers do then lift up the head; never ſo many Stars appear, nor with ſuch luſtre, as in a froſty night; grind the ſpices, and their fragrancy flows out. Saints are never more Saints, than in the Houſe of Bondage, or the Land of their Pilgrimage; our Winter weather makes us warm at heart. *As our outward man periſhes, our inward man is renewed day by day*, 2 *Cor.*4.16. Perſecution is the time of life. *We are delivered to death for Jeſus ſake, that the life alſo of Jeſus might be manifeſt in our mortal fleſh*, 2 *Cor.* 4.11. Decayed ſoul, comfort thine heart, the Croſs comes; now thou ſhalt live, now thou ſhalt recover. This weakneſs will ſtrengthen the things that remain, and are ready to die. Now Faith, and Love, and Patience, and Courage, that have ſo long hung the wing, now lift up the head, the day of *your redemption draweth nigh*; this *night* is your *day* of hope.

2. *A more clear Revelation of ſpecial love. Loveſt thou me, Lord?* there's enough. Let me he hear thy voice, let me ſee thy face.

Kiſs me with the kiſſes of thy mouth. Thy loving kindneſs is better than life; ſend forth thy light, and thy truth, let theſe tell me thou loveſt me. Thy love-ſick Spouſe is ſick for love; O when wilt thou ſay, *Thou knoweſt that I love thee?* Why, come up with me on the Croſs, that withered tree bears more bloſſoms of Love, than all the green trees of the field. The whole Goſpel is hung upon the Croſs. Where our Lord hung, there is ſin nailed,

the

the Curſe vacated, Death vanquiſhed; Pardon, P
Joy, Glory; ſhewed forth in open ſight. There is
with all its tokens, go up and take. Fear not to be
tiſed with thy Lords Baptiſm, nor to drink of his C
this Cup alſo is the Communion of the blood of Ch
Come with me into the Wilderneſs, there will I ſp
comfortably to thee. When thou moſt wanteſt
where thou wilt moſt value it, there will I ſhew thee
loves.

Our Lord loves not to have love ſlighted. The full ſo
loaths the honey-comb, thou haſt yet too many Lov
to bid thy Lord welcome, he keeps his beſt Wine till
thine own be ſowred, then it will reliſh, and then t
ſhalt have it. His oyl is for thy wounds. The child
ver knows ſo much of the Parents heart and bowels,
when it is ſick or in diſtreſs; then every look is love,
very word is pity and compaſſion. O the ſounding
Chriſts Bowels towards his ſwounding childr
when thou knoweſt hatred, then look to know k
When thou art perſecuted, when thou art caſt out,
troden under foot of men, then will he take thee in,
cheriſh thee.

3. *A more full manifeſtation of glory.* There is n
priſon into which the Saints are caſt, but hath a Win
in the *Palace*. *Calvary* becomes a *Tabor*, where they h
a ſight of their Lord in his Glory. *Golgotha* becom
Piſgah, where they may look over *Jordan* into the L
of Promiſe. Haſt thou known little of Heaven? t
haſt not yet been in the deep.

Of *Stephen* the firſt Goſpel-Martyr it is ſaid, *Ac*
55. *He looked up ſtedfaſtly into Heaven, and ſaw the Glor*
God, and Jeſus ſtanding at the right hand of God. &
Chap. 6. 15. *All that ſate in the Council ſaw his face,*
the face of an Angel. Such an admirable ſplendor
ſerenity in his countenance, as ſpake him rather an A
gel than a man. O what an Heaven was there wit

at caſt out ſuch a Divine luſtre on his face! His joy as too big for his heart, his face muſt have its ſhare; ea, his very adverſaries, at ſecond hand, behold the lory of God.

He looked up and ſaw heaven opened. Looking down, e might ſee hell opened, all his Tormentors about him, he Jaws of Death ready to devour and ſwallow him p: *But looking up, he ſaw Heaven opened, and Jeſus ſtanding at the right hand of God.* O there he is, for whoſe ſake all this. My beloved, my beloved is yonder. Behold he Region of Light, whither this dark Tempeſt is waſting me: his Hell and his Heaven meets, but the light wallows up the dark. Hell ceaſes to be Hell, where Heaven appears to be Heaven. This is the portion of ſuffering Saints. When you read what is written of thoſe Armies of Martyrs that have gone before; of their unſpeakble joys, their undaunted courage, their admirable boldneſs; of their chearing their friends, confounding their foes, their rejoycing in their ſtripes, ſinging in their ſtocks, leaping in their chains, boaſting of their bonds, kiſſing their ſtakes, imbracing the flames, riding up in triumph in their Chariots of fire, not repenting of their Faith, nor the accepting of deliverance; what doth this ſpeak, but that their Eyes, as well as their Anchor, are within the Vail, whither Chriſt their fore-runner is gone before them? O who would not be with them? Who would fear ſufferings?

Soul, what art afraid of? whither art thou running? from what art thou hiding thy ſelf? what is thine eaſe, or thy liberty, or thy quiet? why ſo loth to looſe from this ſhore? lanch forth into the deep. Fear not tranſportation into thine houſe of Bondage; when thou art once there, 'tis but looking up, and thou art in Paradiſe.

Such are the ſufferings of Chriſt. This is the Croſs of the Covenant.

4. In ſum, as that which comprehends all the reſt,

a more

a more manifeſt exhibition of Chriſts ſpecial preſence, 30.11. *I am with thee to ſave thee,* Iſa. 43. 2. *When passeſt through the waters, I will be with thee, & through Rivers, they ſhall not overflow thee; when thou wa through the fire, thou ſhalt not be burnt, neither ſhall flame kindle upon thee.* Through fire and water thou m go, *We went through fire and water into a wealthy place;* whither ever thou goeſt, he will go with thee. When Buſh was on fire, the Lord was in the Buſh; when three Children were in the Furnace, the Son of God there with them. *Iſa.* 63. 9. *In all their afflictions he afflicted, he ſaved them by the Angel of his preſence; in love, and his pity he redeemed them, and he bare them, carried them all the days of old. Though all men forſook the Lord ſtood with me, and ſtrengthened me,* 2 *Tim.* 4. 16. The Saints ſhall never have this to charge upon Lord, *I was in priſon, and thou viſitedſt me not.*

He is ever with them, to bear their burthens, to eaſe their ſhoulders; to plead their cauſe, and main their innocence; to waſh their ſtripes, to wipe off t tears, to heal their wounds, to bind up their bro bones, to revive their weary ſpirits, to perfume thei ſons, to lighten their dungeons, to lead them in t wandrings, to converſe with them in their ſolitudes, give down from above, *in divine Smiles, in illapſes of ritual joyes, aſſurances of deareſt love, tendereſt care, m ing ſympathy, gracious acceptance,* to give down from bove whatever is wanting beneath. In fine to preſe them from falling by the preſence of his grace, till present them faultleſs before the preſence of his glory. *it s good being with Chriſt any where.*

Tell me, O thou whom my ſoul loveth, where thou fe eſt, and cauſeſt thy flocks to reſt at noon. Where th feedeſt? yea, where thou [art,] whether feeding fatting, whether rejoycing or mourning; where th cauſeſt thy flocks to reſt at noon; yea, and where th

ſuffer

ffereſt thy flocks to be ſcattered in the night. Where
y flocks are, thou art not far away; tell me where thou
deſt, tell me where thou art. My beloved that feedeth
ong the Lillies, feedeth ſometimes among the Thorns.
hen his Love is a Lilly among Thorns, there he feed-
n. He feedeth among the Thorns, he feedeth with his
eep, he feedeth with his Lambs where-ever they feed;
hen darkneſs, and deſolation, and devils, and death
d upon them, even when he feedeth them, and takes
s feeding with them.

O where-ever my Lord is, there let my lot fall. Let
dwell amongſt the Thorns, ſo my dwelling be with
y Lord amongſt the Lillies. Let me wander amongſt
e Mountains, whileſt he is with me telling all my
andrings. Let me be ſcourged, ſo he will waſh my
ipes; let me weep, ſo he will wipe off my tears; I
ould not want wounds, whileſt I have ſuch oyl to pour
Come all ye Thieves and Robbers, I fear you not,
y dear *Samaritan* comes by; come ye Bulls of *Baſhan*,
Boars of the Forreſt, let my Beloved kiſs me with the
ſes of his mouth, and I regard it not, though you kick
with the heel. O my Lord bring me where thou
deſt, let me live in thy face, let me feel thy ſmiles upon
y heart, let me love thee, tell me thou loveſt me, re-
mbreſt, pitieſt, acceepteſt, takeſt care for me, and then
ule my condition, my dwelling, and entertainment
me.

Fainting Chriſtian, lift up thine eyes, comfort thine
art; here is that thou feareſt and tormenteſt thy ſelf
thall. Here is the inſide of that formidable Croſs, the
ht ſide of thoſe dark clouds, the Sunny ſide of that
dy Thorny hedge that ſo wounds and afflicts thine
art. Fear not, be ſtrong and of a good courage. Thou
l ſaiſt, wo is me, I can find no ſuch thing. *Ah, Lord*
d, doth he not ſpeak Parables? O that I were aſſured
might be thus with me; Why art thou in Covenant?

Believe, and all is thine. I believe, and therefore I ſpoken; believe, and thou ſhalt ſee the ſalvatio God; as ſure as the Croſs is thine, all the comfor the Croſs are ſetled upon thee. Read over all the gr ous words thou haſt before thine eyes; view over al inſtances of ſuffering Saints that have gone before th on whom theſe good words have been made good, conſpicuous increaſes of Divine Grace, in the ſignal coveries of Divine Love, in the cleareſt and fulleſt Re lation of Divine Glory, in the intimate ſenſe of the vine Preſence, quickning, enlarging, encouraging, porting their ſpirits in the darkeſt Dens, in the peſt Conflict, with Reproaches, Mockings, Bonds, Ba ments, Torments, and Deaths; and know that all t things are written for thy learning, that thou thro patience and comfort of the Scriptures, maiſt h hope.

Read over Iſa. 51. *Hearken to me ye that follow righteouſneſs, ye that ſeek the Lord, look unto the whence ye are hewen, and to the hole of the pit whe are digged, for the Lord ſhall comfort Sion, he will co all her waſte places; he will make her Wilderneſs like E and all her Deſerts like the Garden of the Lord; joy gladneſs ſhall be found therein, Thanksgiving and the of Melody, lift up your eyes to the Heaven, &c.* Verſ. 12, 13. *Hearken unto me, ye that know righteouſneſs, people in whoſe heart is my Law, fear ye not the repro men, neither be ye afraid of their revilings, for the M ſhall eat them up like a Garment, and the Worm ſhall them like Wooll, but my Righteouſneſs ſhall be for ever, my ſalvation from Generation to Generation. I, even be that comforteth you; who art thou, that thou ſhoul afraid of man that ſhall die, and of the ſon of man ſhall be made as graſs? and forgetteſt the Lord thy M that hath ſtretched forth the Heavens, and laid the Fou tions of the Earth; and haſt feared continually every*

auſe of the fury of the Oppreſſor, as if he were ready to troy; and where is the fury of the Oppreſſor? I, even I he, *&c. And where is the fury of the Oppreſſor?* here is the fury of the Oppreſſor? Where is it not her? Is it not in the houſe, and in the field? Is it not the City, and in the Villages? Is it not upon my ttle, upon my Purſe, upon my Body, upon my Chil-n, upon my Friends? *Where is not the fury of the Oppreſ-?* I, but when thou remembreſt the Lord thy Maker, Oath, the Promiſe, and Covenant of God, the Pre-ce, Protection, and Comfort of thy God, when ou remembreſt this, then, *Where is the fury of the Op-ſſor?*

CHAP. V.

The Angels of Light in the Covenant.

THe *Angels of Light* are in the Covenant, *Heb.* 1. 14. *Are they not all Miniſtring Spirits, ſent forth for m who ſhall be heirs of Salvation?* Whileſt our Lord mſelf was ſent down to Miniſter, behold his ſervants to be miniſtred unto, the Angels are made their Mi-ſters, *Pſal.* 91. 11. *He ſhall give his Angels charge over e, to keep thee in all thy wayes:* they have received a arge, and they have great advantages for the keeping charge of the Lord.

1. *They are mighty*, Pſal. 103. 20. *Bleſs the Lord ye his gels, that excel in ſtrength.* An Angel is more than an my; what ſlaughters have the Angels made in the mies of the Aliens? an hundred fourſcore and five ouſand *Aſſyrians* are ſlain by one Angel of the Lord, hen encamped againſt *Judah*, *Iſa.* 37. 36. *It is hard ſer-e indeed, that is too hard for an Angel.*

2. *They are numerous*; there are great multitudes of

them, *Pſal.*68.17. *Thouſands of Angels, a multitude Heavenly Hoſt*, *Luke* 2. 13. An Angel is more tha Army; but what then are an Army of Angels?

3. *They are faithful.* They can do much for the Sa but will they do it? yes, they are faithful; *They do Commandments of God*, *Pſal.* 103. God bids them k and they are faithful, they will keep his ſheep; we taught to pray, *That the will of God may be done on E as it is in Heaven*; that men may be faithful as the gels of God.

4. *They are Favourites*, they behold the face of they dwell in his preſence, they are admitted to ſtan fore his Throne, they can be heard; they have favo Heaven, and therefore ſuch power on earth, *Mat.*18 *Take heed ye deſpiſe not one of theſe little ones, for I ſay to you, that in Heaven their Angels do always behol face of my Father which is in Heaven.*

Touch not mine anointed, let alone my little take heed how you offend them, their Angels are my Father, and are mighty with him, to engage his er for their aid and deliverance.

O the great ſecurity of the leaſt of Saints; T *Mighty ones*, theſe *Multitudes*, theſe *Faithful ones*, *Favourites of Heaven*, the holy Angels of God, ha received a charge from the Lord, to preſerve and d them; *Lord open their eyes that they may ſee. Behol Mountains full of Chariots and Horſes of fire round Eliſha*, 2 King.6.17.

Should a mighty Prince commit any Subject of a potent and faithful Life-guard, with this charge: to this man, keep him in ſafety, ſee that he come harm; whoever offends, do you defend him; w ever he goes, go you with him; where-ever he l ſtand you as a Guard about the houſe, while he ſle you watch; ſee that he want for nothing, nor hurt to him: If this were thy caſe, in what great ſe

ouldſt thou count thy ſelf? But O, what is a Life-
ard of men, to a Guard of mighty Angels? Fear not
tle flock, in Heaven your Angels behold the face of
od, and in Earth have they pitched their Tents round
out you.

CHAP. VI.

The Powers of Darkneſs delivered over in the Covenant.

I. THe *Powers of Darkneſs are delivered over in the Covenant*; Satan and all his Inſtruments. We e naturally in bondage to Satan, *held captive by him at s will*, 2 *Tim.*2.26. His priſoners, his ſlaves, his vaſſals. y the blood of the Covenant, the Lord hath brought rth his priſoners, and redeemed his Captives, *Zach.* 11. and alſo hath ſpoiled *Principalities and Powers, d led captivity captive.* In this Covenant there is de-verance of the *priſoners*, and a delivery over of them by hom they were held; *a Goal-delivery, and a delivery of e Goalers too*, into their hands; and they are delivered ver bound to the God of this world in chains, limit-d, ſpoiled, baniſhed, and caſt out, *Mat.*16.18. *The gates f Hell ſhall never prevail againſt it.* The Gates of Cities ere anciently their ſpecial ſtrength, and in them were eir great Councils held, for the contriving and man-aging of all their concernments: By *Hell*, underſtand e whole *Infernal Corporation*, all that belong to that ark Region, Satan and all his Inſtruments, the Dragon ith his Armies, the Serpent and all his ſeed. By the *gates f Hell*, underſtand the power and policy, the combination nd counſels of Satan and his whole party. Theſe gates f Hell ſhall not prevail againſt it; that is, *againſt the hurch*, neither againſt Head, or any member of it; they hall not prevail, that notes two things.

1. *They ſhall fight* againſt it; they are all comb and liſted againſt the Church, making a War upo *Raze it, raze it, even to the foundation thereof Down it root and branch, let it not have a being, let it not ha much as a name under Heaven:* Particular quarrels t may be betwixt Devil and Devil; *Herod* againſt *Pil* and *Pilate* againſt *Herod*; yet the tails of theſe ſmo ing fire-brands are united againſt the Lord and anointed Ones; againſt their Profeſſion, againſt t Religion, againſt the ſoul of every Saint. Whate vails or ſpecious pretence they varniſh their qua with, this is it that lies at the bottom of all, their co ſels and machinations, wherein all their aims are c centred to root out godlineſs, and the Profeſſors of out of the earth; to deceive and deſtroy ſouls fo ver.

3. Though they ſhall fight againſt them, yet *they not overcome.* They ſhall not prevail againſt it; tha not finally, in the end the victory ſhall be the Sa *Zach.*12.3. *Jeruſalem ſhall be a burthenſome ſtone t people.*

1. Such a ſtone that they ſhall not be able to *lift* move it out of its place; it ſhall ſtand as a Rock, ag which the impetuous waves may daſh themſelves; they cannot move it.

2. They ſhall not be able to *bear* it. It ſhall c them that burthen themſelves with it; thoſe that the Church, they are pulling an houſe about their a Rock upon their loyns; it ſhall break the backs o thoſe that contend againſt it; they ſhall be cut in p (ſaith the Text) that burthen themſelves with it; th all the earth, yea, and Hell too, be gathered togeth gainſt it. It is a vain deſign that Satan and his p kers are driving on, *Pſal.*2.1. *Why do the Heathen and the people imagine* [*a vain*] *thing?* It is a vain de and it is a fatal deſign to themſelves: *Thou ſhalt b*

em with a Rod of Iron, thou ſhalt daſh them in pieces like Potters Veſſel.

*Gen.*3.15. In the firſt dawning of this glorious day-ght, it's promiſed, that the ſeed of the Woman ſhall reak the Serpents head. *I will put enmity between thee id the woman, and between thy ſeed and her ſeed; it ſhall ruiſe thy head, and thou ſhalt bruiſe his heel.*

Joh. 12. 31. *Now is the judgment of this world, now all the prince of this world be caſt out.*

Caſt out, whence? Why, caſt out of his Kingdom, ut of his Hold, caſt down from his Throne and Domi-ion. His Priſon is broken, and now the prey is taken rom the ſtrong, the Captives of the Mighty are taken way.

But how was this now done, at the death of Chriſt, to which heſe words refer? Doth not Satan ſtill reign? Is he not till the god of this world, and the Prince of the power of the ir? Yea, what hold hath he yet of the Saints that are in he earth? what a tyrant is he to them? how doth he entangle nd enſnare them? what havock doth he make in their con-ſcience? lording it over them, leading them captives by luſts and temptations; what a ſtrong party hath he ſtill within hem, bearing Arms againſt their Lord, fighting againſt heir ſouls? What ſad ſpoil doth he make upon their grace, upon their peace? they cannot reſt for him day nor night, a-broad nor at home, alone nor in company; he is ever following hem, whither ever they go, the Devil is at their backs; they cannot pray, nor read, nor ſpend a thought, nor caſt a look, nor diſpatch a ſigh towards the Lord, but Satan ſtands by to reſiſt and hinder them: What a yoke hath he ſtill upon their neck? what clogs and weights hath he ſtill upon their loyns? how do they mourn in their ſouls, whilſt he vexes them from day to day? how do they groan, and travel in pain, ſighing in themſelves, and waiting for their redemption? How is it then ſaid, Now is he caſt out? Why, now he hath re-ceived his judgment; *the Prince of this world is judged,*

John 16. Now is the fatal blow given, now is the ſ
pents head broken, though he ſtill may bruiſe and
in the Saints. The blow he levelled at our Lord, hath
bounded on his own head. Though he be as *Gad*, a
pent in the way, yet you may now *tread upon this Serp*
and it ſhall not hurt you. The ſtrong man is now bou
if he be a God ſtill, he is a God in chains, a Prince in
ters; he muſt ask leave of your Father, ere he can to
one hair of your heads. He cannot tempt you, nor ca
bank againſt you, nor ſhoot an arrow at you, witho
Commiſſion from Heaven. *The Devils are ſubject to*
He caſt out, and in your Lords Name you may caſt
out. *In my Name ſhall yè caſt out Devils*; out of poſſe
bodies, out of poſſeſſed ſouls, you may be inſtruments
bring many a ſoul to repentance, *that they may rec*
themſelves out of the ſnares of the Devil, who are held c
tive by him at his will. Every ſinner that is converted
you, you have caſt out a Devil out of that ſoul.

Though he be an adverſary ſtill, yet ſuch an adver
as may be reſiſted, *whom reſiſt ſtedfaſt in the faith*, 1
5.4. And if you will reſiſt, he ſhall flee from you, *Ja*
4.17. Stand, and your enemy runs.

Nay more, he is not only a conquered Enemy,
made your ſervant. This Viper ſhall yield you medic
againſt his own poiſon. His ſmitings ſhall be an exc
lent Oyl; his Meſſengers he ſends to buffet you,
thorns he ſticks in your fleſh, ſhal be a prevention of gr
ter evils. The very deſtruction he intends to bring
on you, ſhall promote your ſalvation, 1 *Cor*. 5.5. *Deli*
ſuch an one to Satan for the deſtruction of the fleſh,
the ſpirit may be ſaved in the day of the Lord Jeſus. Beho
The Devil is the Churches ſervant, and ſuch a ſervant
in their preſent ſtate they cannot well want. *The E*
cutioner of their cenſures: A Common-wealth may as
want a Jaylor, or an Hangman, as the Church a De
Behold, Satan divided againſt Satan; the Devil witho

gainſt the Devil within ; the deſtroyer of ſouls, becomes he deſtroyer of Sin. *Deliver ſuch an one to Satan* [*for e deſtruction of the fleſh.*] Though much againſt his mind, is hand is againſt his own party. He's made to kill his wn friends, which otherwiſe would kill the ſoul. Whether he will or no, the very Tormentor is made a Saviur, *that the ſpirit may be ſaved in the day of the Lord Jeus*. Chriſtians, as much as you feel of the Devils malice, ou could ill want his ſervice ; there is many a ſoul loſt nd undone by a ſleeping, that might have been recoverd and rouzed by a raging Devil. His winds ſhall blow ff your chaff, his floods ſhall waſh away your filth, his arth-quakes ſhall open your Priſon doors, his tempeſts hall drive you to harbor. Some men want a tempeſt to ave them from a wrack.

Nay once more, he is not low enough yet, he ſhall be et brought lower. You have aſſurance of his *total* and *inal* overthrow, *Rom.* 16.20. *The God of Peace ſhall tread Satan under your feet ſhortly.* Rev. 20. 10. *The Devil hall be caſt into a lake of fire and brimſtone.* 'Tis but a ittle while, and when he hath done his work, he ſhall be ſent to his place, where he ſhall be ſhut up, and a ſeal ſet upon him ; whence he ſhall come out no more for ever. He ſhall tempt no more, vex no more, deceive no more, deſtroy no more, torment you no more; e ſhall be thruſt out, he ſhall be chained up ; the Tormentor ſhall be tormented day and night for ever and ever.

Stand, Chriſtians, ſtand your ground a little while ; follow your work, hold up your holy Profeſſion, hold on your holy courſe ; keep your hearts, keep your garments, keep on your armour, keep under corruption, reſiſt temptation, bear your affliction ; hold out faith and patience, fight againſt your adverſaries, watch with your Lord, *this one hour*, and behold, he that ſhall come, will come ; he cometh quickly, and he that is in the world

ſhall

ſhall be conſumed with the breath of his mouth, deſtroyed with the brightneſs of his appearing. He be caſt out, he ſhall be caſt down, and riſe no more ever.

CHAP. VII.

Death in the Covenant.

VII. GOD *hath put Death into the Covenant*, 1 Co 21. *Whether* Paul, *or* Apollos, *or* Cephas, *the world, or life, or death, all are yours.* Death! ther a great purchaſe, you'l ſay; what advantage is th Yes Death is advantage: *To die is gain.* For,

1. *The Commiſſion of Death is changed*: 'Twas o *Take him, Jaylor, away with him, carry him down, to ſon with him, there to be reſerved to the Judgment of great day*: It is now, *Take him Janitor, take him Por take him in, give him an entrance into his Maſters* Death doth but take the Bride when ſhe is ready, lodges her in the Chamber of the Bridegroom. This m Death the Apoſtles deſire, *Phil.* 1.23. *I deſire to depart, to be with Chriſt, which is far better.*

2. Death is *conquered.* What doth this mean, *Your nemy is yours?* other than this, Your Enemy is c quered to you; a conquered Enemy, is made a Trib ry: Death is diſarmed, it hath loſt its ſting: Wh Serpent hath loſt its ſting, you may take it into your ſome.

He that can ſay, *Death, where is thy ſting?* may on, and add, *Thanks be to God, which hath given me victory.* A Signet ſent from Heaven, with a *Dea Head*, is a precious token: Come Chriſtians, be of g courage, ſet your feet on the neck of this King of T rours.

3. D

3. Death is at once *the deſtruction of all their enemies*; when once Death hath done its office upon them, then farewel *Edom*, and *Ammon*, and *Amalek*, and *Egypt*; farewel the pricking Brier, and the grieving Thorn; then farewel ſin and ſorrow for ever: the *Egyptians* they have ſeen, and feared, and felt to day, they ſhall never ſee again for ever. It *deſtroys it ſelf*, their laſt Enemy by deſtroying them, it hrth its *welcome* and *farewel* the ſame moment; it is but *welcome Death*, and *farewel Death* for ever. Death dies with them; once dead, they die no more for ever; mortality is ſwallowed up of life, *Death is caſt into the lake of fire*; that is its Region, there, there they die, and die, and die again; over and over, for ever and ever; but for the Saints it doth but ſet them on the banks of that good Land, whether it cannot follow them: Our Lord by Death (by ours as well as his own) hath *delivered thoſe who for fear of death, were all their life time ſubject to bondage.*

Chriſtians, you may now not only with *patience*, but with *deſire*, expect the aſſault of this King of Terrours. What, ſhall tribulation, and perſecution, and famine, and nakedneſs, and peril, and ſword? ſhall ſorrows, and fears, and mortality die with me? Yea, ſhall ſin die with me? then welcome death. Lord ſtrengthen me this once, *let me die with the Philiſtines*. Would it be good for thee to be with thy Father? in the boſom of thy Bridegroom? the Preſence-Chamber of thy Lord and Love? would it be a mercy to thee to weep no more, fear no more, ſuffer no more, be tempted no more, ſin no more; to be uncloathed of corruption, and be cloathed upon with immortality and incorruption? Then bid Death welcome.

Bleſſed ſouls, when you come aſhore, and ſee the light, the love, the joy, the reſt, the glory that is on the other ſide, you will then more fully underſtand what this meaneth, *Death is yours*. He knew ſomething, who ſaid,

ſaid, I cannot tell you what ſweet pain, and delightſome p ments, are in Chriſts love; I often challenge time, that hol eth us aſunder; I have for the preſent a ſick life, much pai and much love-ſickneſs for Chriſt; O what would I give have a bed made to my wearied ſoul, in his boſome! O wh ſhall we meet! O how long is it to the dawning of the ma riage day! O ſweet Lord Jeſus, take wide ſteps: Come o the Mountains at one ſtride. O my beloved, flee as a Roe, o young Hart upon the Mountains of ſeparation! O if wouldfold the Heavens together like an old cloak, and ſho Time and Dayes out of the way, and come away!

CHAP. VIII.

The Kingdome in the Covenant.

VIII. GOd hath put *the Kingdom* into this Covena *Mat.* 5. 3. *Theirs is the Kingdom of Hea Luke* 12. 32. *It is your Fathers pleaſure to give you Kingdom; Glorious things are ſpoken of thee, O thou Ci of God.* I might here enlarge in deſcribing the Glory this Kingdom; but when I have ſaid all, I muſt at h leave it *within the Vail*; and therefore ſhall only tell y from the Apoſtle, 1 *Cor.* 2. 9. *Eye hath not ſeen, nor e heard, neither have entred into the heart of man, the thin which God hath preparedfor them that love him*, &c. E 1. 18. When by the Spirit of Wiſdom, and Revelatio the eyes of your underſtandings are opened, ye ſha know, *what is the hope of his calling, and what is the ric of the glory of his inheritance in the Saints.*

CH A

CHAP. IX.

All the means of Salvation in the Covenant, both outward and inward, in ſpecial, (the bleſſing of a new heart.)

LAſtly, God hath put into the Covenant all the means of ſalvation, and all things on their part neceſſary to the obtaining the everlaſting Kingdom.

1. All the *outward* means of ſalvation. *Ordinances*, Words, Sacraments, and Prayer: *Officers*, Prophets, Apoſtles, Evangeliſts, Paſtors, and Teachers, *Epheſ.* 4. 11,12. 1 *Cor.*3.22.

2. All the *inward* means of ſalvation. Every Grace, every Duty; their obtaining the one, and performing the other, and perſeverance in both; theſe are all comprehended in the ſecond part of that great Promiſe, *They ſhall be my people*. Which though it be properly the matter of their own ſtipulation, yet for this alſo the Lord himſelf undertakes.

You ſhall be my people. Two things are hereby ſignified:

1. *I will account you*, and reckon you for mine. You ſhall have the priviledge and the bleſſing of my people. I will ſet you apart, and ſeparate you to my ſelf, out of all the Tribes and Kindreds of the earth; and will avouch you for my portion and peculiar poſſeſſion. I will ſet you as the apple of mine eye, as a ſeal upon mine heart, and upon mine arm.

I will mark you out for the people of my love; of you will I take care, for you will I provide, with you are my delights, over you will I rejoyce, with you will I dwell, and you ſhall dwell with me for ever.

2. I will not only reckon youfor my people,but I will *undertake* for you, that you ſhall *conſent* to me, accept of me, own me, follow me, and cleave to me as my people.

I will not only ſeparate you to my ſelf, but I will faſh
you for my ſelf; I will ſanctifie you, and guide you,
teach you, and help you. I will fulfil in you all the go
pleaſure of my will; I will work all your works in y
I will avouch you for my people, and you ſhall avou
me for your God. You ſhall love me, fear me, obey m
I will keep you from falling, and preſerve you to
heavenly Kingdom.

Particularly, The Lord hath promiſed to give them,

1. A new heart.
2. An heart to know the Lord.
3. One heart.
4. An heart of fleſh.
5. An heart to love the Lord.
6. An heart to fear the Lord.
7. An heart to obey the Lord.
8. An heart to perſevere to the end.

1. A new heart. *Ezek.* 36. 26. *A new heart will I g*
you, and a new ſpirit will I put within you.

This new heart (I take it) is the *Genus* of all the f
lowing Graces; and therefore the leſs ſhall ſuffice
be ſpoken of it here. A new heart, that is, not *phyſic*
new, in regard of ſubſtance, but *morally* only, in reg
of qualities.

This new heart ſignifies both *another* heart, and a m
excellent heart. 'Tis ſaid of *Caleb*, *Numb.* 14. 24. t
he had another heart. And this other heart is decla
to be a more excellent heart than was in the reſt of
people. Whilſt they either followed not the Lo
or but haltingly, he followed the Lord fully, *Pr*
17. 27. *A man of underſtanding, is of an excellent ſp*
rit.

There is another heart, that is not a new heart. *Neb*
chadnezzar had another, but no new heart; the heart
a beaſt, for the heart of a man; an evil heart grown wo
is not a new heart, but the old heart grown older.

We read, 1 *Sam.*10.9. that when *Saul* was anointed ing, God gave [him] another heart; this was a more cellent heart than he had before, *and* yet not the heart re *promiſed.* He gave to him another heart, that is, *the irit of Government*; the heart of a King, for the *heart* a private perſon; a more publick, raiſed, heroick heart; e heart of a King, fitted for the ſtation and office of a ing.

The Excellencies of this new heart are not natural, t ſpiritual Excellencies, as will appear more in the andling of the particular graces promiſed; and are ſuch

as fit them for their new { ſtate, work, reward.

1. For their *new ſtate*; Chriſtians are made the chil-ren of God, veſſels of honour, a Royal Prieſthood, an oly Nation, a peculiar people; and God gives them n heart, anſwering to the dignity of their High Cal-ing.

2. For their *new work*; a Chriſtian hath other work o do, than other men; whileſt their buſineſs lies all ere below in this Earth, in their Fields and Vineyards, &c. Chriſtians work lies *above*, with their God, and their eſus; and *within*, about their nobler, and immortal art; their work is ſpiritual, and ſuch is the heart that s given to them.

3. For their *new reward.* God intends better things o them; a better portion, a better hope, better com-orts, joyes, delights here, and a better inheritance here-fter; and he prepares them better hearts, to receive heſe better things; he will not put his new wine into old bottles.

The excellencies of this new heart may be reduced to heſe three:

1. A *new Light*; diſcovering the dignity of their ſtate, he ſpirituality of their work, the glory of their reward.

2. *A new Law*, or frame, or bent of ſpirit, incli
diſpoſing, and fitting them to all that they
made for. And this is the meaning of Gods writing
Law in the heart. The Law written in the heart, h
fies, not only the Law made known in the heart, but
heart made ſuitable to the Law, and adopted to the o
dience of it. There is a kind of con-naturalneſs betw
the new heart, and all that the Law requires.

3. *A new Power*, enabling them for their new w
We have all theſe mentioned in one Scripture, 2 *Tim.*
7. God hath not given us *a ſpirit of fear, but of Pow*
and of love, and of a ſound mind. [A ſound min
there's the new light, | a ſpirit of love | there's
new Law, or frame, and with theſe [a ſpirit of Po
er.]

In ſumm, this new heart is the divine Nature; the
mage of God renewed; the life of God begotten, Ch
formed in them. An heart after Gods own heart, cont
ing in it all thoſe Graces of the Spirit, wherein ſta
their likeneſs to God, and their capacity of ſerving;
enjoying of him. This is the heart the Lord will g
A new heart will I give unto you.

Againſt all thoſe glorious things promiſed before,
would be objected; *A Kingdom promiſed! glory,*
honour, and everlaſting bleſſedneſs granted! Alaſs, what i
this to me? to whom is it promiſed? or upon what term
when I conſider what is required, *'tis all one to me, as if t*
had been nothing promiſed. The way to this Bleſſed
too narrow, the Gate is too ſtrait for me ever to hope to e
Whatever the price be, the ſtrictneſs and ſeverities of a C
ſtian courſe, the very fore-ſight of them does amaze,
confound me. Live a new life, deny my ſelf, take up
Croſs, follow Chriſt, ſpend my dayes in Faſting, and P
ing, and Mourning; live by Rule, look to every ſtep
every word, to every thought, &c. all theſe things are ag
me. A new life, a new courſe; if this be it, I ſhall

r it. No man having tasted of the old, will endure this w way, for he saith, the old is better. *'Tis all one to me, as there had been no Christ, no Gospel, no Kingdom pro- sed, if it cannot be obtained upon other terms than these. were even as good sit down as I am, and run the venture of at follows, as to feed my self with hopes of that which I I can never obtain. If I do but move Heavenwards, the eam carries me down; if I do but take up a thought, make Essay, set a foot forwards towards this new course, I d mine old things hang in my heels. My old customs, my l companions, mine old pleasures, and ease, and liber- s, quickly pull me back. O what shall I do? I must be done, I must be a lost and damned wretch. Fain I would happy, but I cannot be holy. I dread, I often tremble bink of losing Christ, and the blessings of his Gospel; but s wretched heart is too hard for me, and will not come towards it. I am ashamed, I am plagued to think, at I am like to lose, and for how little, but I cannot help the way is such, that this foolish heart will never en- re it.*

Why, hearken soul: the Lord that hath called thee to s new course, will give thee a new heart. And there not any thing required in an holy life so irksome, and contrary to thee; but this new heart is so fitted, and ted to it, that it will become easie to thee. Its pain l be pleasant, its severity will be liberty, its very dgery (as thou counteit it) will be a great delight. l.40.8. *I delight to do thy will, O God, thy Law is with- nine heart.* And *Psal.*1.2. of the renewed soul its said, *delight is in the Law of the Lord.* In the Original, his , his *heart* is in the Law. The Law is in the heart, his heart is in the Law. Gods will and his are the e. Whatever God bids him do, his heart bids him and his hand will never say his heart nay. He that ghts in the Law, and as it is a Law, commanding h things, will never grudge to do what it commands.

Where 'tis a pleaſure to be commanded, 'tis n
to obey. Whatever work the Law cuts him ou
work he loves. Bid him pray, bid him watch, bi
walk humbly with his God, 'tis work he loves, 'tis
heart to do it. Bid a Saint draw nigh to God in an
ty, 'tis as if you bid the hungry to eat, or the thi
drink, the naked to be cloathed, the Beggar to co
an alms, or the poor labourer for a dayes work.
Chriſtian to deny himſelf, to crucifie his fleſh; 't
ſame as if you bid him, deny thine enemy, revenge
ſelf on thine enemy, ſuch revenge is ſweet: but O
pleaſant is it to him to be called to a life of praiſe
live above in the light, in the love, in the joy o
Lord! to be ſearching, and ſtudying, and looking
and admiring thoſe everlaſting treaſures of ſpiritu
heavenly delights laid up in God! to behold his fa
live in his preſence, and to dwell in the light of his
tenance! It is true, there is ſome remaining diſſ
and irkſomeneſs in the ſweeteſt works of Religion,
forth as the heart is unrenewed, and is yet carnal:
my ſelf, mortifie luſts, forſake my companions, with
from iniquity! Why, what is this but to cut off my
to pluck out mine eyes, to tear my fleſh? walk with
ſeek his face, dwell in his preſence? it is all one,
bid me feed on the air, wander on the Mountains,
in the Wilderneſs; and as much pleaſure can I
the one as in the other. 'Tis ſo indeed, as far as
remaineſt carnal; 'the Lord God and all his wayes
Wilderneſs, a *Land of darkneſs* to thee; but as m
thou haſt of this new heart, ſo much eaſe and pl
thou wilt find herein.

Deſponding Soul, thou ſaiſt, thou art yet igno
and haſt little knowledge of the way of the Lord
behold, a new light to lead thee. Thou art yet
and thy heart is contrary, and ever quarrelling at it
the new nature will end the old quarrel. Thou art

aud impotent, the work is too hard for thee, if thou lo-
vedſt it never ſo well ; but what will this be, when thou
art endued with power from on high ?

O Friend, wouldſt thou indeed live this new life, get
this new heart ? But oh, there lies the difficulty; how or
where ſhall I get it ? Why, have recourſe to the Cove-
nant, there it lies for thee. But how ſhall I get it thence?
why, hath the Lord promiſed to give it thee ? take the
word from his mouth, and put it into thine own; turn the
word of promiſe into a *Prayer*. Doth he ſay [I will give?]
Let thy ſoul anſwer, *give Lord*, give me this new heart.
I am weary Lord, and thou art weary alſo of this wick-
ed heart, at once eaſe thy ſelf and me ; Take away this
and give me a better heart. Turn the word of promiſe
into a prayer, and then turn the *word of Prayer*, into a
word of Faith. He ſayes *(I will give)* let thy Faith ſay
(thou wilt give) I ſhall have it ; ſince thou haſt ſaid, thy
ſervant may alſo boldly ſay, *Thou wilt do it*. Thou wilt
give me a better heart. Farewell my old ſins, luſts, and
companions ; farewel mine old pleaſures and wayes, now
for Heaven in earneſt, now welcome the ſtrait Gate, the
new and living way. Old things are paſt away, all things
ſhall become new. Turn the word of promiſe into a
prayer, turn thy prayer into a word of Faith, and God
will turn the word of *Faith* into *a word* of *Command*,
Be it according to thy word. Let there be a new Light, let
there be a new Law, let there be a new Power ; let there
no more be a ſpirit of fear in this heart, but a ſpirit of
Power, of love, and of a ſound mind. And as when
he ſaid in the Creation of the great World, *Let there
be light*, let there be a Firmament, let there be a Sun
and Moon, *It was ſo :* ſo when he ſhall ſay, in the
New Creation of this little World, let there be light,
let there be love, let there be power ; let us again
make man in our image, after our own likeneſs ; *It ſhall
be ſo :* The Lord hath ſaid, *I will*, let thy Prayer ſay,

Do it Lord. Let thy Faith ſay, *Thou wilt do it*, and will ſay, *Amen.* So be it.

CHAP. X.

An heart to know the Lord.

II. AN *heart to know the Lord*, Jer. 24. 7. *I will them an heart to know me.* The knowledge God is the firſt excellency of the new heart. As in old, ſo in the new Creation (as was ſaid before) the word is, *Let there be light*. There is not ſo glorious a p heminence of day above night, as of the knowledge, bove the ignorance of God. As the Firmament with a Sun, as the body without an eye, ſo is the ſoul with knowledge. What this knowledge of God here prom is, will appear, if we conſider,

Its { Object. / Act.

1. *The Object* of this knowledge is God, not only *Nature*, or being of God manifeſted in his *Eſſential fections*, his glorious Attributes, his Infiniteneſs, Eter ty, Omnipotency, *&c.* In his *Perſonal Relations*, thei ſiſtences in the Godhead; but God in Chriſt, God in C venant; yea, the *whole mind and will of God*, all that w God hath revealed to us, as our duty or happineſs.

God known in the heart, is the *whole Bible opened*; Law opened, the Goſpel opened; duties, comforts, viledges made manifeſt. *Chriſt opened* in his ſuffer in his ſatisfaction, in his ſpirit, in all the riches of Glory, the whole myſtery of Godlineſs revealed. *Heart opened*, man made known to himſelf, all the de of the heart, all the deceits of the heart, all the fa ties and powers of the heart; with their motions rations, inclinations, the Rectitude, or Obloquit

them. *Heaven opened*, the Crown, the Kingdom known; everlasting rest, glory, honour, immortality brought to light. *Hell opened*, sin known, the Devil known, wrath, temptation, the Curse, Eternal fire known. All this, even all that God is, and all that he hath revealed in his Word and Works, are the object of this knowledge of God.

2. *The Act.* To know, is to apprehend, or understand God, and the things of God, Jer.9.24. *Let him that glorieth, glory in this, that he (understandeth) and knoweth me.* Ephes. 3 18, 19. *That ye may* comprehend *with all Saints, what is the height, and length, and breadth, and depth, that ye may know the love of Christ.* This apprehension of God, doth not barely note our having received some natural or Metaphysical Notions of God, and the truths that are in him: But further it notes:

1. An *Approbation* of him; an approving or liking the things that are excellent, *Phil.*1.9,10. *That your love may abound more and more in knowledge, and in all Judgment, that he may approve the things that are excellent.*

2. *Appropriation.* The knowing of God as a reconciled God; a God, and a God to me; good, and good to me; wise, and wise for me; my Lord and my God. To know God in Christ, reconciled through Christ, propitious through Christ, this is saving knowledge. To know and not possess, to see, and not eat, to know an angry God, a wrathful God, a God lost; to know goodness, mercy, loving-kindness, compassion, all-sufficiency, and to have the heart recur, what is this to thee? this is none of thine; the damned thus know and die.

3. *Affection.* As *Psal.*9.10. *Those that know thy Name, will trust in thee.* So those that know thy Name, will love thee, and fear thee, and rejoyce in thee, and bless thy Name; to know and hate God, to know and contemn God, to know and fly from God, to know and blaspheme

and curſe God, the Devils thus know and tremble.

But eſpecially that which diſtinguiſhes this ſav from common knowledge; is,

Its { Power. / Savour.

1. *Its power*, the Knowledge of God is mighty; preaching was not weak, but mighty in you, 2 *Cor.* it hath,

A Transforming } Power.
A Fructifying }

1. *A Transforming power*, 2 *Cor.* 3. 18. *We all with pen face, beholding as in a Glaſs, the Glory of the Lord, changed into the ſame Image.* Rom. 12. 2. *Be ye not co formed to this preſent world, but be ye transformed, by renewing of your minds,* (by the renewing of your mind the renovation of the mind, both is this change, a works it farther upon the whole ſoul, this new light the new creature; old things paſs away, all things b come new, where the mind is ſavingly enlightne God known in the ſoul, is God united to the ſoul; Chri revealed in the heart, is Chriſt formed upon the hear there's life in this light, it is no other than the light life. The knowledge of God comprehends in it, and involved in, and ſpirits, ~~and~~ animates every gra and duty; as the ſame ſoul in the eye ſees, in the e hears, in the palate taſtes; as the ſame juyce which in the Olive fatneſs, in the Fig-tree ſweetneſs, in t Oak ſtrength, in the Roſe fragrancy, in the Lilly bea ty; So the ſame grace, which is in the mind, is ligh in the heart, is love, holy deſire, holy fear, holy joy; a one ſays, that as feeling is inſeparable to all the Org of ſenſe; the eye feels and ſees, the ear feels and hea the palate feels and taſtes, the noſtrils feel and ſme So Knowledge is involved in every grace; Faith kno and believes, Charity knows and loves, Tempera knows and abſtains, Patience knows and ſuffers, Hu

lity knows and ſtoops, Repentance knows and mourns, Obedience knows and does, Compaſſion knows and pities, Hope knows and expects, Confidence knows and rejoyces; and therefore we believe, and love, and obey, and hope, and rejoyce, becauſe we know. God gives us this knowledge as the eye of our ſouls, and by that eye, he enters with all his power and glory, *Epheſ.* 3. 19. *That ye may know the love of Chriſt, which paſſeth knowledge, and be filled with all the fulneſs of God.* Day-light is not that light we receive by reflection from the Moon and Stars, at ſecond hand; when the Sun is riſen, and come in amongſt us, then it is day; When the Sun of Righteouſneſs is riſen in the heart, there is the light of life; God is, and God dwells in this light, and where God dwells, every unclean thing vaniſhes; can Darkneſs dwell with the Sun? can Death dwell with Life? according to the meaſure of the Manifeſtation of God in us, ſo far forth is ſin neceſſarily vaniſhed. Thou art but the Carkaſs of a Chriſtian, the light that is in thee is darkneſs, the Life that is in thee is Death, if thou be not in the whole man *renewed, after the Image of him that created thee. If Chriſt be not formed in thy Heart, if the Love, the Humility, the Meekneſs, the Patience, the Compaſſion, the Holineſs of the Lord Jeſus be not begotten in thee; whatever thou knoweſt, thou knoweſt nothing as thou oughteſt to know; if thou haſt all knowledge, and haſt not Charity; and ſo, if thou haſt all knowledge, and haſt not Humility, Meekneſs, Holineſs, thou art nothing; thou art but as ſounding Braſs, or a tinkling Cymbal.* Doubting Chriſtian, that complaineſt of, and bewaileſt thine ignorance, and feareſt that thou knoweſt not God, look *upwards*, where his Glory dwells; lift up thine eyes and ſee; or if thou canſt not ſee, lift up thy heart for eyes; Lord, where dwelleſt thou? let me ſee thy face, ſhew my thy glory, pity thy blind, let the eyes of this blind be opened, and the tongue

of this dumb ſhall be looſed, and ſpeak forth thy p
Look upward, and if yet thou ſeeſt not thy God, lo
ward; canſt thou ſee his face in thy ſoul? canſt thou ſe
Image on thy heart? canſt thou behold in (this) Glaſ
glory of the Lord, and find thy ſelf changed into
Image? Comfort thine heart, how ſhort-ſighted ſo
thou ſeemeſt to be, how dim ſoever thy candle bu
how weak ſoever in the knowledge of God thou c
plaineſt thou art; thou haſt ſeen God, thou haſt ſeen
face in peace; God that commanded the light to ſhine
of darkneſs, hath ſhined into thine heart, and given t
the knowledge of his Glory in the face of Jeſus Chriſt.

2. A *Fructifying Power*; this Sun-ſhine makes a fr
ful ſoil; *Col.* 1.9,10. My deſire for you (ſaith the Ap
ſtle) is, *that you may be filled with the knowledge of his w
in all wiſdom, and ſpiritual underſtanding: That ye mi
walk worthy of the Lord, unto all pleaſing, being fruitful
to every good work, and encreaſing in the knowledge of G
ſtrengthened with all might, according to his glorious pow
unto all patience, and long ſufferings, with joyfulneſs.* A
Phil. 1.11. *Being filled with the fruits of righteouſneſs, whi
are by Jeſus Chriſt, unto the glory and praiſe of God.* Fu
of light, and full of love, of faith, of patience, of hum
lity, and fruitful in every good work, *Mat.* 12. 35
*A good man out of the good Treaſure of the heart, bringe
forth good things; an evil man out of the evil Treaſur
bringeth forth evil things.* A good man hath a good tre
ſure within him; a treaſure of Heavenly Wiſdom,
Divine Truth, a treaſure of Light, God hath ſhin
into his heart, He is *filled with all the fulneſs of Go*
And what is laid up within, he brings forth without;
evil man hath an evil treaſure, Satan hath been filli
his heart, *Acts* 5.3. *Why hath Satan filled thine hear*
the *treaſures of Darkneſs* are there; a treaſure of l
and lies; falſhood and folly are found with him, thi
treaſures of darkneſs within, bring forth darkneſs; da
ſou

ſouls, lead dark lives; their way is dark, their deeds are darkneſs; O how fruitful are ſinners in their unfruitful works; *filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, envy, murther, debate, deceit, malignity, &c.* *Rom.* 1, 29. 30. Their hearts are full, and thereupon their mouths full, their eyes full, their hands full; mouths full of Curſings, eyes full of Adultery, hands full of violence, filled with all unrighteouſneſs: *O generation of Vipers, how can ye being evil,* (having ſuch hearts) *ſpeak good things?* all is evil that comes from you, and how can it be otherwiſe? Out of the abundance of the heart the mouth ſpeaks: And in like manner, O generation of Believers! How can ye being good, but bring forth good things? Or how can you ſay, or think there is a treaſure of Grace a Fountain of light within, when no ſtreams ſpring forth? Penury in the life, ſpeaks no great plenty in the heart; the truths of God within you, are the *ſeed of God*; the good ſeed that he ſows in his fields; where there is good ſeed ſown in good ground, you will expect a fruitful harveſt; a barren crop, ſpeaks a barren ſoil, or no good ſeed ſown there.

1 *Joh.* 2. 3. *Hereby we do know that we know him, if we keep his Commandments.* We know God, but are you ſure of it? are you not miſtaken? No, we are not miſtaken, we know that we know him: But how do you know it? Why, how are trees known? *By their fruits ye ſhall know them.* How do ye know that this is indeed the Tree of Knowledge? Why, ſee what fruits are hanging upon it, we keep the Commandments; here is obedience growing, here is holineſs, and righteouſneſs, and mercy: Doubtleſs this is the right Tree, for behold all the Commandments, the two Tables hanging upon the boughs of it, and not broken, but kept and obſerved: We may as well ſay, Obedience is no Obedience, Duty is no Duty, Faith, and Love, and Humility,

and

and Patience are not what they are, as that the Tree brings forth this fruit, is not the Tree of knowle *We know that we know him, because we keep his Comm ments*: Yea, and the Tree of Life too, both in one *Tree of Life to them that lay hold upon her*, *Prov.* 3. Where these fruits are not found, where are nothing shews, and sounds, painted fruits; where are noth but the fruits of unrighteousness, contention, strife, co tousness, sensuality and the like: he is very ignorant deed, that is not able to say, Whatever I am ignor of, this one thing I know, that I know not God. Ch stian, boast not of what thou hast, but consider wh thou doest, try thy head by thine heart, and thy heart thine hand, judge of thy light by thy love, and thy l by thy life; say not that God hath shined into th heart, unless thy light shine, thy works shine before m *The path of the just shineth*, *Prov.* 4. It is but *a form knowledge*, that brings forth but *a form of godliness*; that holdeth the truth in unrighteousness, hath not truth in truth in him: Thou saist thou knowest t Lord, but what say thy ways? do these speak the sa things? Action is the best Interpreter of the Inner M feel the pulses of thy heart, what watchfulness, wh holiness hath thy Knowledge brought forth? Hast th received the Spirit, who yet walkest in the flesh? Wh Heaven in thy heart, and nothing but Earth in thy ha Truth in thine heart, and lies in thy mouth? Holines thy heart, Glory in thine heart, and in thy tongue thing but filth or froth? What, an heart so full, a life so empty? how can these things be? hath the l in thine heart given laws only to thine heart? or d thy heart submit whilst thy tongue rebells, and t kickest with the heel?

Wo to us, Christians, that sinners should be so f and Saints so empty; that they should speak what th have seen with their Father, and we should speak

more what we have ſeen with our Father; that oaths, nd lies, and blaſphemies, and ſcoffs, and curſing ſhould e ſo rife in theirs; and that truth, and goodneſs, and olineſs, bleſſings and praiſes ſhould be no more in our nouths; that there ſhould be ſo much guile in theirs, nd ſo little grace in our lips; that the ſhade ſhould e more fruitful than the Sun; that the good ſhould be nly the barren ground, that their habitations ſhould e ſo full of violence and oppreſſion, and wantonneſs, nd no more mercy, and righteouſneſs, and ſobriety in urs.

Wo to us, that we know ſo much to ſo little purpoſe; hat we ſhould be Buſhels to hide, and not rather can-leſticks to hold forth the Candle of the Lord he hath ighted up in us! Oh how many dark ſouls might our Candle lead on to the Sun! The light that is in *Iſrael*, might do much to the turning *Egypt* into *Goſhen*: ſpeak Chriſtians, ſpeak what you have ſeen, and teſtifie what you have believed; bring forth out of your treaſure, pity the blind world, or at leaſt be more helpful one to another. Inſtruct as you have been inſtructed, convince as you have been convinced, comfort as you have been comforted of God. Out-vie ſinners, let not their mouths be ſo full of curſing, as yours of bleſſing; whileſt theirs are ſo full of blaſphemies, let it be ſaid of you as of your Lord, full of grace are their lips. Good words are not wind, you may reckon them not amongſt the leaves, but the fruit. Whilſt you are ſpeaking of the things of God, you are therein doing the will of God. I confeſs the Proverb is true, *The greateſt talkers are not alwayes the greateſt doers*. But 'tis true alſo, he is ſeldom a great doer, that hath nothing to ſay. There is a ſpeaking which is our doing: there is a ſpeaking in a way of *boaſting*, to magnifie and ſet up our ſelves, beware of that; and there is a ſpeaking to the uſe of *edifying*, to build up our brethren; when we are thus ſpeaking to

inſtruct,

inſtruct, to convince, to awaken, and whet on our
and others ſpirits to our work, we are then in doing
work. Speak Chriſtians, and ſpeak often the things
you know, only let me add, let your lives ſpeak a
and not only your lips. If you would not be vain-talk
be all tongue, let your lips ſpeak, and your hands ſp
and your feet ſpeak, let your works and your ways ſp
the wonderful things of God. Bring forth what y
have received; he that is all *inſide*, and he that is all *o*
ſide, are equally nothing. The one is a ſhadow witho
ſubſtance, the others ſubſtance is but a ſhadow; the o
is a deceiver, the other a deceived ſoul; the one bo
himſelf, the other thinks himſelf ſomething, but neit
is any thing.

Chriſtians, be full of good fruits, and you will m
full proof that your wiſdom is from above. *If ye k*
theſe things, happy are ye if ye do them.

Weakling Chriſtian, that knoweſt but little of Go
and calling that little nothing; whileſt thou doubteſt
light hath not ſhined into thee, doeſt thou walk
that little light thou haſt? doſt thou ſhine as a light
the world? doſt thou know how to be holy, and hum
ble, and harmleſs, and honeſt? doſt thou live und
the power of thoſe truths thou knoweſt? doſt thou fe
the Lord, and obey the voice of his ſervants? truſt in t
Lord, and ſtay thy ſelf on thy God; thou art a Chi
of *light*, though through thy trembling heart, thou wal
eſt in darkneſs. Having not ſeen thou loveſt, and bel
ving thou ſhalt rejoyce with joy unſpeakable and full
Glory.

2. Its ſavour, 2 *Cor.* 2. 14. *And maketh manif*
the ſavour of its knowledge by us in every place. The Kno
ledge of God is ſweet-ſcented; *it caſts forth a fragra*
where it comes. It hath a gratefulneſs to the heart, lea
ſweet impreſſions on the ſenſes of the Saints. They taſte th
the Lord is gracious. As their breathings go up as ſw

I. ca

Incenſe, ſo his beams comes down with like ſweetneſs to them. As 'twas ſaid of Chriſt, ſo of God, Cant. 1. 3. *The Name of the Lord is* an ointment poured forth. *Why, what is his Name?* Exod. 34.6. *This is his Name*; The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth; keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin. *O what a bundle of Myrrhe, what a garden of Spices is here incloſed? what a ſweet ſmelling ſavour doth it ſend forth to them who have their ſenſes exerciſed to diſcern both good and evil?*

The Name of the Lord is a precious Ointment, and the Knowledge of God, *is this Ointment poured forth.* Where God is known in the ſoul, there his ſweet ſavour is ſhed abroad. The thoughts of God are precious, the ways of God are pleaſant to them that underſtand them. His fruit was ſweet unto my taſte. O the ineffable pleaſures of Religion! the carnal world count it a jejune and inſipid thing; they cannot taſte, and no wonder, for they do not ſee the things of God, *nor can they, becauſe they are ſpiritually diſcerned.* Let God be ſavingly known, and then you will find what the ſavour of his knowledge is. This light is ſweet, it is *a pleaſant thing to behold the Sun.* O my ſoul, let thy walks, let thy dwellings be in this Garden of the Lord; let the Sun ſhine, and the ſmell of his Spices ſhall flow forth unto thee. O my Lord, ſhed abroad thy ſweet Ointments, let the ſmell of thy Garments refreſh my ſoul. Let me taſte and ſee, let me ſee, and I ſhall taſte that the Lord is gracious.

Vaniſh all ye carnal pleaſures, and ſenſual delights; theſe Roſe-buds rot, the flowers of your Gardens wither, dead flies are in all your ointments, the light of the Lord hath ſhined all your glories into darkneſs. The waters of the Sanctuary have made all your waters brackiſh, there remains no pleaſure in them.

He that hath known the Lord, hath more or leſs,

according

according to the meaſure of his knowledge receiv
the reliſh and ſweetneſs of it; and what he hath
ved in, he ſends forth before men; he hath receive
he is a ſweet ſavour. As the Preachers, ſo the prac
ners of Piety are a *ſweet ſavour of Chriſt unto God*,
hand down the ſweetneſs of God unto men. The
of ſavoury lips, and of ſavoury lives; the ſavour of
graces is ſhed abroad in the Churches of Chriſt. Ca
hearts ſend forth a ſtench in ſtead of a ſweet ſm
they are all rottenneſs, the ſavour of a ſepulchre is
they have; their ways ſtink, their words ſtink, thei
ry breath ſmells of a rotten heart; yea, the very
they have, their pleaſures ſtinke, their garments, t
gallantry, their powders, and perfumes, and ſwee
dours ſtink of their proud, and vain, and ſenſual he
But O what a ſcent do their Ulcers, and their Ex
ments, their Oaths, and their Curſes, and their Sc
and their lies ſend forth? Sinners, learn to know
Lord, and this will quickly change your ſavour.
you that know any thing of God, think not that
knowledge is ſaving, till your ſouls have received
and your wayes do ſend forth the ſavour of his kn
ledge.

The laſt of theſe, *the ſavour of this knowledge*, the p
ſure that it brings into the ſoul, though *taken alone*,
but of uncertain ſignification; there may be ſome p
ſure and joy ariſe from the common knowledge of G
and ſometimes but little taſte, where there is the t
of Religion. But taken in conjunction with the for
where is found both the *power and the ſavour*, the
dence of its ſoundneſs will be more full. Find all t
ther, this transforming, this fructifying, this ſav
knowledge, and you may reſt ſatisfied, that this is th
ving knowledge of God. And of this is the promiſe
will give them an heart to know me.

Oh! how much need have we ſtill to wait and

for the accomplishment of this promise? how little found knowledge is there found among us? Some are *weak in knowledge*, who have been long taught of God, and yet are not taught of God: God hath been teaching them, but they have not learned of him; they have had a good Master, but have been ill Scholars; *weak men*, so we call a man of low understanding, a weak man. Oh! how many weak souls are there, even among professing Christians? who, though for their time they might have been Teachers of others, had yet need be taught the first Principles of the Oracles of God. *Some men have not the knowledge of God, I speak this to their shame*, 1 *Cor.*15.

Others are men of knowledge, but of *weak knowledge*; who know much, but to little purpose: their great knowledge hath little power in them; their lusts are too strong for their light, *Isa.* 8. 11. *I spake unto thee with a strong hand, and instructed thee.* If God have spoken to these men, yet his hand hath not instructed them; the nail hath not been struck deep enough, it dwells in the head only, it hath not reached their heart, they have an eye, but far enough from having an heart to know the Lord: their knowledge doth not lead them on to Religion, but must serve them in stead of Religion; it is all the Religion they have, to know what it is: 'tis made to serve, and not suffered to guide and govern; to serve their turns, to serve their interest, to serve their pride and their covetousness; their knowledge of God makes them Devils, it helps them to play the hypocrites, to be deceivers of others, yea, and of their own souls: It will seek them out acceptable words, put prayers into their mouths, praises into their lips, spiritualize their language, furnish them with savoury discourses, carry them plausibly through duties; wherein, though God hath the Name, though souls have the Name, yet are they all but sacrifices to their lusts; the Knowledge of God

humbleth,

humbleth, but this knowledge puffeth up, and lifte
puffeth them up in their own, and lifteth them
others thoughts; and when it hath done this, it
done them all the ſervice they have for it to do, u
it may be, they have ſome worſe work for it; To
rents and diviſions in the Church of Chriſt, to main
Diſputes, to cavel and quarrel, to divide and make
ties, to make twenty Religions out of one, till at len
they make that one to be none. Whilſt the Apoſtle ſa
*Some men have not the Knowledge of God, I ſpeak thi
your ſhame*; I may ſay alſo, *Some men have the Knowle
of God, I ſpeak this to your ſhame. What, the Knowledge
God, and no more humility? the Knowledge of God, a
no more Charity? I ſpeak this to your ſhame.* Have
Faith of Chriſt in reſpect of perſons! have the Kno
ledge of God in reſpect of parties! Know God, and
divide and ſcatter, and confound them that are of Go
yea, and contend and quarrel about ſuch ſmall differ
ces, as ſometimes is ſeen, here is God, and not ther
with us, and not with you; when it may be a little ch
rity would tell you, for the main, he may be with both
and ſo much uncharitableneſs makes it a queſtion wh
ther with either? The more ſuch men pretend to t
Knowledge of God, the greater their ſhame.

Friends, Beware you be not undone, either by yo
Ignorance, or your Knowledge. Love not darkne
and call not *darkneſs*, *light*; call not that the *Knowle*
of God which is not, miſ-uſe not that which is; h
thou no *Knowledge?* What, and ſuch a Promiſe befo
thee? *I will give them an heart to know me*; *they ſhall*
know me. What, and ſuch a Goſpel before thee, t
work whereof is to open blind eyes, and to turn fro
darkneſs to *light?* open thy mouth ſinner, and God w
open thine eyes; *ask, and thou ſhalt have, ſeek, and th
ſhalt find:* See, wink not at the light that ſhines rou
about thee; Love not darkneſs, if thou love not deat

This is eternal life to know thee. What then is ignorance? there's death in thine heart, if there be no light in thine eye.

Haſt thou knowledge? be thankful, and be humble; be not high-minded, but fear; prize it, but do not abuſe it. Haſt thou received the knowledge of the truth? Live under the power of the truth, thou knoweſt.; reſign up thy ſelf to it, to its *transforming power*; give it leave to work, and to change thee into its own image. Let this new light make thee a new man, to its *governing Power*; let it teach thee, and rule thee; let it teach as one that hath Authority; let it rule, till it hath put all thine enemies under thy feet; till every thought, imagination, every high thing be made low, and brought into captivity to Chriſt. Let not the light of the Lord, help thee to do the devils work, let it not be fodder for thy fleſh, leſt it be fuel for thy flames; let it not repent thy God or thee, that ever thou hadſt ſuch a Talent committed to thee, let it neither be loſs to God, nor the eternal loſs of thine own ſoul: he that hath appeared on earth in beams of light, will be revealed from Heaven in flames of fire, rendring vengeance to all that (*know God*) and obey not the Goſpel of Chriſt. Woe to thoſe that neither know nor obey, but Oh! what to thoſe that obey not, though they know?

Chriſtians, know the Lord, but know and fear, know and ſerve, know and honour thy God; know God, and know thy ſelf; thy ſin and thy miſery, thy dangers, and thy temptations; know and mourn, know and be ſhamed, know and fear, and watch, and fight, and overcome. Know God, and know his will; thy duty and thy way; thy priviledges and opportunities; thy place and thy Crown. Know, and do, and run, and ſuffer, and wait, and hope, and rejoyce in hope of the glory of God. Know God, but God in Chriſt, God reconciled:

ciled; pardoning, abſolving, accepting, through
Know, and believe, accept, adventure upon, reſign,
mit thy ſelf to him. Know thy God, and behold
look upon thy God, in his Power, in his wiſdom,
Holineſs, in his Goodneſs, in his loving kindneſs,
mercy. Behold him in his Word, in his Works,
Providence, in his Saints, in thy ſoul, in his Son;
him before thine eyes, look upon thy God, and
leave looking, till thou art changed into his *Image*,
ſatisfied with his Viſage; and when thou art brought
to this, then he hath done ~~for~~ thee what he hath ſa
will give them an heart to know me.

CHAP. XI.

One Heart.

III. ONe *heart*, Ezek. 11. 19. *I will give them*
heart. We read, *Hoſ.* 14. 11. Ephraim *is*
ſilly Dove, without an heart; hath no heart at all;
for his God, that's as good as none; and *Pſal.*
We read that *Iſrael* had a double heart, an heart,
heart, more hearts than one; but ſayes the Lord,
give them an heart, and it ſhall be but one, and no more

For the opening of this (to let paſs the ſignific
it hath, as it reſpects Chriſtians collectively) as
ſpects each particular Chriſtian: This one heart
taken as oppoſed.

To { A wavering / A divided / A double } Heart.

1. As oppoſed to a *wavering*, unſtable heart,
6. 8. Wavering minded men have almoſt as
hearts as they live dayes, or meet with caſes; an

hat changes with the weather, and tacks about with e-
ery wind, that reſolves and repents, that chuſes and
hanges, that like a wave of the Sea is toſſed about with
very wind: this you may call either many hearts, or
o heart, as you will. Thus this one heart is a fixed, e-
ablished, reſolved heart, *Heb.* 13. 9. *It is good that the*
eart be (eſtabliſhed) with grace. Grace fixes and eſta-
liſhes the heart, brings it to a conſiſtency in it ſelf, which
efore was any thing, or nothing.

2. As oppoſed to a divided heart, *Hoſ.* 10. 2. An heart
t in two as it were. Some talk, that the Devil hath
cloven foot, but whatever the Devils foot be, to be ſure,
s Sons have a cloven heart, one half for God, the other
lf for ſin; one half for Chriſt, the other half for this
reſent world; God hath a corner in it, and the reſt is
r ſin and the *D*evil. Thus this one heart is an entire
art, all the powers of it are united within it ſelf, and
o the ſame way; God hath the whole heart, *Pſal.* 103.
Bleſs the Lord, O my ſoul, and all that is within me, bleſs
holy Name. All its ſprings are in him, and thither do
its ſtreams bend their courſe.

3. As oppoſed to a double heart, or an hypocritical
art; properly ſo called, *Pſal.* 12. 2, 3. That's it w[illegible]ch
called an heart, and an heart. an heart in the breaſt,
d another in the tongue. Our outſide is preſum'd to
an expreſſion of our inſide, what we ſpeak, we pre-
d to be our very hearts. 'Tis the very heart in the
ngue that ſpeaks, the heart in the eye that weeps, the
art in the hand that works, the heart in the foot that
lks; no, 'tis not ſo with the hypocrite, he ſhews a-
ther heart in his tongue, in his wayes, than that which
within him. He hath an heart, and an heart, one in
tongue or life, and quite another in his breaſt. His
rſe ſpeaks him another man than he is: And thus
e heart ſignifies a *ſingle* or a plain heart.

To ſum up all together; this one heart is ſuch
1. Pitches on one end.
2. Has but one thing to do.
3. Does what it does.

1. *Pitches on one end.* God is its end. There it wholly beſtows it ſelf: I am thine, *Pſal.* 119. And there only takes up its reſt, *Pſal.* 39. 7. *And now Lord what wait I for? my hope is in thee.* God is both its work and its wages. *To pleaſe God*, this is its whole buſineſs; and to *enjoy God*, this is its happineſs. This is the mark it hath in its eye, this is the ſcope of all its motions, to honour and enjoy God. This it wills, this it loves, this it deſires, deſigns, hopes, labours for, that the Lord may poſſeſs, and be the poſſeſſion of it. Particularly, it gives God,

The place } of the end.
The power }

1. *The place of the end.* God is its firſt and laſt. He is firſt in the eye, and it looks no farther. It makes him not only the chief, but in a ſence its only aim. It will have no other God, and therefore no other end, but the Lord. It makes all things elſe, not only to ſtoop and ſtand by, but to ſerve to him. *Get you hence, ſtand off*, is its language to all that ſtands up in his room, or ſtands in his way. Evil men, whatever honour they pretend to have of the *Lord*, they do but make him a ſervant to their other Gods. Religion they will take up, but it is only to ſerve their own turns, to bring about their carnal ends; *They ſerve not the Lord, but their own bellies*, ſays the Apoſtle, *Rom.* 16. 18. *Phil.* 3. 19. Nay, they make the Lord their fellow-ſervant; they ſerve, and their Religion muſt ſerve their ſenſual appetites. He that will have ſo much Religion only, as he may live upon (which is the meaſure of the moſt) makes the Lord no longer his God, but his ſervant. A ſincere Chriſtian will make God upon the Throne, and makes all things elſe his

ants or his footstool. Whatever will not be service a
le, must be trodden in the dirt. Nothing will be loved
nd imbraced, but what will set God higher, or bring
God nearer to his heart.

2. The power of the end; the end hath a four-fold
ower:

It { draws. directs. governs. rewards.

1. It draws the heart to it; God who is a Christi ns
nd is also his beginning. Our first step heaven-ward,
we owe to the influence of heaven upon us. *Draw me,*
e will run after thee, Cant. 1. *No man can come unto*
e, unless the Father which hath sent me, draw him. No-
hing but God will do it, as nothing will draw the soul
nother way; the pleasures of sin, the wages of un-
ighteousness, are poor and low baits to entice a soul
way from God; that is, so far as 'tis renewed; so it
nothing but God that draws the soul on its way, and
e will do it. God draws the soul not by an act of pow-
r only, but by moral swasion, that is the proper casual-
y of the end. Not by *efficiency* only, but by *sympathy*;
s by the water, the thirsty soul is drawn to the water-
rooks.

It is God that draws hearts after him; there are in-
ruments, as his Word and Ministers; and there are
rguments by which God draws; but whatever the in-
ruments or arguments are, it is God that does it. What
the work of either Word or Ministers, but to set
God before them? and this draws. Instruments can do
othing, unless God be the Preacher by them; argu-
nents can do nothing, unless he be the *medium* of them;
s it was said concerning the peoples following *Saul*, so
uch more concerning those that follow the Lord.

Thoſe only follow him, whoſe hearts *God hat h t*
ed. It is not mans *touching*, but *Gods touching the h*
that draws it heaven-ward. The tongue of man
touch the ear, it is God only that touches the heart
when he touches, then the heart will follow. As
know the Needle when it is touched with a Loadſt
then it turns after it. The Loadſtone is not more n
ral attractive of the Needle, than God is of that h
which he hath touched. *Cant.* 5. 4. *My beloved put in*
hand by the hole of the door, and my bowels were moved
me. He did but touch the door, and her heart felt h
and moved towards him.

O Chriſtians, when you have been waiting upon Go
Prayer, Hearing, or any other ſpiritual duty, or Ordin
conſider, hath mine heart been touched this day? My to
hath been touched, mine ear hath been touched, mine h
hath been treated with, but hath the Lord touched it? h
there virtue come forth from him, which hath enticed
drawn my ſoul after him? Sometimes by a meſſage, or
from Heaven, the Lord hath drawn a good word fro
lip, a tear from the eye; but O for touches upon ſoul
turning of bowels, for the flowings out of hearts after
Lord; he is the only Loadſtone that prevails on grac
ſouls.

Others that have many hearts, have many attracti
every heart hath its peculiar God, twenty Gods it m
be in one man, becauſe ſo many hearts. Their pl
ſures are their Gods, their profits their Gods, their b
ly their Gods; their wives, or their children, t
Gods, and ſo many Gods, ſo many ends. And every
is a Loadſtone to draw them after them. Every h
will after its God. A Chriſtian that hath but one he
hath but one God, and this is he that draws it on its w
Thou ſayſt, *The Lord is thy God, thou acknowledgeſt,*
owneſt, thou haſt choſen him for thine; but what doth

God whom thou haſt choſen do upon thine heart? what will the ſight of God, or thy love to God, or thy hope in God, do upon thee? how far will it carry thee? which way runs thy heart? which way doſt bend thy courſe? doſt feel thy God drawing thee? and is thy heart running after him? running, notes motion.

I ſhall lay before you theſe ſix or ſeven expreſſions, the Scripture uſes, to note the running of thoſe hearts after God, whom he hath drawn.

1. The *deſiring* of the ſoul after God. *Iſa.* 26. 8, 9. *The deſire of our ſoul is to thy Name.--With my ſoul have I deſired thee in the night; yea, with my ſpirit within me, will I ſeek thee early.* Deſire is the ſoul in motion Godwards. Towards him are their deſires, and they come deep, *ab intimis*, *ab imo pectore*, from their inwards, from the bottome of the heart. *With my ſoul have I deſired thee, with my ſpirit within me will I ſeek thee*, Pſal. 38. 9. *Lord, all my deſire is before thee*: 'Tis not all my deſires, but my deſire; thou ſeeſt all, and 'tis all but one deſire. He deſires pardon, he deſires peace, he deſires help, and the healing of his wounds; but all this is but one deſire. God is all. *One thing have I deſired*, Pſal. 27. 4.

2. The *thirſting* of the ſoul. *Pſal.* 42. 2. *My ſoul thirſteth for God, for the living God. Thirſting* is the extremity of deſire; hunger and thirſt are the appetite of deſire heightened; violent and painful appetites; *My ſoul thirſteth, and is in pain till it be ſatisfied.*

3. The *longing* of the ſoul. *Pſal.* 63. 1. *O God, thou art my God, early will I ſeek thee: my fleſh longeth for thee in a dry and thirſty land, where no water is.* Longing cauſeth *languiſhing*, and abortions, if it be not ſatisfied: Pſal. 119. 20. *My ſoul breaketh for the longing deſire it hath to thy judgements. My heart panteth, my fleſh faileth, the light of mine eyes is gone from me*, Pſal. 38. 10.

4. *Calling* after God, *Pſal.* 4. 1. *Heare me* [*when I call*] *O God of my righteouſneſs.* Calling upon God the voice of deſires. The deſiring ſoul will not keep ſilence, the tongue, the eyes, the ears, the hands, the knees muſt all be Orators, when the flame is once kindled within.

5. *Crying* after the Lord. This is an expreſſion anſwering the *thirſting of the ſoul.* Crying is a paſſionate and importunate praying. *I cryed unto the Lord with my whole heart*, Pſal. 119. 145.

6. *Crying out* after God. This is the manner of the longing ſoul. Crying out, notes more than bare crying, loud cries, ſtrong cries forced out by a Paroxiſme of love, or an agony the ſoul is in. *Pſal.* 84. 2. *My ſoul longeth, yea even fainteth for the Courts of the Lord; my heart and my fleſh* [*crieth out*] *for the living Lord.*

7. *Following hard* after the Lord, *Pſal.* 63. 8. *My ſoul followeth hard after thee.* This expreſſion is more comprehenſive, it notes, both all the workings, and breakings and breathings of the ſoul within, and its diligent purſuing in the uſe of all outward means, and preſſing on after the Lord. All thoſe labourings, and watchings, and runnings, all the holy violence, wherewith a Saint preſſes *into the Kingdom of God.*

Put all *this together*, and you will ſee *the power and influence* the Lord hath on holy ſouls, to the drawing of them after him; *they are in motion Heaven-ward, deſiring, thirſting, longing, caling, crying, crying out, following hard after him.* What aileth theſe ſouls? what is the matter with them? what would they have? *Judg.* 19. 23. *What aileth thee*, ſaid the *Danites* once to *Micah, that thou comeſt thus after us? What aileth thee? Why, you have taken away my gods, and what have I more. What aileth theſe crying, longing, runing ſouls?* Why, it is after their God they cry, it is after their God they run. 1 *King* 19. 20. *Go back*

a, ſaid once the Prophet to him, when he had caſt his Mantle on him; *Go back, for what have I done unto thee? What haſt thou done? enough to hold me from going Back:* here went vertue with the Mantle; the Mantle fell on his heart, as well as his back, and drew it after the Prophet. Should you ſay thus to theſe, *Go back Soul, go back from following thy God, for what hath he done unto thee? Oh he hath gotten mine heart; No, no; I cannot go back, he is my God, and what have I more.*

2. The end guides and directs to means: *Whether ſhall I go from thee? thou haſt the words of eternal life.*

3. The end *governs*; I ſhall put theſe both together. What is it that governs ſinners but their ends? this points them out their work, & their way: this holds them to their work, and keeps them in their way: whatever fetters and chains their luſts are to them, 'tis their carnal ends to which they are in bondage; theſe are they that Lord it over them, and hereupon it is impoſſible to perſwade a ſinner to make a through change of his way, till he hath changed his ends: herein ſtands the converſion of a ſinner, in the changing of his ends; when he ceaſes to be any longer to himſelf, to his fleſh, to the world, and for a worldly happineſs, and is brought about to pitch on God as his portion and happineſs, to whom he devotes and dedicates himſelf; there is converſion. Sin is our turning away, and converſion is turning back to our God. Beloved, conſider not barely *how*, but to *what* you live; not only what you *do*, but what you *would have*, and never count your ſelves truly godly, whatever of God be in your way, till God be in your heart and eye; he that hath firſt choſen God, and therefore a godly life, whoſe godlineſs of life, ſprings forth as the fruit of his choice of the Lord: that is a godly man.

God governs, as our King, and as our *End*; as our King by his Soveraignty, as our End by his *Excellency*;

by

by his worthineſs and goodneſs, as our King by
as our end by love. Love will find out our way,
tell all our wandrings, will check us for our ſins, ſw
our labours, quicken us on our courſe, cut out our
through dangers and difficulties, and keep us in
way, till we come to the fruition of our end. There
it is ſaid by the Apoſtle, 1 *Tim.* 1. 9. *The Law is not*
a righteous man. Love will ſave the Law a labour; *the*
is not for a righteous man, not ſo much at leaſt as for
ners; not as to the Coertion of it, though ſtill as to
Obligation: the conſtraint of Love will much ſu
ſeed the Coertion of Laws.

4. The end, *Rewards, they have their reward,* M
6. that is, they have their end, *the reputation for d*
and charitable men, was the end of *their Devotion*
rity. They *prayed, and faſted, and gave alms*, for no
end; and the obtaining that *reputation*, was their rew
Verily I ſay unto you, they have their reward.

God is the reward of his Saints; Gen. 15. 1. *I am*
exceeding great reward, Iſa. 46. 4. *My judgment is*
the Lord, and my reward with my God. God is the re
they (*ſhall*) receive, and the reward they look to
ceive, *Heb.* 11. 29. *Moſes had* (*reſpect*) *to the recompe*
of reward.

And therefore the Argument is weighty, which Ch
uſed to diſſwade his Diſciples from being in *their d*
tions, in *their Alms-deeds*, as *the Phariſees and Hypocri*
are, who *diſfigured their countenance in their faſts*, w
ſounded a Trumpet to proclaim their Alms; *Be ye not*
them, for they have their reward. The Argument was ſtr
to the Diſciples, who being men of *another ſpirit*, co
not be *ſatisfied* with ſuch a reward.

In theſe two things Saints greatly differ from the
of this world;

1. *They are not willing to defer their duties till here*
And 2.

2. *They dread it to have their reward here, they would dispatch their work, & are willing to go upon truſt for their wages.* Sinners would have their wages in hand, and be truſted for their work till hereafter; they would be happy here, and can be content to ſtay for holineſs till hereafter; it is ſoon enough to be Saints in Heaven. But oh! it would be a dreadful word to Saints, *There are thy good things, take them, theſe are thy reward.* Theſe are not their end, and therefore they cannot take them for their reward.

Poor fooliſh worldings, how are you disjoynted? how are your weary hearts ſcattered through the ends of the earth? how many Maſters do you ſerve? how many matters have you to mind? you weary your ſelves in the greatneſs of your way, and what is your reward? what the fields can give, you have; what your ſheep or your oxen can give, you have; what your beds, or your tables, or your houſes, or your cloaths can give, you have; *here a little, and there a little*, you get up, your beds give you eaſe, your houſes ſhelter, your ſports and companions pleaſure, your paraſites honor, and that little you can pick up here and there, this is your reward. Verily I ſay unto you, you have your reward; unhappy ſouls, you are troubled and careful about many things, for nothing; *one thing is needful*; and if yet ye will be wiſe, chuſe that good part, which ſhall not be taken from you.

2. *This one heart, hath but one thing to do*, Philip. 3.13. *This one thing I do.* There are all things in that one thing; all things needful. How many things ſoever his hand findeth to do, all is but one. He intends in all, God. A renewed heart deſigns God, and is making Godwards in all he does. Whatever journey he goes, 'tis God is his home; whatever race he runs, 'tis God is his mark, and prize. Whatever battle he fights againſt fleſh and blood, againſt principalities and Powers, 'tis that

he

he may cut his way through all to his God. What he does, he does it for God; whatever he ſuffers, ſuffers for God. When he hears, or faſts, or prays, all for God. *When ye faſted, did ye at all faſt to me?* to thee, a Chriſtian is able to ſay; he hath many thi to pray for, and faſt for; he hath bread, and cloath and friends, and health, and ſafety, and liberty, to pr for; but in all, he prays for God: he entitles God all he hath, and marks it up for him, and he ſees and e joyes God in all he has; he will not own that for a me cy, that hath not God in it, and is not a foot or a wing carry him on towards him. And therefore whatever begs to himſelf, 'tis that he may have it for God. Wh he gives he gives to God; whom he forgives, 'tis the Lords ſake; whether he eats, or drinks, or wor or buyes, or ſells, or whatever elſe he does, he does all to the glory of God, 1 *Cor.* 10. 31. For him he pra for him he waites, for him he labours, for him he ſuffe for me he lives, to me he dies. *To me to live is Chri* Phil. 1. 21. *according to my earneſt expectation and my hop that in nothing I ſhall be aſhamed, but that with all bol neſs, as alwayes, ſo now alſo, Chriſt may be magnified in my body, whether it be by life or by death.* This is the on thing he intends, this is the one thing he ſeeks in all take his whole courſe together; he can ſay with the A poſtle, *This one thing I do, forgetting thoſe things whic are behind, and reaching forth unto thoſe things which before, I preſs toward the mark, for the price of the high ca ling of God in Chriſt Jeſus.*

3. *He does what he does*: And that

1. Not feinedly, but really.
2. Not faintly, but heartily.

1. *Really.* He purſues this end, *in a plain and hone way: He that hath this one heart, hath but one way. Heart a life go hand in hand; he makes ſtrait ſteps to his heart, an*

is heart makes ſtrait ſteps to his feet, he doth ὀρθοποδεῖν, *nd he doth alſo* ὀρθοτομεῖν. *As he looks ſtrait on, ſo he alks ſtrait on to his mark. He doth not look one way, and ow another. He is a* Jacob, *a plain man, a plain-dealing an; a* Nathanael, *in whom is no guile: He turns his inde outward; his life is not a* Cloak, *but a* Commentary *n his heart; The Expoſitors of his inward man. His end s in his heart, and his heart is in his face, in his tongue, in his duties, and all his wayes. He is no Polititian,* 2 Cor. 1. 12. Not in fleſhly wiſdome; *his Religion is not a blind, or a device to delude the ſimple, he is down-right, and in earneſt in all he does. He does the ſame thing he ſeems to do; his praying is praying indeed; his faſting, and alms, are ſuch indeed; his very profeſſion is practiſe; he would not believe, nor make others believe, but that he is what he is. He ſeeks not commendation from men, but approbation with God. His deſign is not inordinately to commend himſelf to the good Opinion, though he would be made manifeſt in the conſciences of others. He would not be a* Lye or a Cheat. *He abhors all lying, but moſt of all a religious lye. He would not lye for God, much leſs againſt him; ſuch a lye is as blaſphemy to him. He loves not Images; he would have a ſoul in all his practiſes. A prayer without, a ſacrifice without an heart, a Religious Carcaſs is an abomination to him. He would not make ſuch a noble* medium *as Religion, to ſerve ſo baſe an end as the ſerving the fleſh.*

He hath other work to do than to ſerve times or tables; than to pleaſe himſelf or men; than to ſerve wills, or humours, or luſts; he hath a ſoul, a conſcience, a God to look after; he hath but one buſineſs to do, but one Maſter to ſerve; if he be a Magiſtrate, he rules for God; if he be a Miniſter, he preaches for God; if he be a Parent, he educates for God; if he be a Maſter, he governs for God; to him he dedicates himſelf and his Houſe; he writes on his doors, this is *Bethel*, this

is

is none other but the houſe of God. If he be a *Chi*
a *Servant*, he *obeys in the Lord, and for the Lord*
knows *he hath to do with God* in all he does; when h
dealing with men, with his *friends*, with his *family*, i
calling, in his *recreations*, in all *he hath to do with G*
and he can take comfort in nothing but what God
take pleaſure in. *Thou haſt no pleaſure in iniquity.* T
loveſt truth in the inward parts. And there is no *truth*
the inward parts, but when *there is truth alſo in the*
ward parts, when the *heart*, and *tongue*, and *wayes* ag
'Tis in vain to ſay, *Mine heart is good*, when *the wa*
are naught. A falſe tongue, deceitful wayes, will give *the*
to the heart. He cannot ſubſiſt longer than *he hath ſmi*
from Heaven. Communion with God is *his life*, *his a*
in God. His heart dies, when the fountain is ſtopped.
he cannot have clearneſs, & boldneſs in the preſence of G
he can no longer look himſelf in the face, but bluſhes a
hangs down his head with ſhame. He values not either
applauſe or the ſcorn of men, ſo he may have a witneſs of h
acceptance with God. O Lord, doſt thou regard? wilt thou a
cept of me? It is enough. Let all the world call m
Thou Fool, *Thou Phariſee*, *Thou Hypocrite*, ſo the Lo
will ſay, *My Child*, it is well. It is falſly ſpoken, it is fo
liſhly, it is weakly done; it is pride, it is ſingularity, it i
ſcrupuloſity: thus the world cry: Let them alone, O
my ſoul, I will hearken what the Lord God will ſay;
he ſayes, *Thou haſt been faithful*; I will hearken wh
Conſcience will ſay, if it ſayes *well done*; let all elſe ſa
what they pleaſe; this is my rejoycing, mine only re-
joycing, *the teſtimony of my Conſcience, that in all ſimpli-*
city and godly ſincerity, not in fleſhly wiſdome but by th
grace of God, I had my converſation in the world.

2. *Heartily. Whatever he does for God, he does it wit*
a good will. He hath caſt up all buſineſs into one, and h
intent upon it. He works righteouſneſs, as ſinners wo
wicke

ickedneſs, with both hands, earneſt, Micah 7. 3. *He religious in good earneſt, he prays in good earneſt, he hears good earneſt, he runs in good earneſt: the powers of his ſoul eing all united in one channel, run more ſtrongly, his many prings falling all into one ſtream, make a river, that bears down all bays before it.* The Pſalmiſt prayes, Pſal. 86. 11. *Unite mine heart to fear thy Name. Unite mine heart o thee, and unite mine heart in it ſelf, that it may all run owards thee. Unite my heart to fear, and ſo unite my heart o love thy Name. Unite mine heart to ſerve, and follow, and ive to thee.* As if he ſhould have ſaid, O my God, mine heart is divided, and diſcompoſed, ſcattered up and down, I know not where; my pleaſures have a part, my eſtate hath a part, my friends have a part, my family hath a part, there's little or none left for God: I have too many things to fear, too many things to love, and care for, too many things to ſerve and follow, to follow the Lord with any ſtrength or intention of mind. Call in all, Lord all my parts, all my powers, command their joynt and united attendance upon thee. 1 Pet. 1. 13, 14, 15. *Gird up the loyns of your mind, and be ſober, and hope to the end* (in the origional 'tis *hope perfectly*) *for the grace that is to be brought unto you at the revelation of Jeſus Chriſt. As obedient Children, not faſhioning your ſelves according to the former luſts in your ignorance, but as he which hath called you is holy, ſo be ye holy in all manner of converſation.* Gird up the loyns of your mindes. Gird and be ſober, gird and hope perfectly, gird and be obedient, gird and be holy. Here it is true, Ungirt and unbleſt, ungirt and unholy; the girding is the gathering in the ſtrength of the heart to its work. *Epheſ.* 6. 14. *Stand with your loyns girt.* Stand, do not gird and ungird, ſtand alwayes girt; call in your hearts, and hold them in; be alwayes in a readineſs to every duty, in a readineſs againſt every Temptation. Oh how looſe are

we! what looſe praying, and looſe hearing, a
meditation, and looſe walkings, do we ſatisfie ou
with? our hearts are to ſeek, our thoughts and affe
are gadding abroad, we know not where to find t
and our work is done thereafter. We excuſe our
proficiency in Religion, by our many hindrances, b
difficulties of our work; but the great hindrance lies
our loyns are ungirded, our hearts are not united in
work, nor intent upon it. When God and the *thing*
eternity are gotten ſo deep into the heart, when t
is ſuch a deep ſenſe of the weight and importance
the things that are eternal, abiding upon us, as o
powers carnal objects and looſens the heart from the
when we feel the evidence, and the conſequence of t
things commanding our whole ſouls after them, t
there's Religion in earneſt; then we go on, and pro
And thus 'tis with this one heart, there are not ſo
light touches only upon it; God is gotten deep into
eternity is gotten deep into it, this is all; this is a
have to mind, or do. My hope, my comforts, my l
my ſoul, all hang upon this one thing; if I ſpeed
here, I am made for ever. *What have I to do in the*
of Egypt, or to drink of the water of Sihor? what have
do in the way of Aſſyria? what have I to do in the wa
pleaſure? what have *I* to do in the way of the wor
To build Tabernacles for my ſelf here below, o
drink the waters of mine own Ciſtern? How little a
concerned in the intereſt of this fleſh? What mat
it, what becomes of it, or which way it goes? My G
my God, my ſoul, my ſoul, there lies my concernmen
of theſe let my care only be. Get thee behind me
tan, hold thy peace ſinful fleſh, keep ſilence wor
cares; hinder me not, ſpeak no more to me of hearke
ing to you, away from me ye evil doers, I will keep
Commandments of my God; Let others do what t

ll, run whither they pleaſe, chuſe whom they will
ve, what they will follow after; come my ſoul
low thou the Lord, gird up thy loyns and come a-
y; for the other world, for the other world; make
te, linger not; let others loiter as they will, eſcape for
life, look not behind thee, get thee up to the Moun-
n and live.

Object. *One heart, why 'tis never more two; two men, ew man, and an old, two Nations, two ſelfs, there are ins in the womb of every Saint; the ungodly ſeem more than they, all for ſin, and for Hell, all dark, all hard, all t one ſtone.*

Sol. Yet 'tis true, the Saints, and they only have but is one heart; For,

1. The old heart is not an heart, the old ſelf is not the f; this old man is not the man, this is not he, that's e heart that hath gotten the dominion, and the rule the man. The new heart hath the dominion; though as *Eſau*, be the firſt born, yet the elder muſt now rve the younger; the old man is but a dead man, *Col.* 3. *Ye are Dead*, that is, your old man is Dead, your ſin ſlain, and Crucified with Chriſt, and when 'tis dead, ou may ſay *'tis not.*

2. The meaning plainly is, I will give them one art; that is, a ſingle, ſincere, upright heart; they ſhall no longer an Hypocritical people. If there be ſome-ing of Hypocriſie in them, yet Hypocrites they ſhall o longer be; their hearts ſhall be upright before me; ncerity ſtands in pitching upon, chuſing, and giving up ur hearts to God, as our *chief good, and laſt end.* When od is our *all*, there is *perfection*, and when God is our *ief*, there is ſincerity. I ſay, when God is our *all*, when e world hath nothing left in us, to entice or draw out ur ſouls after it, but God carries them wholly without y the leaſt liking, or luſting after ſinful objects,

there's perfection; This is not attainable here; the
cannot be thus perfectly one, till corruption hath
incorruption; But though it be not *perfectly*; yet
be *sincerely* one, and then 'tis so, when howeve
flesh hath too great an interest in it, and infl
upon it, and often pulls it aside, and puts it back
it still bends its course Heaven-wards, and that wa
stream, and strength of the Soul is running, the
will be putting in for a part; it would have all, it w
not take its turns with God; God will not take
turns with the flesh, he will have all or none; an
flesh would not take its turns with him; it is not con
ted with *now and then*, it would not be served in
Fields, or in the Shop, or at the Table, or in the Bed
ly, but in the Church, in the Chamber, in the Cl
'twould carry away all from God, but if it cannot
all, 'twill divide with God; whereever God is served
flesh will be putting in for its share. The best of Ch
ans feel too great a truth in this; their frequent H
blings, and Mournings, and Breakings, and self-sham
before the Lord, are mostly upon this account; T
the voice of their deepest groanings, and bittere
the burdens of their mournful groans, *I cannot d
things that I would; when I would do good, evil is pr
with me: with my mind I serve the Law of God, but
my flesh the Law of sin;* Woe is me, my Soul, how
straitned? how am I divided? Whither am I hur
wherewithal do I come before the Lord? Oh!
halting, and heartless, and distracted Duties, do I
my God withal? This flesh eats up the fat, and the
and only the lame, and the lean, and the sick, are le
a Sacrifice to the Lord. *Wo is me, my* leanness, *my*
ness; *my God, my God, how art thou served? how art
robbed of thy due? these strangers are gotten into thy
tuary, and eat up all thy pleasant things, and what
they left thee?*

Such are their complaints, and their very complaints their comfort, and the witneſs of their ſincerity, ilſt they can with openneſs of heart make their ap-ach and appeal to God: yet thou art my Lord, thou my God, and I will ſerve thee. I have choſen thee as ne heritage for ever, and I will wait for thy ſalvati-Hear the ſighing of thy priſoner, deliver thy captive: ne heart is with thee, let not this fleſh intrench upon y right, let ſin no longer reign in my mortal body; let have no more to do with the throne of iniquity, un-the cords, looſe the fetters, bring my ſoul out of pri-, ſearch me, O Lord, and know mine heart, prove me, d know my thoughts. *Is there any way of wickedneſs in* ? Do I *willingly go after the Commandments?* Do I re-*d iniquity in mine heart?* Here it lies, it is true, it wars, d raiſes tumults, and inſurrections againſt thee; but I reſign up my ſelf to it? is it a pleaſure to me? am t peace with it? O Lord, thou knoweſt, I cannot get of it, I cannot do the thing that I would, I cannot ay as I would, nor hear as I would, nor think, nor eak, nor live as I would: whither I go, ſin goes with e; where I lodge, it lodges; if I ſit ſtill, it abides with ; if I run from it, it follows me; I can neither reſt, r work, I can do nothing for it. I can do nothing for and yet bleſſed be thy Name, this one thing I do; hat *I* cannot attain, *I* follow after; *I* cannot conquer, t *I* fight againſt it; *I* wreſtle with it, though it ſo often ve me the fall. *I* truſt it not, though it flatter me; *I* ve it not though it feed me; *I* proſtitute not my ſelf to it, though it commits ſo many a rape upon me: my art is with thee, Lord, my foot is making after thee; groan, *I* travel in pain, waiting for thy redemption; l *I* dye *I* will not give over. *I* will dye fighting, *I* will e hoping. *I* will dye praying, *Save me, O Lord, make no g tarrying, O my God.*

And thus you have the deſcription of this one h
It pitches on one end, and God is that end. It gives
the place of the end, he is its firſt and laſt. It gives
the power of the end: this one thing, the obtainin
God to be theirs, draws them on, guides, governs th
in their whole courſe, and is accepted by them as th
onely and exceeding great reward. This inſtructs th
this rules, and encourages them, calls them off from
calls them on to duty, carries them out in ſuffering;
their powers are united in this one buſineſs; all their
guments are reſolved into this one argument, all t
rewards are ſummed up in this one reward, *God ſhall*
glorified, and therein my ſoul ſhall be ſatisfied; God ſ
be mine, and glory ſhall be his.

In all this we ſee what this one heart means, but
how little of this grace have we received! how many he
have we? how many Gods have we, to divide th
hearts betwixt them? how ſmall a corner?

How low a place muſt the Lord take up with us if he
have any at all? how often is he made to ſtand aſide,
ſtoop to a Luſt, God made to give place to the Devil? Is
our all indeed? have we none elſe to pleaſe, have we none
to ſerve? have we no portion, no inheritance, no other
but the Lord? Is he our Alpha *and* Omega, *our firſt*
our laſt, our Spring and our Ocean, our ſumme and
ſcope, the riſe and the reſt of all our motions? When
our tongues ſpeak, do our hearts alſo and our lives,
To me to live is Chriſt? *None but God, none but Gl*
nothing but Heaven and Glory? When we are drivi
hard for our fleſh, for our pride, for our eaſe, for our
when we are ſo buſie this way, and ſo hearty and ſo zea
this way: when theſe muſt have ſo great a ſhare in our R
gion, is this ſtill the voice, To me to live is Chriſt? Oh
little power hath the Lord with us? how far is it
the ſingle intereſt of God will carry our ſouls? how l

done purely for God? we have often many ſtrings to our bow: there are ſome ſervices, wherein there is ſomething coming to the fleſh, as well as to the Name of God; Some credit or honour, ſome outward advantage to be gotten by Religion; but when all the other ſtrings crack, but this one; when there is nothing to move us but God, Oh how weak do our motions grow? The fleſh often goes partner with God: there is a double trade driving in the ſame actions; a trade for Heaven, and a trade for Earth together; there is ſomething to be gotten by our Religion, beſides what is coming to God; there are fields, and Vineyards, and Oliveyards, Friends, and Honors, and Preferments: as it ſometimes falls out, when Godlineſs is in the riſing ſide, and when it is thus, we go ſmoothly & vigorouſly on. *Come ſee the zeal that I have for the Lord of Hoſts.* But when the intereſt of God, and the Fleſh divide, and part aſunder; when the Fleſh is like to be a loſer by our Religion; when God puts us on ſuch duty, as will ſpend upon the Fleſh, and eat out, and devour its Intereſt; when our hearts tell us as *Deborah* did *Barak*, Judges 4. *This will not be for thine honour*, or this will not be for thine eaſe, or thy ſafety; then what becomes of our zeal? Oh how heavily do we then drive on? how ſeldome is it, that this word, *(Yet God ſhall be glorified)* will ballance all the prejudices, and confute all the croſs reaſonings of the fleſh, and carry us on our way, without and againſt it?

How little hath the Lord of the *Government* of us? If he doth govern as a *King*, yet how little as *our End?* How little doth goodneſs govern? how little will love do with us? we muſt have Rigour and Severity; we muſt have ſpurs, and Goads, and Rods, and ſtripes, and Scorpions too, and all little enough, to drive us back from thoſe other Gods which we have choſen, & to bring us on after the Lord. If the Law be not made for the

righteous, if they need not a Law, then what are whom a Law will not ſuffice? *If* commands, th nings, terrours, penalties, judgments, can do no upon us; if we are yet ſo looſe, and ſo carnal, an earthly, and ſo froward, and ſo falſe, and ſo formal, der ſevereſt diſcipline; if we will not be whipped more humility, ſpirituality, ſelf-denial, watchful care, activity, zeal; but are ſuch drones, and ſuch Sl pers, ſuch Earth-worms, and ſuch Senſualiſts ſtill, un all the corrections and compulſions of the Law; what ſhould we be, did we want a Law? were th nothing but love to reſtrain us from ſin, and conſtr and quicken us to duty?

Chriſtians, *have we but one thing to do*, in all we d ſometimes we are buſie in *doing nothing*. Though th be a prayer in our mouths, the praiſes of God in mouths, Chriſt, Heaven, Holineſs, Glory, a new he a new life upon our tongues, there's nothing with no prayer, no praiſe, no Chriſt, nor Heaven; what h we been often doing in the Cloſet, in the Family, the Congregation, when we ſeemed to have been pr ing? Nothing, nothing, but ſowing wind and go words. Sometimes we have too many things in hearts; what a world of carnal devices, and fleſhly pr jects have we wrapt up in the garment of our Relig on? *Peters* ſheet had not a more heterogeneous m cellany of creatures; *four-footed beaſts, wild beaſts, creepi things, and fowls of the air*, than our religious duties ha of deſigns and ends. We have men to pleaſe, our prid our bellies, to offer ſacrifice to; we bring our Farm and our Oxen, and our Trades before the Lord: are n our hearts, which ſhould be the *horſes of prayer, the ho ſes of merchandize?* are we not *talking, or purſuing, or a journey, or aſleep*, or driving bargains? O Chriſtians, we were privy to one anothers hearts, as God is pri

to them, what abominations ſhould we ſee brought into the holy places? What monſters would our moſt ſacred ſervices appear? Which whilſt the outſide is only viewed, are applauded and admired. *Is* this our ſingleneſs of heart? Oh! for ſhame, and bluſhing, and confuſion of face: Oh! for a *Vail* to hide ſuch hearts from the jealous eyes of the holy God: a *varniſh*, a fair out-ſide, hides all from men; but nothing but a dark Vail of ſhame, and ſorrow, and tears, and repentance, *a Vail dipt in Blood*, in the blood of Chriſt, will hide them from the eyes of the Lord.

Oh how little plainneſs and ſingleneſs of heart is there, *in our ordinary courſe*, in our dealings and converſings in the World? How little Faith, or Truth, is there in us? How little truſt is there to us? What doubling, what deceitful dealing, defrauding, over-reaching, undermining, are we guilty of? how falſe are we in our promiſes? how inſignificant are our words? what an uncertain ſound do they give? Our *Yea* may often ſtand for *Nay*, and our *Nay* for *Yea*, Pſal. 12. 2. *They ſpeak vanity every one with his neighbour, with flattering lips and a double heart do they ſpeak: truſt ye not in a friend, put not confidence in a guide.*

Bleſſed be God, the Lord hath a Generation, on whom this cannot be charged, *Children that will not lye*, nor deceive: though Satan and this evil world bind up all in a bundle, they are all naught, they are all falſe, vain-boaſters, and deceitful workers, there is none upright, no not one; but thanks be to God, Satan is a lyar, the accuſer of the Brethren, is a *falſe accuſer*. God hath his children that will not lye. But wo be to thoſe profeſſors, by reaſon of whom the offence cometh.

Chriſtians, hath God promiſed to give you one heart? Let it be once ſaid, *This day is this Scripture fulfilled*; O may you be the accompliſhment of this good word. Hath

God promiſed to give you one heart? Do not you
but I will not take it; two are better than one: I
found ſo much the ſweet of deceit, that there is no
like it; Hath God ſaid, I will give one heart? let
any one among you ſay, *but I fear he will not*. Make
the promiſe of God of none effect, either by your imp
ty or unbelief: Doth God promiſe to give this
heart? he that promiſed it, doth alſo require it. Be
ſelf Chriſtian: Let it be ſaid thou art what thou art,
true, be but one; have but one heart, and let thy
heart have but one tongue, but one face, and but
thing to do. Beware of Hypocriſie, beware of carnal
licy; make not thy God to ſerve thy fleſh; call not
ſerving of thy Fleſh, a ſerving of God, and make not
ſerving of God to be a ſerving of the Fleſh, be not di
ded betwixt God and the World: O how eaſie wo
our lives be, did we finde our whole Souls running
way? taking up with God as the adequate object of
our Powers? the mark of all our motions, and the
ward of all our labours? did all our ſtreams emp
themſelves into this Ocean, and all our lines meet
this one centre? Did God only draw and allure
hearts, and the ſincerity of our hearts give motion to
our wheels? Guide our eyes, govern our tongues, ord
our ſteps, animate our duties, direct and quicken us
all our goings? Oh how ſweet, oh how beautiful, we
ſuch a life? the Sympathy betwixt our hearts and end
there is *ſweetneſs*; the Harmony of our hearts & ways
there is *beauty*. O how ſweet are the drawings of love
the free and full cloſure of our Spirits with God, diſſol
ving themſelves into his Will, acquieſſing, reſting ſatiſ
fied in his goodneſs, is a ſweetneſs which no man know
but he that taſts it; the harmony of the power of th
Soul within its ſelf, of its motions and actions in the life
there is the beauty, which will ecclipſe the glory of th
world

world. Christian, be it thus with thee, and thou hast the blessing; that covenant blessing, which the Lord hath promised, in saying, *I will give them one heart.*

CHAP. XII.

An Heart of Flesh.

III. AN *Heart of Flesh*, Eze. 36. 26. *I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* The old heart is a stone, cold as a stone, dead as a stone, hard as a stone; but *I* will take away the stone, and give an heart of flesh.

An heart of flesh, is a *soft and tender heart*; *Flesh can feel* any thing that is contrary to it, puts it to pain; Sin makes it smart; it cannot kick, but it is against the pricks, by its rebellion and resistance against the Lord, it receives a wound; it cannot hit, but it hurts it self. A soft hand gets nothing by laying on, on an hedge of Thorns. A soft heart when it hath been medling with sin, is sure to smart for it. It can neither escape the pain, nor yet indure it: and what it cannot bear, 'twill take warning to avoid it.

Flesh will Bleed. A soft heart will mourn, and melt, and grieve, when hard hearts are moved at nothing. *Flesh will yield.* It's apt to receive impressions. The power of God will awe it; his justice fear it; his mercy melt it; his holiness humble it, and leave the stamp and image of it upon it. And as the Attributes, so the Word and Works of God, will make sign upon it. Who sets a seal upon a stone? or what print will it receive? upon the wax, the print will abide. *God speaks once and twice*, but man, hardned man, will not regard it. Neither his Word, nor his Rod, neither his speaking, nor his smiting

ſmiting will make any ſign on ſuch hearts. 'T
heart of Fleſh that hears and yields. And wit
hearts the Lord delights to be dealing, Acts 28.
heart of his people is waxed groſs; they will not hear,
will not underſtand; and the next Word is, *away t*
Gentiles, they will hear. *He* will no more write his l
on *Tables of Stone:* hee'l write *in Fleſh*; there the
preſſion will take, & go the deeper: & therefore, wh
ever he intends to write, he prepares his Table: m
this Stone Fleſh, and then engraves upon it. Particul
this tenderneſs admits of a double diſtinction.

1. Reſpecting the object of it: ſo there is a ten
neſs.

1. Of Sin.
2. Of Duty.
3. Of Suffering.

1. *Of Sin*; and that's twofold, ſuch as diſcove
ſelf,

Antefactum.
Poſtfactum.

1. *Antefactum.* Or before the commiſſion. Wh
it is under a temptation, or feels the firſt motion to
A tender heart ſtartles, ſtarts back at the ſight of a ſin
at the ſight of a Devil, *Gen.* 39.9. *How ſhall I do t*
great wickedneſs, and ſin againſt God? the manner of t
ſpeech, preſents *Joſeph* as a man in a fright, ſtartled
the uglineſs of the motion. So *David*, when he had
opportunity, and a temptation to ſlay *Saul*, 1 *Sam.*
11. rejects it with an *abſit*, God for-bid. *The Lord f*
bid that I ſhould ſtretch forth my hand againſt the Lo
Annointed. And that not only at the higher and great
but it reſiſts the little ones, the ſmalleſt of ſins. Is it
a little one? is no plea with it. Little or great, 'tis a
and that's enough.

2. *Poſt factum.* After the commiſſion; if it hath be
brough

rought on upon ſin, yet it cannot go out with it. The kirt of *Saul's* garment, was too heavy for *David's* heart o bear. His heart ſmote him preſently, 1 *Sam.* 24.5. in in the review, looks dreadfully. Its pleaſant flow-rs quickly turns to Thorns; it pricks the heart how nuch ſoever it pleas'd the eye. It ordinarily enters by he eye; and often runs out the ſame way it came in, uns out in tears. *When he thought thereon, he wept.* At eaſt, it warns, and makes more watchful after. Thou eeſt what it is, take heed; take it for a warning, and do no more. The pain of ſin, if it do not force a Tear, t will ſet a watch.

2. *Of Duty.* A tender heart will neither ſlight a ſin, nor neglect a Duty. *It is loath to grieve and offend, and areful to ſerve and pleaſe the Lord. It would not that he ſhould ſuffer by it, nor ſo much as looſe his due. It watches againſt ſin, and unto duty. It cares how to pleaſe the Lord, and its care is tender. It would not diſpleaſe by its* neglects *or* performances; *all muſt be done that ought, and as it ought to be done. It will neither ſtand out with its offering, nor will it offer an unclean thing. It conſiders not only what, but how. Both matter and manner, ſubſtance and circumſtance, all muſt be right, or it is not at eaſe. It will keep* time, *and as much as may be, keep* touch *with the Lord in every point. It is not ſatisfied that it prayes ſometimes, it would not loſe a praying time. God will not, and it cannot loſe a duty. It would neither loſe by non-performance, nor loſe what is performed. It would neither leave undone, nor do amiſs; any failing, not only in the Matter, but in the Principle, End, Affection, Intention; any failing pains.*

3. In point *of Suffering.* A ſoft heart will not be careful, what, or how much, but why, and upon what account, he ſuffers. Will neither ſinfully ſhun the croſs, nor run upon it unwarrantably. He waits for *a call*, and

then follows. He is patient under the hand of the
but not insensible; can be touched with an affli
though not offended at it. *The hand of the Lord hath*
ched me. He suffers more than his own, his brethrens
ferings. His brethrens burthens, all lye on his should
He weeps in their sorrows, bleeds in their wounds,
heart is bound in their Chains. As the care, so the tr
ble of all the Churches come daily upon him. *Wh*
weak, and I am not weak? who is offended, and I
not? he espouses all the sufferings of Christ as his o
In all his afflictions he is afflicted.

2. Tenderness may be distinguished in respect of
subject of it; and so there is a tenderness of

- The Conscience.
- The Will.
- The Affections.

1. Tenderness of Conscience stands in these three thi
   1. Clearness of Judgement.
   2. Quickness of light.
   3. Uprightness or faithfulness.

1. *Clearness of Judgement.* When its well instruct
and understands *the rule*; and can thence discern
twixt good & evil, *Heb.*5.14. There is a tenderness th
proceeds from cloudiness; *scrupulosity*, that fears eve
thing, stumbles at straws, starts at shaddows; makes si
picks quarrels at Duties; and so sometimes dare n
please for fear of offending God. This is the sickness
soreness of conscience; not its soundness. It is the sou
conscience that is truly tender.

2. *Quickness of sight*, and watchfulness. *I sleep, but*
heart waketh. It can espy the least sins, and smallest duti
It can see sin in the very temptation; it can discover t
least sin under the fairest face, and the least duty un
the foulest vizor. Call it singularity, nicety, clou
with reproaches; yet conscience can discover light

ng through all the clouds; duty within, whatſoever handſome face it be preſented in; the former ſtands in nſciences underſtanding the rule, as was ſaid, this in ait applying the rule to caſes, and diſtinguiſhing of em by it. The truly tender *hath his eyes in his head*; d his eyes open, to diſcover & diſcern all that comes, e it good or evil, little or great. If but a thought comes , what comes there, ſayes conſcience? what art thou? friend or an enemy? whence art thou? from God, or om beneath? it will examine whatever knocks, be- fore any free admiſſion. *O what a croud of evils do thruſt to looſe & careleſs hearts; the Devil comes in the croud, and is never diſcovered. If the eye be either dim, or aſleep, there is entrance for any thing. Little do we think oft- times, who hath been with us, what loſſes and miſchiefs we have ſuſtained, while our hearts have been aſleep; which had they been Wakeful and Watchful, might have been pre- vented.*

3. *Uprightneſs*, and faithfulneſs. Which diſcovers it ſelf,

1. In giving charge concerning Duty.
2. In giving warning of ſin.
3. In giving check for ſin when committed.

1. *In giving charge concerning duty.* Look to it Soul, here is a Duty before thee, which God calls thee to; do not ſay, it is no great hurt to let it alone, it is no great hurt to do it, it is queſtionable, *whether it be a duty or no?* many wiſer than I think otherwiſe; do not ſay, it is a nicety, it is but a punctillio, it is meer folly, and preciſe- neſs; and there will be no end of ſtanding upon ſuch ſmall matters, ſee to it, it is thy Duty, beware thou neg- lect it not; the baulking of the leaſt duty, is the neg- lecting of the Great God of Glory.

2. *In giving warning of ſin.* Take heed to thy ſelf, ſin lies at the door, thou art under a Temptation, the Devil

is

is entring upon thee; do not ſay, it is but a *little* [sin] *little* as it is, there is Death and Hell in the bowels [of] look to it, it is ſin, have *thou* nothing to do with it, [keep] thy ſelf pure, and though it run upon thee, [shake] off.

3. After commiſſion, it *gives check for it*; reproving judging, and laſhing the ſoul for it, where haſt thou [been] *Gehazi?* ſay not, thou haſt been no where; went [not] this heart with thee, and ſaw thee running after thy [wan]tonneſs, gadding after thy pleaſures, feeding thy pride dandling thy luſts, playing the hypocrite, playing the Harlot from thy God, pampering thy Fleſh, pleaſing thine appetite? and where haſt thou been? *What hast thou done Soul? think not to excuſe or mince the matter, it cannot be excuſed; thou haſt ſinned againſt thy God and now bear thy ſhame.* This is *our heart* ſmiting of us, 2 *Sam.*24. *Our hearts condemning of us*, 1 Joh.3.20. *if our hearts condemn us, God is greater than our hearts, and knoweth all things.*

2. Tenderneſs of the Will, *that ſtands in its* flexibleneſs, *and pliableneſs to the will of God. And this is the tenderneſs wherein chiefly ſtands the bleſſing of a ſoft heart; an hard heart is ſtubborn, and obſtinate; thy Neck is an Iron ſinew*, and thy brow braſs. *Thou wilt not be ruled, there is no bending thee, or turning thee out of thy courſe, thy Iron is too hard for the fire, it would not be melted, and for the hammer, it will not be broken; there is no dealing with thee, thou art an untractable peece, thou wilt go neither lead nor driven; thine heart is ſet in thee to do evil, thy will is ſet upon ſin, and thou art ſet upon thine own will.* The word which thou haſt ſpoken to us in the Name of the Lord, we will not do, but we will do whatſoever proceeds out of our own Mouth; Jer.44.16,17. *We will do what we will do; Who is Lord over us?* Pſal.12. *And Jer.* 2. 25. Thou ſaidſt there is no hope: No, for we have [lo]

ved ſtrangers, and after them we (will) go, *come what ll of it, ſay what thou wilt againſt it*; Be ſilent Scrip- res, hold thy Peace, Conſcience, it is to no purpoſe to eak more, there is no hope of prevailing; we are at a int, we will take our own courſe. Theſe are hard arts, ſtubborn obſtinate hearts.

When the iron ſinew is broken, when the rebellion d ſtubbornneſs of the ſpirit is ſubdued, and tamed, d made gentle and pliable, then it becomes a tender art.

There may be ſome tenderneſs in the Conſcience, and t the Will be a very ſtone; and as long as the Will nds out, there is no broken Heart. Conſcience may ſcared, and frighted, conſcience may fly upon the nner, *What doſt thou mean Soul? whether are thy rebelli- s carrying thee? look to thy ſelf, hearken, or thou wilt be t ere thou art aware.* But however, God hath gotten onſcience on his ſide, yet the Devil ſtill rides the ill; and there ſin takes up its reſt. There is a double tting of ſin in the ſoul,

In Peace.

In Power.

1. *In Peace*, when it dwells and rules in the ſoul with- ut diſturbance or contradiction; when it carries all moothly before it; when God lets it alone, and Conſci- nce ſpeaks not a word againſt it; when notwithſtand- g thoſe armies of luſts, fighting againſt the ſoul, there not ſo much as one weapon litted up againſt them; ot a prayer, not a tear, nor a wiſh for freedome, nor the eaſt fear concerning the iſſue; this is the moſt dreadful ardneſs.

2. *In power*. When though it can have *no peace*, yet it ath ſtill a *Place* in the heart. Though it can have no uiet, but Conſcience is ſtill quarrelling with it, and arning it away, yet it ſtill holds its power over the Will;

Will; the Maſter of the houſe is content to be its
vant. Oh how many perſons are there, even amo
the Profeſſors of Religion, who cannot ſin in quiet,
are proud, or paſſionate, or intemperate, or coveto
or falſe in their words, in their dealings; they are
mal, and hypocritical, and ſlight in their Duties,
they cannot go out with it with any quiet. *Conſcie*
ſmites them for it, they feel many a pang, and dea
twinge in their heart, inſomuch that ſometimes they cry
groan, and roar in their Spirits, O for Redemption, O
Deliverance from *this* Falſe, *this* Proud, *this* Coveto
and wicked heart; and yet after all this, the Will rema
a Captive ſtill, Sin holds its Power there, though it can
carry it on in peace, though it cannot be proud, or pl
the Hypocrite, or be covetous, or an Oppreſſor, with
ſome Galls, and gripes in the Soul; yet on it goes, t
ſame trade is kept up, the ſame courſe is held on. G
commands, caſt ye out, caſt ye out, come off from all yo
wickedneſs, and evil waies, and I will receive you; N
though conſcience would, the will cannot come, whate
rendings, and tearings; whatever terrours and torments,
worryings, ſuch ſouls are at any time under; whate
Stings, and Plagues, and Fires, they find their ſins to b
their Souls and Bones; whatever wiſhings and wouldi
they wring forth, that they were well rid of theſe Plag
whileſt the will is ſtill from them, there is an hard he
damnably hard; there is none of this heart of fleſh. When
will is once broken looſe from ſin; when it will be co
tent to let all go, and give up its ſelf to the dominion
the Lord, there is a broken heart. Now ſpeak Lord,
I will hear. Now call Lord, & I will anſwer. Now co
mand me, impoſe on me what thou wilt, I will ſubm
None but the Lord; none but Chriſt; no other Lord
Lover. *I* am thine Lord, thine own, do with thine o
demand of thine own, whatever thou pleaſeſt. What

will have me be, what God will have me do, that will I do, and be. No longer what I will, but the Will of the Lord be done. When it is come to this, there is a tender heart; there is the blessing of a broken spirit; the stone he hath taken away, he hath given an heart of flesh.

Christians, never trust to tears, never talk of terrours, trouble of Conscience, of the passionate workings and meltings, which at any time you feel upon your spirits, though there be something in these, as you shall see more by and by; *yet these are not the things you are to look at.* A subdued, tractable, willing, obedient heart, that is the tender heart, Isa. 1.19. *If ye be willing and obedient, ye shall eat the good of the Land; but if ye refuse and rebel, ye shall be slain with the sword; the mouth of the Lord hath spoken it.*

3. *Tenderness of the affections.* I shall instance only in three; *viz.*

Love.
Fear.
Sorrow.

The tenderness of love is seen in its
Benevolence.
Jealousie.

1. In its *Benevolence. Our* goodness *extends not to the Lord, but our* good will *does. our love can add nothing to him:* Can a man be profitable to God? *Job* 22. If thou be righteous, what giveſt thou to him? *Chap.* 35. 7. *Yet though it can add nothing, it would not that any thing be detracted from him; whilst he can have no more, it would that he should have his own, all that is due, his due Praise, his due Honour, and Homage, and Worship, and Subjection, from every Creature; it would have no abatement, not the least blot or stain upon all his Glory. What is an affront to God, is an offence to Love. Love beareth all things,* saith the Apostle, 1 *Cor.* 13. all things from God, all things from men.

And yet there are two things, the Love of God ca
bear,

His diſhonour.

His Diſpleaſure.

1. *His Diſhonour. Love would have God to be God,
live in the Glory of his Majeſty, in the hearts and eyes of
the world.* His reproach is grievous to him that lov
for this is the *Cloud* that *takes* God out of *ſight*. He lo
and honours, and would that God ſhould be loved a
honoured of all; he fears, and would that the wh
world ſhould fear him. He would receive in his o
breaſt, every Arrow that is ſhot againſt his maker;
would that his own Name, and Soul might ſtand betw
his God and all reproach, and diſhonour. He would
vile, ſo the Lord may be glorious; ſo God may incre
he is content to decreaſe. *He is not ſo tender of his
heart and bowels, as of the holineſs of his God.* He wo
ſuffer, and dye, and be nothing, rather than that G
ſhould not be all in all. He would rather never th
nor ſpeak, nor be, rather than not be in word,
thought, and life, *holineſs to the Lord.* But O w
or where would he be, rather than his own *hand ſh*
be lift up againſt him!

To ſee the *Lord robbed* of his holineſs, *wronged* in
wiſdom or his truth, or his ſoveraignty; to ſee ſin, *that
vil*, to ſee the world, *that Idol*, ſet up *in the Throne*, and
God of Glory made to *ſtand* aſide as *inſignificant*; to
that Blaſphemy, God is not worth this luſt, or not wo
this labour, (and what is ſaid leſs in every ſin)
ſword in his breaſt. *The reproaches of them that repro
thee, are fallen upon me.* Love hath taſted of God, it h
fed on his fulneſs, it hath its nouriſhment from his ſw
neſs, it hath been warmed in his boſome, all his g
neſs hath paſſed before it; upon this it lives and
and having found and felt what the Lord is, its imp

hat all his goodneſs ſhould be clouded or belyed. Love kindled from heaven, is *keen*; and the keen is a tender edge; the leaſt touch of what offends, will turn it. Lam. 1. 20. *I am in diſtreſs, my bowels are troubled, mine heart is* [*turned*] *within me, for I have grievouſly rebelled,* Pſal. 42. 3. *My tears have been my meat continually, while they daily ſay unto me, where is thy God!* Where is that care, and help, and that ſalvation of thy God, thou truſtedſt in! thy God is not ſuch an one, as thou boaſtedſt him to be: when I remember, when I hear ſuch things, my ſoul is poured out within me. Love is large; he that loves hath a large heart, he can never receive or do too much; he would have all he can, and he would give all he hath to the Lord. He is tender how any thing be with-held that is due, how any thing be waſted elſewhere, that might be uſed to the Lord.

2. *His diſpleaſure.* The diſpleaſure of men it bears and rejoyces; the wrath and rage of Satan, it bears and triumphs; though all the world, and Hell to boot, be diſpleaſed, and provoked, ſo God ſmiles 'tis well enough. *Lord, lift up the light of thy countenance upon me, and mine heart is glad*; Pſal. 4. *Thou didſt hide thy face, and I was troubled,* Pſal. 30. 7.

Let him correct me, but O not in fury; let him ſmite, but not frown; let him kill me, ſo he will but love me. And though he ſmite, though he kill me, yet will I love and truſt in him. O my God, let me rather dye in thy love, than live in thy diſpleaſure; there is life in that death, this life is death to me. Let me not be dead whilſt alive; turn away thine anger which kills my heart.

It is impatient of divine diſpleaſure, and thence 'tis grievous to it that it does diſpleaſe; thence it quarrels with ſin, and fals ſo foul with it ſelf for it. *Is this thy kindneſs to thy friend?* loveſt thou God, Soul? what, and yet provokeſt him thus daily? love, and yet neglect to ſeek

and

and follow thy God? love, and yet ſo lame, and ſo ſl
and ſo heavy, and ſo ſparing in thy ſervice to him?
this all thy love will do? not deny thine eaſe, or t
pleaſure, or thy liberty, or thine appetite, or thy comp
nion, for the ſake of the Lord? Chuſe rather to pleaſ
thy friend, or thy fleſh, than to pleaſe God? Is this th
love? Is this thy kindneſs to thy friend? O falſe hea
O unworthy, unworthy ſpirit; how canſt thou lo
thy God in the face? how canſt thou ſay I love tho
when thine heart is no more with him?

2. In its *Jealouſie*. He that loves the Lord is jealou
and jealouſie hath a tender edge; he is jealous, not o
but for the Lord, not of his God, but of himſelf, leſt
ny thing ſhould ſteal away his heart from God. Lo
would be chaſte, would not beſtow it ſelf elſewhe
and yet is in great jealouſie, it may be enticed, a
drawn away. He that loves the Lord, there is not a
thing, whether Wife, or Childe, or Friend, or Eſtate,
Eſteem, that gets near his heart, but he is jealous
them, leſt they ſteal it away: *Get you down, and*
you lower, this heart is neither yours nor mine; O
God, 'tis thine, 'tis thine Lord, take it wholly to th
keep it to thy ſelf, let no other Lovers be ſharers w
thee.

2. There is a *tenderneſs of fear*; The tender heart
trembling heart: The tenderneſs of fear is manife
in its

Suſpition.
Caution.

1. In its *Suſpition*: The fearful are ſuſpitious; th
look farther than they ſee; he that is in dread, will b
doubt what may befall him, he ſuſpects a ſurprizal;
very Buſh is a Thief, every Bait he doubts may have
hook under. There is a fooliſh and a cauſleſs fear,
there is a prudent and an holy fear; this fear is a pr

ble of wiſdom, *Pſal.* 111. 10. *Prov.* 22. 3. *The prudent man foreſeeth the evil*, but fools go on; the ſnare is never nearer, then to ſecure; bold venturous ſinners never want woe, the Devil may ſpare his cunning, when he hath to do with ſuch; nothing that looks like ſin, offers it ſelf to a tender heart, but he preſently ſuſpects it; every pleaſant morſel, every pleaſant cup, every pleaſant companion that comes, any thing that tickles and gratifies the fleſh, he looks through it ere he will touch with it, leſt it betray his ſoul from God; there may be a ſnare in the diſh, a ſnare in my cup, a ſnare in my company; and what if there ſhould? he feeds himſelf with fear, dwells, walks, converſes, works, recreates himſelf, with a trembling heart, and jealous eye.

2. In its *Caution*. Fear is wary, ſome Commanders have ſet their Scout-watches unarmed, that fear might make them watchful: A fearful Chriſtian will take heed what, and whom he truſts; he dares not truſt himſelf in ſuch company as may be a ſnare unto him; he dares not truſt his heart among temptations, he'l keep the devil at a diſtance, he will not come near where his Nets do lie. Bleſſed is he that thus feareth alwayes. O the unſpeakable miſchief! O the multitudes of ſin that we run upon, through our ſecure hearts! I never thought of it, I never dreamed of any ſuch danger; O I am undermined, I am over-reached, I am ſurprized; my foot is in the ſnare, the Gin hath taken me by the heel, my ſoul is among Lyons, ſin hath gotten hold on me, mine heart is gone ere I was aware, the Enemy hath come in and carried it away, hath given it to luſt, to the world, to pleaſure, to divide it among themſelves, my faith hath failed, my Conſcience is defiled, my love is grown cold, my Grace withered, my comforts waſted, my Peace broken, and my God, O! where is he become? *Woe is me, the evil that I feared* [*not*] *is come upon me; had I feared, I had*

not fallen: O that I had been wise, had kept my watch, stood upon my guard; had I thought, had thought I escaped all this danger: O Christians, be wise in season, and take heed of the fools, too late [*had I wist.*]

3. There is a *tenderness of sorrow*; Sorrow *is the melting of the heart, the stone dissolved, sorrow is the wound of the heart; a wound is tender, love is tender, and therefore Godly sorrow, which is the sorrow of Love; you may call it* Love-sickness. Love is both the pain and pleasure of a mourning heart, it is love that wounds, and love that heals; it is both the weapon and the oyl; this sorrow hath its joy, the melted is the most joyful heart; it is love that *makes it sad*, it therefore weeps because it loves, and it is love *that makes it glad* too; It therefore joys because in its sorrows it sees its loves. 'Tis love that makes the wound, the matter of this sorrow being *love unkind*. What hast thou done Soul? who hast thou dispised? gainst whom hast thou lift up thy self? thou hast sinned, thou hast sinned, and hast thereby smitten and grieved thy God that loves thee, and whom thou lovest; Thou hast but one friend in Heaven, and Earth, and him hast abused; to pleasure thy lust, thou hast pierced the Lord, thou hast transgressed his *Commandments*, and trampled upon his *Compassions*; hast broken his *Laws*, and kick'd at his *Bowels*; his *greatness*, and his goodness; his *Law*, and his very *Love* hath been despised by thee; him who loved thee hast thou smitten. Is this thy kindness to thy friend? O vile ungracious, unkind, unthankful, unnatural heart; what hast thou done?

Put all this now together, and you have the heart of flesh which the *Covenant* promises, a *Tender Heart*, a heart that is tender of sin and duty, that carefully shuns sin, or is sure to smart for it; that neither slights sin, nor duty; that sayes not of the one or the other; 'tis but a little one; that can feel sufferings, but not fret at them, a

der Conſcience; that will neither wink at ſin, nor excuſe the ſinner; that will not hold the ſinner guiltleſs; nor ſay unto the wicked, thou art righteous; that will not be ſmitten, but it will ſmite again, that will give due warning, and due correction, a flexible tractable heart; that will not reſiſt and rebel; that ſaies unto the Lord, what wilt thou have me to do? and will not ſay of any thing, he will have; *any thing but this*. A willing Ductile heart, ſtiff againſt nothing but ſin, that a word from Heaven will lead to any thing. An *Heart of Love*; that bears good will to the Lord, and all that he does, or requires, in which good will lies, radically every good work; that ſayes not of any duties or ſufferings, this is too Great, or of any ſin, this is Nothing; that would be any thing or nothing, ſo God may be all. That would rather be diſpleaſed, than diſpleaſe; that is not diſpleaſed where God is pleaſed. *A trembling Heart*, that fears more than it ſees; and flies from what it fears, whom fear makes to beware. *A melting Heart*, a mourning heart, that wounds it ſelf in the wounds it hath given to the Lord, and his Name; that can Grieve in Love, and can Love and Grieve, where it cannot weep. In ſum, 'tis an heart that can feel, that can bleed, that can weep; or at leaſt that can yeild and ſtoop, where it cannot weep, nor feel but little; that will eaſily be commanded, where it is not ſenſibly melted, this is a ſoft heart, this is the heart of fleſh, I will take away the ſtone, and give them an heart of fleſh.

O what a bleſſing is ſuch an heart! what a plague is an hard heart! Oh what *Priſoners* are the men of this world: in priſon under Satan, in priſon under Sin, bound under a curſe, ſhut up under unbelief and impatience: the hard heart, is the Iron-Gate, that ſhuts them in that they cannot get out, *Rom.* 2. Oh what *an hoſpital* is this world become, of blind, and lame, and ſick, and cripples, and wounded creatures! whence are all the ca-

lamities and distresses that befal them, but from the
ness of their hearts? the stone in their hearts bre
their diseases, brings all their calamities: hath bl
their eyes, and broken their bones, and wasted the
states: there is not one misery that befals them,
they may write up over it, *this is the hardness of my he*
Oh what a *Sodom* is this world become, for wickedne
well as wrath: what drunkenness, what adulteries, w
oaths, what blasphemies, and all sorts of monstrous sins
every where abound! whence is all this, but from
hardness of mens hearts? if you say 'tis from other ca
'tis from unbelief, from ignorance, from impotence, fr
temptations; let it be granted: yet still 'tis from ha
ness of heart. They are wilfully ignorant, willfully we
willfully run into temptations; they shut their eyes,
stop their ears, they will not see, they will not believe
what losses do they sustain! how many Sabbaths are l
how many Sermons are lost? how many reproofs, co
sels, corrections are lost? a Gospel lost, and souls th
by like to be lost for ever! oh what *prodigies* are they
come? under all this sin and misery? and yet me
jolly, laughing, and singing, and sporting, and feasti
and braving it out, as it nothing ailed them. Feeling
thing of all that is come upon them, and fearing noth
of all that is coming. Warn them, reprove them, beso
them, it is all but preaching to a stone. It may be
have sometimes wondred, to see a company of Thie
in prison to be Drinking and Carousing and making m
ry; when they know that in a few dayes they must
brought out and hanged. When thou wondrest at the
wonder at thy self. What *bitter complaints* do we so
times here, even from the best of Saints! Oh this h
heart, oh this stubborn spirit; I cannot mourn, I can
stoop; I cannot submit, *Isa.*63.17. *Why hast thou hard*
our heart from thy fears? Or why hast thou left us, or gi
us up to an hard heart? why hast thou not softned,
humb

umbled, and broken us? thou haſt humbled us, and we re not humbled; broken us, and we are not broken; thou haſt broken our Land, broken our Peace, broken our Backs, but the ſtone is not yet broken; oh for one breach more Lord; our hearts, our hearts, let theſe be once broken; our ſtreets mourn, the Cities of our Solemnities mourn, the ways of *Sion* mourn, oh when wilt thou give us a mourning Spirit?

Oh what ſorrow-bitten Souls are the Saints, for want of ſorrow! *I mourn Lord, I lament, I weep, but it is becauſe I cannot mourn, or lament as I ſhould; If I could mourn as I ought, I could be comforted; If I could weep, I could rejoyce; if I could ſigh, I could ſing; if I could lament, I could live; I die, I die, mine heart dies within me, becauſe I cannot cry: I cry Lord, but not for ſin, but for tears for ſin; I cry Lord, my Calamities cry, my Bowels cry, my Bones cry, my Soul cries, my Sins cry,* Lord for a broken heart; *and behold, yet I am not broken.*

The Rocks rent, the Earth quakes, the Heavens drop, the Cloud weeps, the Sun will bluſh, the Moon be aſhamed, the Foundations of the earth will tremble at the preſence of the Lord, but this heart will neither break nor tremble; O for a broken heart! If this were once done, might my Soul have this wiſh, thenceforth my God might have his Will; what would be hard, if my heart were tender? Labour would be eaſie, Pains would be a pleaſure, Burthens would be light; Neither the Command nor the Croſs would be any longer grievous, nothing would be hard but ſin. Fear, where art thou? come and Plough upon this Rock; Love, where art thou? come and thaw this Ice, come and warm this dead lump; come and enlarge this ſtraitned ſpirit, then ſhall I run the way of his Commandements.

O Brethren, how little, how very little of this Tenderneſs is there to be found amongſt the moſt of Chriſtians? The ſacrifice of God is a broken heart; *Oh how far muſt the*

Lord

Lord go to finde himself such a sacrifice? we do bu
stones up to heaven, we lift up our hearts; it is a w
der, that such hearts as we carry do not break themsel
that our Marble weeps not; that if nothing else will do
our hardness doth not make us relent; that we should
labour under, and complain of, and yet not be sick
the stone.

Broken hearts, yeilding and relenting Spirits, *tend*
Consciences, Oh where are they? afraid of sin? *tender*
Transgressing? or mourning under it? when shall it o
be? our Lusts no more broken? our pride, our passi
our envy, our earthlinesse no more broken? So ven
rous on Temptation, so bold on Sin, such liberty tak
to Transgress, such Minceing, and Palliating, and excus
of Sin, as we finde; Is this our brokennesse? we a
tender, 'tis true; but of what? of Dishonouring Go
of abusing Grace, of neglecting Duty, of defiling Cons
ence, of wounding our Souls? No, 'tis of our flesh th
we are so *tender*, *tender* of labour, *tender* of troub
tender of our carcasses, of our credits, of our Names
reputations; a *tender* shoulder, a *tender* hand, a te
foot; they can bear nothing, nor do nothing; noth
can touch our flesh, nothing can touch our Idols,
ease, or our Estates, but we shrink, and smart, and are
to pain. *God may be smitten, and we feel it not; thes*
spel may be smitten, the Church may be smitten, Consci
may be smitten, and it moves us not; We can fear an
ction, fear a reproach. Oh did we so much fear a *Te*
tation, or a *sin*! we cannot want Bread but we feel
we cannot want Cloathes, or an House, or a Friend,
we feel it; We cannot want our sleep, our quiet,
Pleasure, our Respects from men, but we feel it,
thing that pinches upon our Flesh pierces our he
We cannot pine, or languish in our Bodies, but we
it; a Feaver, or an Ague, or a Consumption, or Dr
sie, or a bodily sickness; Oh it makes us sick at he

froward yoak-fellow, an unthrifty ſervant, an ill neighbour, a ſcoff, a ſlight cannot be born, but Oh! how much ſin can be born, while our fleſh will bear nothing? Oh how can Conſcience bear and never complain?

Chriſtians conſider, when our fleſh muſt be thus tendred, what ever come of it; muſt be tenderly fed, muſt have ſoft Rayment, ſoft Lodging, ſoft uſage, deal gently with it, though to maintain it, Conſcience muſt be racked, and wracked and waſted.

When our Wills *cannot be croſſed, our appetites cannot be denied, but a tumult follows, the Soul is in an uproar; and conſcience mean while, muſt be denied, rated, and muſt go away in ſilence.*

When the Word works no more, when the prints of it are not received; the power of it is reſiſted, when the *rod* works no more; when our ſtrips make no ſign, when the laſhes on our backs fall all beſides our hearts; when we remain ſo vain, and ſo wanton, ſo wilful, and ſo carnal, and ſo earthly? after the Lord hath been Preaching, and whipping of us into a better frame, when we ſtand upon our terms, keep our diſtances, our animoſities, our heats, and heights of ſpirit, our cenſurings, our quarrelings one with an other, Chriſtian with Chriſtian, Profeſſour with Prefoſſour, after the Lord hath been beating us together, to make us friends, and all to learn us more Humility and Charity, Is this our brokenneſs? is this our tenderneſs? when upon any of the Lords rougher dealing with us, ſpitting in our faces, throwing us on our backs, trampling us in the dirt, we are yet no more brought on our knees; Is this our brokenneſs? when the Lord hath been awakening us out of ſleep, putting his Spurres and goads in our ſides, to quicken us on our way; calling to us, *Ariſe ſleepers, put on ſluggards, ſtir up your ſpirits, mend your pace.* I will not be put off as I have been; no more ſuch loytering, and idling, and trifling, and halting, as hath been, I muſt have other manner

of

of ſervice, other manner of praying, and hearing, walking, and working, then hath been; be zealous, a amend, more labour, more care, more watchfulne more activity, more of the Spirit and Soul of what y profeſs: when the Lord hath been thus goading, an ſpurring us on, and though our fleih feels, yet our hear will not feel, nor anſwer the Goad or Spur; Is this argument of tenderneſs?

When great duties are little, and leſſer are non when great ſins are infirmities, and little ones are no thing; when lying and defrauding, when falſe weight falſe wares, and falſe dealings; when defaming, back-bi ting, tale-bearing, railing, reviling, do ſtand for litt more than cyphers; when fellowſhip, and familiarity with evil men in their ſins; when compliance with, connivance at their wickedneſs; when ſinfull courting and complementings of ſuch, to the fleſhing them, an hardning them in their wayes, do paſs for vertues an civilities, when frothy, wanton diſcourſe, and commun cation; when ſcoffing and making a ſport at the ſins, infirmities of others; when ſinful vain jeſting, where rather Conſcience than wit muſt be deny'd; when theſe paſs for our ornaments, rather then our evi Where's our tenderneſs.

When upon the auditing of our Accounts, the exam ning our Books, and reckoning up our Scores; where Talent is owing, we bid conſcience take this Bill, an write down a Sheke; where twenty or an hundred ſins be reckoned for, take thy Bill, and write down ten but one, and that a little one, when we are ſo free *multiplying*, and ſo falſe in *numbring* our iniquitie where's our tenderneſs.

Well Chriſtians, the Lord hath promiſed a tend heart, to make theſe ſtones fleſh; and ſomething po bly is done already upon you, towards it; O let this l light now laid before you, this view of what is wanti

ha

ave ſome *influence* upon the making it up; let the ſenſe f *no more done*, work what is yet undone; as is ſaid be- ore, let your unbrokenneſs break your hearts; let the one that yet remains, make your fleſh to bleed. If you et ſeel no more, may you at leaſt feel this, that you feel ot.

CHAP. XIII.

An Heart to love the Lord.

IV. *AN Heart to love the Lord.* Deut. 30.6. *The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God, with all thine heart, and with all thy ſoul.* Love is the ſoul of the new creature; the cloſure of the ſoul with God. He that hath moſt of God, is moſt a Chriſtian; and he that hath moſt of love, hath moſt of God, God is love.

In the opening of this love to God, we ſhall conſider

Its { Object. / Act.

1. Its Object. The Object of Divine love is God. God is good, and good is amiable. God is *all good: There is none good but one, that is God.* God is *eſſentially* good, goodneſs in the abſtract; he is infinitely excellent, he is all perfection. In this one attribute, all the reſt of the Attributes of God are included, and this in each of them. However, the Scriptures ſpeaking to our capacities, deſcribe God & his Glorious Attributes, in their ſeveral and diſtinct notions; yet in each one all are included; each one is infinite, and infinite perfection, is eſſentially all perfection. *God is originally good*, the fountain and pattern of all that moral good that is in the creatures: he is bountiful, and gracious, ready to do them good; and he is the felicitating end, or the bleſſedneſs of the ſoul. The goodneſs of God to his creatures, according to its different

reſpects

reſpects to them, hath its different and various appe
tions. As it is freely beſtowed, it is grace : as it reſpe
them as *needy*, ſo it is bounty ; as in miſery, ſo it is m
cy and compaſſion : as provoking, ſo it is patience : a
intends their good, ſo it is love : as it anſwers both th
neceſſities and capacities, ſo it is all-ſufficiency. All th
his bounty, mercy, compaſſion, patience, love, all-ſu
ciency, all theſe are in one word, his goodneſs, and goo
neſs calls for love. The object of this love is Go
Particularly,

1. God in himſelf.
2. God in Chriſt.
3. God in all the things of God.

1. *God in himſelf*, as he is infinitely excellent, (as b
fore) and ſo worthy of all love. God is to be loved
himſelf, and for himſelf, for his own worthineſs. G
is good in himſelf, and therefore to be loved for hi
ſelf.

2. *God in Chriſt*. In whom alone, conſidering us
ſinners, he can be ſaid to be good to us.

There is a four-fold incentive of Love.

Perception.
Proportion.
Propriety.
Poſſeſſion.

1. *Perception*, or the apprehenſion or underſtandi
of the object to be loved ; we muſt know before we c
love ; now God cannot immediatly be ſeen by morta
he dwelleth in light, but that light is to us inviſib
Chriſt is the Glaſs, in which this Glory may be ſeen.
cannot ſee God but through a vail of fleſh, in the face
Jeſus Chriſt, 2Cor. 4. *No man hath ſeen God at any ti
but the only begotten of the Father, who is* in the boſome
the Father, and hath revealed him.

2. *Proportion* : And there is a double proportion
quiſite.

1.

1. In reſpect of quantity, there muſt be ſufficiency.
2. In reſpect of quality, there muſt be ſutableneſs.

God himſelf is proportioned to us, conſider us as *ratio-* *l* creatures, and in our ſtate of *innocency*; is both a ſuffi- ent and a ſuitable good; but God in Chriſt only, being nſidered as *lapſed creatures*, in a ſtate of ſin.

God in Chriſt, *is a God of pity and compaſſion to us*; *a God patience, a God of mercy, with whom is plentious redempti- n. A God pardoning iniquity, and paſſing by tranſgreſſion; ving us in our low eſtate, loving us and pitying us, loving us d pardoning us, loving us and waſhing us, loving us and ving us from our ſins, and from the wrath to come. And ſuch ve is the great flame that kindles love; love breaking forth t of a cloud of wrath, and fury, and diſpleaſure; abuſed ve, provoked lov, and yet forgiving love*; to whom much is rgiven, they will love much.

3. *Propriety.* What's good, good for us, and [our own] ood, that carries our hearts. We muſt love our own good, ecauſe we moſt love our ſelves. Our love to God is high- ned from our due ſelf-love; there is a *ſinful* ſelf-love; hen either we love that for a ſelf, which is not our ſelf; hen we love our fleſh and fleſhly intereſt; or when we ove our ſelves inordinately, more than God, and God nly for our ſelves; and there is a lawful ſelf-love; when ve love our ſelves, *in the Lord, and for the Lord. And the nore we thus love our ſelves, the more is the Lord loved by s; and the more he is our own, the more love he hath. Now n Chriſt the Lord is* [*our*] *God.* Our own *God; even our wn God*, Pſal. 67. 6. *O God thou art* [*my*] *God, and I will raiſe thee. Thou art my God, and I will love thee.*

The Lord is God, and we therefore love him; the Lord is ood, gracious, merciful, and we therefore love him, yea, and ught to love him, whether he be ours or no; but when both meet, he is God, and our God; he is good and our good; gracious, merciful, all-ſufficient, and all this to us; hence is our love made perfect in us.

4. Poſ-

4. *Poſſeſſion*; we can love a diſtant, an abſent go
good that is onely poſſible; there's love in hope; b
how much the nearer *good* is to us, (that is, really
ſo much the more attractive and acceptable it is.
then moſt in our *hearts*, when 'tis moſt in our *hands*.
deed thoſe things which have only *ſpeciem boni*, tha
fancied good; or thoſe things that are *finite* good,
good over-rated; that are judged better than they
are loved moſt at a diſtance; becauſe when they com
hand, we ſee our miſtakes. But that which is what it ſe
ed; much more, that which is above our thoughts,
yond our expectations, *infinite* good; by how much
nearer, it is ever the dearer to us. All worldly goo
moſt valued (at leaſt by carnal hearts) at a diſtan
they promiſe themſelves more contentment in it, tha
hath to pay them; their poſſeſſion is their diſappointm
Whilſt they Luſted, they Idolized, they adored;
when they have taſted, and eaten, it comes out at t
Noſtrils. Or elſe they ſit down with the ſhame of
diſappointed; they are either ſurfeited, or an hungry
Is this all? all you can do for me? all the pleaſure,
comfort, I ſhall have of you? is all my expectation of De
and Satisfaction, come to no more but this? Miſer
Comforters are you all! poſſeſſion and fruition is
proof of all things. And vanity proved, is the leſs lo
But God being an all-ſufficient, incomprehenſible go
by how much the nearer to us, by how much the m
he is ours, by ſo much the more we prize and love h
becauſe now we finde (when we have him, we enjoy h
that before *the one half was not told us.*

Now in Chriſt, we have not only a propriety in G
but in ſome degree, a preſent poſſeſſion. *He that hath*
Son, [*hath*] *the Father alſo.* We ſee his light, we
his love, we taſte of his goodneſs, we enjoy his preſe
we have God with us, we have God in us, we h
fellowſhip with him, he dwelleth in us, and we
h

him, and hence we love, and herein we rejoyce.

3. *In all the things of God*, in his Word, Ordinances, Sabbaths, Saints, in graces, duties, in all his wayes, the Saints love God, and love his word, 'tis God in the word they love; they love God, and they love Ordinances and Sabbaths and Saints: it is God in all these they love; they love the wayes, and works, and all the dispensations of God, and it is God in them all they love, they see God in every thing, and they love God where-ever they see him. They look on all these things with an other eye, & therefore imbrace them with another heart than other men.

The Saints love to the things of God, is they love to God: for it is God in them (as was said) that their love, their love to them is founded either on

Their { Participation of God; or, Relation to God.

Or else you may say they love the things of God, because they are

The Off-spring, The Images, The Chariots } of God.

1. The things of God, are the *Off-spring* of God; as the Saints are born from above, so all the things of God, are ἄνωθεν they came down from above, and therefore may also be called as the Apostle stiles them, τὰ ἄνω, things above, *Phil.* 3. 1,2. *If ye be risen with Christ, seek those things that are above; set your affections on things above*; things above, and the things of God, come all to one; whatsoever is from God, and belongs to his heavenly Kingdome, is divine, and heavenly; and he that loveth him that begets, *therefore loveth those which are begotten, and whatsoever proceedeth from him.*

2. *The Word and the Saints are the* Images *of God, the character and impression of God are upon them; the grace in the Saints, and the holy truths in the Word, are the very face of Christ, is full of grace and truth, and this is their Rule,* love God and love his Image.

3. The things of God are the *Chariots of God.* He makes the Cloudes his Chariots, makes also his VVord his Ordinances, and his Miniſters, his Chariots, wh he Rides down into thoſe lower parts to give the wo meeting. VVhen Miniſters come, and the VVord co down, God comes down in them to viſit his people 'twas ſaid of *Paul*, ſo 'tis true of *Apollos*, and Cep and all the Diſpencers of the Goſpel, they are *choſen V ſels to bear his Name*, before the Sons of men; an they are the Chariots in which God comes down, ſo they alſo the *Waggons* which he hath ſent them, to fe them to himſelf; The Saints *ſend up their hearts in th Duties, their hearts in their Prayers, in their praiſes u God. Old* Iſrael's *heart leap'd, when he ſaw the Wagg which* Joſeph *had ſent. Oh what love doth the* Pſalmiſt *preſs, to the Houſe and Court of the Lord! O how amia are thy Tabernacles! I was glad when they ſaid unto me, l us go up into the Houſe of the Lord.* He was glad to go t ther, *becauſe thence he hoped to be carried higher, from Mountain to the Manſion; from Mount* Zion *here below,* Jeruſalem, *which is above.*

It's the duty, and the delight of the Saints to be aſce ding Heaven-ward, they are *dead* with Chriſt, they are *ſen* with Chriſt; and tis not as *they* would with them, when they are *aſcending* up with Chriſt, they are d with Chriſt, *by Repentance and Humiliation*, they are ri with Chriſt, *by Faith and Sanctification*, and they aſc with Chriſt, *by Love and holy Affection: this is their Cha ot of fire, a Chariot within a Chariot, that through Du andOrdinances, rides up in its own flames to the God of L*

Or if you will, the Ordinances of God, are our *Jac Ladder* reaching from Heaven to Earth, by which An deſcend, and Souls aſcend; God comes down, and he go up, Praiſes go up, and Bleſſing comes down; th haſt not proved what an Ordinance is, what Pra means, or Preaching means, or Sacraments me th

that haſt not ſeen God coming down, nor felt thine heart aſcending by them; he that hath felt this, will ſay, here let me dwell, let others be where they will, amongſt their flocks, amongſt their herds, upon their beds, or at their cups, amongſt their Harlots, or in their houſes; *It is good for me to be here.*

No wonder Chriſtians, that carnal hearts are ſuch ſtrangers to the word, can ſo well ſit out at Duties, and can want Ordinances; Preaching, and Praying, and Sabbaths, they can ſpare, and not feel their want, what wonder? What is Heaven to Earth? What is God to Fleſh? Theſe Chariots would carry them away from their Gods, carry them out of their own Country, into a ſtrange Land, where they have neither poſſeſſion nor acquaintance: But oh! what a ſad wonder is it, that Saints ſhould go up ſo often into the Chariots, and yet be gotten no nearer home, that they ſhould be ſtill ſo much on the Earth, that have been ſo often mounted for Heaven; that thoſe hearts ſhould ſtill be on the dunghills, whoſe feet are ſo often on the Mountain of the Lord; that the Waggons ſhould be ſo often ſent down, and go up empty, ſcarce an heart ſent up in them; yea, that they ſhould be ſo far from God, when God is among them. Where's your love, Chriſtians? how is it that it is ſtill below? what have you here? your City is above, your home is above, your God, your Jeſus, your Treaſure is above, Oh how is it, that where your Treaſure is, your hearts be not alſo? hear from God, and not God with the meſſenger? ſend up to Heaven your eyes; your hands, your prayers, your complaints, your promiſes, and ſtill leave your hearts below? ſend up hearts to Heaven, and let them return again down to this Earth? Remain Earth, and Fleſh, and Filth, and Vanity, after ſo much converſe or pretence to it, with the holy God of Spirits: Loveſt thou God, when thou canſt ſo often go where he is, and not care to ſee him? or if thou meet

him, canſt let him go without a bleſſing? or if he bl
thee, canſt go preſently and exchange thy Fathers bl
ſing for a Meſs of pottage? canſt loſe a duty in a din
the comforts and revivings of a Sermon, of a Sacrame
of a Sabbath, in an hours carnal converſe in the worl
did we love our God more, certainly we ſhould be mo
with him, and to better purpoſe. His meetings would b
more precious, and the fruits of them more laſting. W
ſhould neither go away without his bleſſing, nor thro
it away when we had gotten it.

Thus much for the object of Love.

2. Its Act. *Love is a natural affection. The love of G
is the ſouls claſping or cloſing with the Lord. It is the expa
ſion, or going out of the heart, in its ſtrength, after God, t
uniting or knitting of the ſoul with God, with a complace
and acquieſcence in him.*

There are three things included in this love.

1. *The ſtrength of the heart making out after God.* Th
is that which is commonly called our *amor deſiderii*,
our love of deſire, the breathing, or thirſting, or panti
of the heart after God, *Pſal.* 42. 1. The heart worki
God-wards with its might; loving him above all thing
deſiring him above all things, & that both *intenſive* wi
the greateſt vigor and intention, and adequate, as
compleat and adequate object. God is its All. *Wh
have I in Heaven but thee, and there is none upon Ear
that I deſire beſides thee.*

2. *The uniting of the Soul with God.* Our cleaving
him. By love heart cleaves to heart, Soul cleaves
Soul. Its ſaid of *Sechem*, *Gen.* 34. 3. that his heart cleav
unto *Dinah*. He loved her with his heart, ſhe was go
ten into his heart, and there his heart holds her. *Acts* 1
23. *Barnabas* exhorts the Church, that *with purpoſe of he
they would cleave unto the Lord.* It is the *knitting* of t
Soul with God. Its ſaid, 1 *Sam.* 1. 18. *That the Soul
Jonathan was knit with the Soul of* David, *and* Jonath
lo

loved him as his own Soul. And of *Jacob*, *Gen.* 44.30. to expreſs his tender love to *Benjamin*, 'tis ſaid, his life was bound up in the Lads life. Of the multitude of believers we read, *Acts* 4.32. that they were all *of one heart, and of one ſoul.* Their love had knit them up all into one. By love we are one with God, and he with us. It is the ſouls *willing of God*, as I may ſo ſpake. Willing of God to its ſelf, and willing it ſelf, and all to God; all praiſes, all honour, all bleſſedneſs to him. Be thou mine, Lord; nothing leſs, nothing elſe. Be thou mine, I need no leſs, I deſire no more; Let me be thine, be to thee, be for thee, thy ſervant, thy ſacrifice, or what thou wilt; and let all mine be thine; mine heart, and my hand, and my tongue, and my time, and mine intereſt. Let all thine be to thee; thy Heavens and thy Earth, with every perſon, with every creature in them. Let every heart, every mouth, every limb, every creature, be a praiſe to the Lord. *Let the Lord live, and bleſſed be my Rock; let the God of my ſalvation be exalted.* Let every knee bow, let every tongue confeſs unto God. This is the *amor unionis*, our love of union, as 'tis called. And 'tis the heart, the very eſſence of ſaving-love, wherein are included both our accepting of God, and our ſurrender or reſignation of our ſelves unto God. *Amor non eſt niſi donum amantis in amatum.* And our wiſhing and willing all glory, dominion and bleſſedneſs to him. And ſo here alſo is our *amor benevolentiæ*, our love of benevolence. All theſe may be included in that opening of the heart, mention'd *Acts* 16. 14. It's there ſaid, that the Lord opened *Lydia*'s heart. The heart is then ſavingly opened, when it freely ſets out it ſelf upon God, all its ſtreams run in to the Lord; and when it takes in, and takes down God into the depth of the ſoul. The heart thus opened to the Lord, when God is come in, will cloſe upon him. Abide with me; thou haſt entered upon thine habitation, oh let this be thy dwelling for ever. Only

this muſt be farther added, that with God it takes i
things of God; his Word, his Ordinances, his W
and all his Diſpenſations: With his Love, his Laws,
his Comforts, his Counſels; with his Counſels, his C
rections, with thee, I accept of all that's thine; both
yoke and thy croſs, thy ſelf, Lord, thy love, Lord,
what thou wilt with thee.

3. *The Souls taking pleaſure, and taking up its re
him.* This is call'd our *Amor complacentiæ*. Where we
there will be a dilightful *ſtay or immoration* of the m
upon God. *Ubi amor, ibi oculus.* The object dwe
the eye; we are ſtill looking where we love. *Anima e
bi amat.* When I awake, I am ſtill with thee; there
thoughts are, of him is his meditation all the day lon

My meditation of him ſhall be ſweet. He that lo
*dwelleth in God, I will dwell in the houſe of the Lord
ever.* And why there? why there his God dwells,
therefore there his ſoul takes up its dwelling. There i
ſo *an acquieſcence* of the heart in him. *Return unto
reſt, O my Soul.* But this is not felt, till love hath
tained: Till the ſoul feels it ſelf to love, and to
what it loves; to love and to be beloved; to accept
to be accepted of God. When it comes to this, th
have enough. *I am my beloveds, and my beloved is
And here is the ſweetneſs of Religion, the marrow
fatneſs of godlineſs, *the pleaſure of love*: When I l
I can reſt; when I can reſt, I can rejoyce; when I
my ſelf to love, I know I am beloved; and then wh
there wanting? where love is a ſtranger, joy is
known; we can never take comfort in any thing, bu
that which we love. When take we pleaſure in eat
but when we have meat that we love; what is a fri
or a wife or a childe, when we love them not? wh
ſociety or communion, where love hath not firſt mad
union? *Can two walk together except they be agreed,*
little comfort ſure; they would be better pleaſed;

hey parted aſunder. 'Tis love that is the pleaſure of our lives. 'Tis love that makes Heaven ſweet; there we ſhall have our fill of joy, becauſe there we have our fill of love: Heaven would be no Heaven, God himſelf could not be the *joy*, if he were not the *love* of his Saints. What bitter draughts will love ſuger? ſin, and luſts, and all the filth of the fleſh, are ſweet morſels to carnal hearts; 'tis meat they love; God is nothing, Chriſt is nothing to them; *What is thy beloved more than other beloveds?* Religion is a bondage to them, holineſs a wearineſs; not the labours only, but the joys of the Saints are empty and unſavory things; *there are no feaſts but Love-feaſts.* Love is both the *beſt diſh*, and the *only ſauce* to every diſh; 'tis the beſt diſh; he that feeds on divine love will never complain of a ſhort meal; and 'tis the only ſauce for every diſh; 'tis but unſavory meat that is not ſeaſoned with love; we may a little change the proverb, *Love is the beſt ſauce*: Be the meat never ſo excellent, it will not reliſh if it be not loved. Love will make any thing go down. When it puts ſuch a ſweetneſs into ſin, that even death and hell will down with carnal hearts for its ſake, oh what a feaſt will love make of holineſs and glory! get love to Chriſt, love to Religion, and you will never demand, *Where is the bleſſedneſs?* where is the ſweetneſs?

Love will ſweeten both the comforts and the exerciſes of Religion, 'twill make my duties ſweet, yea, and ſufferings ſweet: there are two things that are naturally ſweet to love,

To pleaſe. To praiſe.

1. He that loves, will *Pleaſe*, and obſerve whom he loves: How careful are ſuch to watch themſelves, that they grieve not their friend? what ſtudy does love put them upon, to finde out what's grateful and acceptable? Acceptable looks, acceptable language, acceptable entertainment; what wilt thou Lord? what wilt thou

have me to be? a ſervant? a door-keeper? a ſerva
ſervants for thee? I will be nothing but what thou
any thing that thou wilt have me. What wilt thou h
me to do Lord? let me know thy will, appoint me
work. *O that my wayes were ſo directed, that I mi
keep thy Statutes.* What wilt thou have of me? w
thou have mine idols, mine eaſe, or mine honour, or
pleaſure, or my houſe, or mine eſtate? wilt thou h
mine *Iſaacs*? is there any thing dearer to me, tha
ther, that might be an offering to the Lord; wilt t
have my liberty or my life? behold all is at thy feet
can keep back nothing thou calleſt for.

Hence love is ſaid to be the *fulfilling of the Law*; th
is in this good will, radically every good work. It wo
*walk worthy of the Lord unto all pleaſing, being frui
in every good work.* Love is generous, it would do g
things, noble things; what ſhall I do for him whom
ſoul honours? O for a gift that might be worthy of h
but I have nothing, my goodneſs extendeth not to th
it would give more than it ows; but where it cannot
ſo, where it cannot be generous, yet it would be juſt
would level all accounts, and pay all debts; love wo
have nothing but love owing. It would give to all t
due; it would not die in the debt of a ſervant, o
ſtranger, much leſs (could it help it) would it de
from the God of Glory. That's the daily charge of l
pay what thou oweſt. Its Receipts and Returns are a p
ſure to it; any thing that comes down from heaven
every preſent it has to ſend thither, is a joy to love. T
is the meſſages that both ſpeak, *happy ſoul, thou loveſt,
art beloved.* It catches at all opportunities to ſen
meſſages of love, and knoweth no fitter meſſenge
ſend by, than by the hand of Duty; every duty is diſpa
ed with this ſuperſcription, *The tribute of Love.*

Love is the *ſpring* that ſets all our wheels a going,
Womb, in which all our works are formed; the *fire* in
he

eart, that vents it ſelf in our words & wayes. *The fire indled; then ſpake I with my tongue.* Love is to a Saint, hat malice is to Satan; that which gives force to all his ctings. Satans temptations are called fiery darts, and his, not only becauſe they are headed, and barbed with re, as poyſoned arrows, they burn where they hit; they et ſin on fire, they ſet the ſoul on fire, burning with aſt and wickedneſs, but becauſe they are *winged with fire*, nd forced with fire; the bullet is fired out of the Gun, nd thence it flies ſo fiercely. 'Tis the malice of Satans eart, that fires out all his darts. What Malice doth with Satan, that doth love with Saints; it ſets the heart in a lame of holy zeal and activity for God, *Jer.* 20. 9. *Thy word was in me as fire,* (it hath kindled a fire there) *I was weary with forbearing.* An heart of love is weary, not of action, but of Idleneſs: *Weary with forbearing*, not with doing; never weary of doing much, ever wea- y of doing nothing. *O God my, heart is fixed, my heart is fixed*, ſaith the Pſalmiſt, *I will ſing and give thanks.* Love will add, O God, mine heart is fiered, my heart is fiered; there's a flame kindled; mine heart burneth in holy deſires and zeal for thee; and where love hath ſet the heart a burning, the heart will ſet the hand a work- ing, and the feet a running.

2. He that loves, will praiſe whom he loves. Praiſe is comely, and praiſe is a pleaſure to the upright in heart. 'Tis the delight of love, to be ſpeaking of the perfecti- ons, of the vertues, of the beauties, of the excellencies of of her beloved. The Spouſe in the Book of *Canticles*, whoſe whole language is all love, her heart is ſo full, that her lips overflow with the mention of the excellencies of Chriſt: *My beloved is white and ruddy, the chiefeſt among ten thouſands*: His head is fine gold, his eyes Doves eyes, his cheeks a bed of ſpices, his lips are lil- lies, hands are gold-rings, his legs pillars of marble, his countenance excellent, his mouth ſweet; yea, he is

alto-

altogether lovely; this is my beloved, and this is
friend, O Daughters of *Jeruſalem*, Cant. 5. *Who*
God like unto thee, glorious in holineſs, fearful in pra
doing wonders? Great is the Lord, and greatly to be pr
ſed, in the City of our God. Thy Mercy, O Lord, is in
heavens, thy faithfulneſs reacheth unto the clouds.
righteouſneſs is like the great Mountains, thy judgme
are a great deep. How excellent is thy loving kindneſs,
Lord? therefore the ſons of Men put their truſt under
ſhadow of thy wings. I will ſpeak of the glorious honou
thy Majeſty, and of thy wonderous works: the Lord is g
cious, and full of compaſſion, ſlow to anger, and of great m
cy. The Lord is good to all, and his tender mercies are o
all his works. Let all thy works praiſe thee, O Lord;
thy Saints bleſs thee; let them ſpeak of the Glory of
Kingdom, and talk of thy power; let them abundantly
ter the memory of thy goodneſs, and ſing of thy righteo
neſs. O my God, thou art all Love, all goodneſs,
Grace, all Glory; O let thy ſervant be all praiſe.
this heart be an *altar*, and every ſervice a *ſacrifice*;
this mouth be a trumper, and every word a *Pſalm*;
my breath be as *inſence*, and every member a *cenſer*.
all that is within me, my ſoul, with all its powers;
all that is without me, my body, with all its membe
ſhout for joy, and ſing forth the high praiſes of G
This is the voice of Love.

And now you have another excellency of the n
heart laid open to your view; *Love*: An heart to love.

Chriſtians, prize this precious Grace, prize it, and y
will write down this word alſo, among the great, and p
cious promiſes; and if you would prize it aright, ta
your eſtimate of it from is *worth*, and its *want*, as
uſe to prize Jewels for their

Excellency.

Rarity.

1. Prize it according to its *worth and excellen*

Wh

Why, what is the worth? *Cant.* 8. 7. *If a man would give all the ſubſtance of his houſe for love, it would be contemned.* The whole world is not of that value, to be a price for love; no, it muſt come by gift,, it's not to be bought for money; love is worth as much as a ſoul, and that's more than all the world. *What ſhall it profit a man to win the whole world, and loſe his own ſoul?* Love is as much worth as all *Religion*; 'tis the ſoul and the ſubſtance of all Religion; all the Graces, the duties and exerciſes of it, are only valued according to the love that is in them: What is knowledge, faith, hope, patience, without love? what is prayer, faſting, alms, without charity? They are worth nothing, ſhall I ſay? nay, they are nothing; if I had all knowledge, and all faith, and were all prayer, and all labour, and all ſuffering, and had not charity, I were nothing: Love is worth as much as Heaven is worth, as Chriſt, as God is worth to us. God is love, and God is not, if love be not in us. Doſt thou prize thy ſubſtance? Is thy houſe, or thy money, or thy Lands, any thing to thee? Doſt thou value thy Soul? Is Religion, is Heaven, is Chriſt, is God himſelf, of any account with thee? Then prize the love of God; without love, God is no God to thee, Chriſt is no Chriſt to thee, Heaven is no Heaven for thee, better thou hadſt no ſoul, no being, than no love. O prize the love of God, prize and ſeek, prize and pray; pray as for thy life, as for thy ſoul, as for thy everlaſting Kingdome; *Lord, Let me love thee*: Get love, and get all; Love, and thou wilt be holy; Love, and thou wilt be humble; Love, and thou wilt be fruitful; Love, and thou wilt pleaſe, praiſe, and enjoy thy God; Love, and thou wilt fear, ſerve, ſuffer, and die for him; Love, and thou ſhalt live; prize love, prize it according to its worth. And

2. Prize it according to its rarity. Things excellent are rated ſomething more for their ſcarcity; ſcarcity

raiſes

raiſes the Market; the Word of God was preci
thoſe days, 1 *Sam.* 3. 1. that is, when there wa
mine of the Word, when there was no open Viſio
were the love of God as precious as 'tis rare! Wh
ſpiritleſs carkaſs is the Religion of many Profeſſ
what's become of the ſoul of it? Oh! we freez
our duties, we freez in our devotions, we are al
frozen out of them all; if we have a ſacrifice left, w
fire is there to offer it up? *The God that anſwereth by*
let him be God, ſaid *Elijah*; the heart that asketh by
that aſcendeth in fire, let that be the heart for God:
hold the wood and the fire, but where is the Lamb for th
crifice? We may ſay, behold the wood and the ſacri
but where is the fire to offer it up? our Spirits have
ken a cold, the chill of them appears in all our duti
Rabbi, where dwelleſt thou? Love, where dwelleſt tho
Zeal of God, where is thy abode? how many hou
muſt we ſearch? how many hearts muſt we walk throu
ere we find thine habitation? The Apoſtle tells the
mans, Rom. 10. 2. *That they have a Zeal of God, but*
according to knowledg; we have the knowledge of G
but oh! where is the zeal? *The zeal of thine houſe*, ſ
the Pſalmiſt, *hath eaten me up*; but is not that E
eaten? The houſe hath burnt up the fire, or if there
any fire left, it is a ſtrange fire? not the fire of love, t
of luſt, of pride, or covetouſneſs, or that wild-fir
envy and contention that heats our ſpirits? *Jehu*
alſo on fire againſt the houſe of *Ahab*; *Come ſee my z*
for the Lord of Hoſts. That fire was fury, not love; o
'twas love, 'twas ſelf-love; not the love of God th
made all that flame; ſuch hearts are like the evil tong
James 3. *Set on fire of Hell.* Such heats are not from abo
but are earthly, ſenſual, deviliſh; we freez ſtill, wh
we thus fry; our *præter*-natural heats have extinguiſh
the *ſuper*-natural.

O! how little *kindly warmth* do we find in our ſpi-
s? do we feel our hearts working upwards, aſcending
our flames? we all pretend to love, but conſider,
our hearts making out in their ſtrength after God?
wiſh well to his Name and Intereſt, we wiſh he
re ours; we wiſh our ſelves his; O! if wiſhing were
ing, what Chriſtians ſhould we be? But doth the
ngdome of God ſuffer violence? who are they that
run, as if they would take God by force, take Hea-
n by force? The Kingdome of Heaven may offer
olence if it will, and take us by force; but how little
olence doth it ſuffer? we ſay, we love God; but is
ere not ſome thing elſe we love more? we deſire
be holy, but is there not ſomething elſe we deſire
ore?

Oh how few hearty friends hath Chriſt in the world!
d how little love from theſe few? ſo little, that we
nnot tell our ſelves whether it be any thing or no-
ing; how hard are we put to it? what a narrow ſearch
uſt we make? how many arguments muſt we conſult?
ow many marks muſt we conſider, e're we can prove
e love him? and yet at laſt are ſtill in doubt whether
e love him or not.

When we love our carnall friends, our Wives, our
hildren, we can feel that we love them; when we love
r Eaſe, or our Eſtates, or our Liberties, we can feel
at we love them; but our God, we cannot tell whether
e love him or no; How few of us can boldly make
r Appeal to him, *Lord, thou knoweſt that I love*
bee.

Oh how many wounds doth Chriſt receive in the
ouſe of his friends! how many ſlights muſt he put up?
ow often when he hath ſate down in his own (in the
ghеſt) Room, have we ſaid to him, *Give this man place?*
ive this friend, or this buſineſs place, and ſo made him
ke the lower Room?

How hath he, when he hath come to our
(his love hath often brought him thither) ho
hath he both ſtood and knocked, and called; *Ope*
my Love, my Siſter; and there been made to ſta
wait, when ſtrangers have been gotten in, and ta
all the rooms? The world can never come out o
ſon, but Chriſt is fain to wait his ſeaſons, when h
find us at leiſure; if there be any other Gueſt wit
our Lord muſt wait; *Go thy way for this time, when I*
a convenient ſeaſon, I will ſend for thee; how often
we agreed and appointed to meet the Lord at ſuc
hour in our Chamber, in our Cloſet, to have co
and communion with him in duty, and if any
come in to carry us another way, then preſently
pray thee have me excuſed; or, if we do keep our
and ſhut in our ſelves with the Lord, and ſit do
duty, what a multitude of thoughts preſently
knocking at our doors? and away our hearts go pre
ly with them, to the ends of the earth, and leaves
think but our carkaſſes behind with the *Lord*. O
our love ſtronger, our cries would be louder, and w
drown the noiſe of theſe knockings, that they would
be heard nor heeded, it would command ſilence to e
impertinent thought. I charge you, O Daughters,
you ſtir not, that you diſturb not my Beloved, an
Soul; more love would command their attendance
on the work of the *Lord*, would gird up the loines o
mind, and gather in all its ſcattered Meſſengers: C
all ye powers of my Soul, come and do your hom
come and help in the ſervice of my God.

Oh! at what diſtance are we content to live from
Lord, ſometimes for many daies together? Our ſ
and our God are grown ſtrange, and yet we ca
merry and quiet; we can be without the preſen
God, and yet never miſs it; not a ſmile from his f
nor a look of love from us to him, and yet no tro

follo

llows: The Sun may be eclipſed, or under a Cloud, d yet no darkneſs upon our ſpirits; we do not walk in rkneſs when we have no light; ſorrow and ſadneſs is as r from us, as God is from us; we can warm our ſelves our own fires, and rejoyce in the light of our own arks, as if theſe were the Sun: We can do as well in Miſt, as in the Sun-ſhine; day and night are both alike us: The Children of the Bride-chamber do not faſt, t can feaſt and make merry, when the Bridegroom is ken from them; their carnal contentments they can ake a ſhift with, to ſupply the room of their Lord. n we not ſometimes go where our Lord feeds, and ver find him? Go to pray, or go to hear, or go to a crament, and the Lord never meet us there, and yet n return well enough ſatisfied? when we thus want mmunion with God, and [can] want it; where's our ve? what love is that which can ſo well bear the abnce of her Beloved? Call me no more *Naomi*, pleant, but call me *Marah*, bitter; *I went out full, but I turn empty*: Full of grace, full of joy, becauſe full the Lord, but behold all is gone, my Husband is loſt, y God is departed from me: Call me no more *Naomi*, but call me *Marah*, for the Almighty hath dealt bitrly with me, hath hid his face from me; for theſe ings I weep; mine eyes, mine eyes run down with ars, becauſe the Comforter that ſhould relieve my ul, is far from me; ſuch are the tears of Love for her ſent Lord.

Oh how little Conſcience is there made of beſtowing at on the Lord, which we have beſtowed on him! we ve and take; we pretend to have given all to God, but e we not often taking away what we have given, and eſtowing it elſewhere? Love would have all we have nning into God, and would have nothing run beſides; t oh what waſte is there made of our time, of our arts, and other Talents, which were they well husband-

ed,

ed, would come to much, and be given to the
when ſo many days and hours run out, and no a
taken of them, on what, or on whom they are
med; when our eyes, and our ears, and hands, and to
which were made for God, the Devil and Luſt
often have the uſing of them; when back and belly,
friends and companions, muſt carry away what ſ
be ſpent on God and ſouls; when what ſhould b
lowed for Religion, and Charity to have the ſpen
of, muſt be at the diſpoſure of Pride, and Prodigality,
Gluttony; when our prayers, our faſting, our pre
ing and hearing; all our duties muſt become ſacri
to our luſt, our Idols are ſuffered to devour the ſa
fices of the Lord; When our pride and fleſhly
muſt have the offering, and eating of our ſacrifices,
muſt make our prayers, and preach our Sermons,
keep our Faſts, and give our Alms, and wear the c
and honour of them as its own Crown; When G
thus robbed, and we let the thief run away with all
is never purſued or queſtioned, oh! where is our lo

Oh! how little pleaſure do we take in the Lo
what a wearineſs is it to us, to wait upon him? how
are we when we come [back] from the houſe of
Lord? when we come off our knees, come out of
Cloſets? when the Sabbaths are gone, and the N
Moons are over, and we make our, Returns from
ven to Earth? how much work have we to keep
hearts by the Lord; how do they ſlink away ere we
aware? and whilſt we are in his preſence, how ſeld
do we rejoyce in his preſence; what hungry m
what jejune feaſts do we make before the Lord?
reliſh not his dainties? his Wine is but Lees, his M
row and his fat things, are but leanneſs to our ſou
little love would ſweeten every drop, would ſeaſon
ry morſel that comes from his Table, would make
very Faſts to be pleaſant bread: We feed upon

iſh or the Trencher, and not the Meat; on the Bone; d not the Marrow; Ordinances, and the External xerciſes of Religion, are but the bone, or the ſhell, the diſh, it is God that is the Kernel, the Marrow and tneſs. How little Communion have we with the ord, in our approaches to him? and how little ſweetſs do we find in the little we have? Communion is e pleaſure of Love, and Love is the ſweetneſs of Comunion. Now *I* am where *I* would be. O! how amile are thy Tabernacles? Very pleaſant art thou to me, Lord; that is the voice of Love. Had we more love, ſhould be more ſpiritual; and ſpiritual things would more grateful to ſpiritual hearts: Divine love is like fire, it rarifies and changes hearts into it's own likeſs, and then there's ſweetneſs; O we are carnal, and at's enough to evidence, that there's little of the love God abiding in us.

Conſider theſe things, and you will ſee that love is a rity, there's but little true love in the world. O prize love of God, let its want make it prized; ſhall it ſo *rare*, and yet ſo cheap? prize it, and preſs on after

What do theſe hearts below? are they not ſtill bew? ſo cold, ſuch clods of clay, and yet above? ſo rnal, ſo ſenſual, and yet in Heaven? ſo hungry, and ſo eedy in ſucking the juice of the Earth, in taking in its eaſures; ſo buſie in digging out the wealth of the rth, and ſearching for its treaſures, [hearts] ſo buſie is way, and yet not here? how canſt thou ſay, I am lking with the God of Glory, when thou art ſtill orſhipping the gods of the Earth? How canſt thou , this heart *is riſen, it is not here*, when it may be ſaid thee, *Behold the place where it lyes*; it is ſtill in the ld, in the ridges and furrows thereof; it is ſtill in Mines, in the heart of the Earth, ſee the place ere it lies: We ſow our hearts with our ſeed; we

ſend them down to digg in the heart of the Earth.

But what do theſe hearts below? *Surſum corda* you up, get you up; leave nothing but the Mantle your Carkaſſes, Earth to Earth, Duſt to Duſt.. C heave theſe ſouls Heaven-ward; let them take the and be gon: O that I had the wings of a Dove, t might fly up, and be at reſt; be lower than ever by mility, but let love be on high.

Behold thoſe *Cords of Love*, that are let down in e Ordinance; in every Providence, there's a Cord let d to gather up hearts; hearken to thoſe *Calls of L* come up hither, come up hither; we come Lord, bidſt us come, O lend us thy hand, and lift us up.

Come on Chriſtians, come let's be happy; if we we are happy: come let's rejoyce, if we love we come let's live; we dye, we dye, while we linger on earth; if we love, we live; let's live, and let our li love; let our works be *labours of love*, our ſuffer *ſeals of love*, our ſorrows the *ſorrows of love*, our wo *love ſcars*, our prayers the *cries of love*, our praiſes *ſongs* to our Lord and God. Let every duty, every ciſe, let every member, every power, let our bodies our ſouls be *love Sacrifices*; as we ſee in all his, ſo le Lord ſee *Love* in all our wayes.

Canſt thou not *Love*? look till thou canſt; look thy God, ſend up thy thoughts thither; let thy Mo tions be of him; theſe will not be long before the Th ere they fetch up thy heart: Look on thy Jeſus, B his hands and his feet, come and put thy finger int print of the nails, and thruſt thine heart into his and there let it lie till thou feel it warm; Look up Jeſus, lift up a prayer, Lord let me love thee; if th veſt, let me love thee; I will ſeek, till I can ſee, let m till I can love. What have I here Lord? My All i thee, my help, my hope, my treaſure, my life is hi Chriſt in God: And yet behold, this All is noth

me, while mine heart is no more with thee, take it Lord, take it up, where my Treaſure is, there let mine heart be alſo.

Doubting Chriſtian, who becauſe thou loveſt ſo little, feareſt thou loveſt not at all; cry for more, but be thankful for what thou haſt; be *aſhamed* thou loveſt no more, but be not *diſmayed*; thou complaineſt thou canſt not love God, but doſt thou love his Image, his Saints, his Word, his Works, his Wayes? whilſt thou ſayeſt thou loveſt not God, doſt thou love Godlineſs? If thou canſt not love, canſt grieve, canſt lament after him? Haſt thou choſen, doſt thou hang upon, truſt in the Lord? If thou canſt not love, canſt fear and follow the Lord? If he be not ſenſibly in thy affection, is he in thy thoughts, in thy mouth, in thy eye? Is he thy aim, and thy ſcope? Doth thy courſe bend towards him? Comfort thine heart in theſe things, thou maiſt ſee, though thou canſt not feel thou loveſt.

CHAP. XIV.

An Heart to fear the Lord.

AN heart to fear the Lord, *Jer.* 32.40. *I will put my fear into their hearts, that they ſhall not depart from me.* I ſhall proceed to the opening of this by theſe ſteps; I ſhall ſhew, 1. that the Lord God is a dreadful God. 2. That the Lord hath put the dread of himſelf upon the hearts of all the earth. 3. That yet by ſin the heart of man is much hardned from the fear of the Lord. 4. That God will recover his honour, and again put his fear into the hearts of his people. 5. What this fear of the Lord is, that he will put into them.

1. The Lord God is a dreadfull God; he is dreadful in the excellency and Glory of his Majeſty, *Job.* 13. 11. *Shall not his Excellency make you afraid, and his Dread*

fall upon you? His Power is dreadfull. *Fear ye not, ſaith the Lord? Will ye not tremble at my preſence, who have placed the ſand for the bound of the Sea, by a perpetual Decree, that it cannot paſſe it, and though the Waves thereof toſſe themſelves, yet they cannot prevail; though they roar, yet can they not paſſe over it.* Fear ye not me, ſaith the Lord? He that did this, what can he not do? His wrath is a dread, *Jer.* 10. 10. *At his wrath the Earth ſhall tremble, and the Nations ſhall not be able to abide his indignation.* Yea, his Holineſs, his truth, his Righteouſneſs, and all his name, *Deut.* 28. 58. *That thou maiſt fear this glorious and fearful Name, [the Lord thy God.]* The Lord God is a dreadful God.

2. The Lord God hath put the dread of himſelf upon the hearts of all the earth. Not the beſt only, but the worſt of the ſons of men. *I am a great King, ſaith the Lord, and my Name is dreadful among the heathen.* The dread of the Lord breaks forth upon them.

1. From the *Impreſs of God* upon the Natures of men. As the Law, ſo the Being of God is written in their hearts, he hath his witneſs in their Conſciences. If the Atheiſts of the Earth could anſwer all the Arguments from without, proving that there is a God; yet they can never confute their own conſciences. If the VVorks of God do not, their Reins ſhall inſtruct them; if they will not ſee, whether they will or no, they ſhall feel that there is a God; and where-ever God is felt, he is feared; even when their mouth ſpeaketh proud things, their heart ſhall meditate terror; and when nothing else is, they ſhall be a terror to themſelves.

2. It is encreaſed by the *great works of God*, his wonders that he doth in the VVorld; his Thunder and Hail, his VVinde, and his waves, his Earthquakes, make an Earth-quake in hearts.

3. It's further heightned, *by his Judgments* which he executeth on the Earth. The Judgemen's of G

re God revealing himſelf from Heaven, againſt the ngodlineſs and unrighteouſneſs of men, and do then ſtrike moſt terror, 1. When he ſmites *ſuddenly*, and nakes quick work with ſinners: as when *Herod* was mote by an angel of God, *Nadab* and *Abihu* conſu-ned by fire from God, immediately upon their ſin. Sud-len ſtrokes ſhake ſecure hearts. 2. When he executes *ſtrange* Judgements, makes a new thing, as in the caſe of *Korah* and his company, he made the earth to open her mouth upon them, and ſwallow them up; ſo he made the flies, and the frogs, and the lice, *&c.* to be the ex-ecutioners of his wrath on *Pharaoh*. 3. When he executes *great wrath for little ſins*, as men account them; as in the caſe of *Uzzah*, whom he ſtruck dead, for but touching the Ark when it ſhook. 4. When he exerciſes *great ſe-verity upon his own*, on thoſe that are neer him. If he ſpa-reth not his Sons, what will he do with his Enemies? *If theſe things be done on the green Trees, what ſhall be done on the dry?*

4. Yet further, By their *Conſcience of guilt*, and their binding over their Judgement to come. *The ſin of Ju-dah is written with a Pen of Iron, with the point of a Dia-mond, it is graven upon the Tables of their heart.* The ſin of *Judah* is written; yea, and the ſin of the *Gentiles* alſo, *Rom.* 2. 15. *Their Conſcience alſo bearing witneſs, and their thoughts the mean while accuſing.* And where their *ſin* is written, there their *Judgment* is written, which even nature it ſelf will teach, doth inevitably follow upon ſin; and this is the great dread that is upon them. The very mention of Judgement to come, made a *Felix* tremble at the face of a poor priſoner. This is the terror of the Lord, mentioned by the Apoſtle, 2 *Cor.* 5. 10, 11. *We muſt all appear before the Judgment-ſeat* —— *Knowing therefore the terror of the Lord, we perſwade men.* Death is ſaid to be the *King of terrors*, and this is the terror of death, *after that the Judgement.*

All theſe, the impreſs of God upon their hearts, Wonders of God in the VVorld, the vengeance of executed on ſin, the ſenſe of Guilt, and of a Judg to come; do preach to the Conſciences of ſinners, *it is a fearful thing to fall into the hands of the liv God.*

3. Yet by ſin the heart of man is much *hardned fr the fear of the Lord.* Sin blindes the eye, and hardens heart, brings into danger, and puts out of fear. Who ſuch danger, and yet who ſo bold as the blind ſinn when the underſtanding is darkned, the next word read is *Paſt feeling*, *Eph.* 4. 19. There is included the very nature of ſin, a ſleighting of God; and by o ſleighting, we learn to ſleight him more. Slight the co mand, and you will quickly Sleight the Curſe. Laugh duty, and 'twill not be long e're you laugh at fear. A when *ſin* hath thus hardned, God will alſo harden; the ſinner alone, ſuſpends his Judgments, ſmites the ſi ner with judicial blindneſs, and gives him up to a *probate minde*, *Rom.* 1. 28. And when once they c to this, then Hell is broke looſe: For what follows? w 29. *Being filled with all unrighteouſneſs, fornication, wi edneſs, covetouſneſs, maliciouſneſs, and what not,* P 36. 1. *The tranſgreſſion of the wicked ſaith within heart, there is no fear of God before his eyes*, Gen. When *Abraham* had ſuch a thought, *Surely the fea God is not in this place*, what thought he was there t Murther, Adultery, Rapes, all manner of Villany. W *ſaweſt thou amongſt us, that thou haſt done this thi* VVhat hurt, what evil didſt thou ſee amongſt us? w evil? Evil enough to make me afraid: I thought fear of God was not here, and there needs no mor make me afraid. Say of any perſon, *The fear of Go not in this man*, and you therein ſay, *The Devil is in* here dwels ſin, and all manner of wickedneſs.

Say of any place, *The fear of God is not in this place*, nd if you finde it an *Egppt* or *Sodom* for abominations ou will not wonder, *Pſal.* 19.9. *The fear of the Lord clean*: that is, not only *formaliter*, but *effectivè*, it leanſeth: where this is not, every unclean thing may well. The reaſon why this world is ſuch a world as 'tis; uch a wicked world, ſuch a treacherous, deceitful, ungod- y world, why there is ſo little Faith or Truth, or Mer- y, or Charity, or Sobriety, is, becauſe there is ſo little f the fear of God. Sin hath caſt out fear, and this hath rought forth ſin in abundance. The Law is nothing; Threatnings are nothing, Conſcience is nothing, God is nothing to men, becauſe he is not their fear. VVickedneſs s as righteouſneſs, villany as honeſty, prodigality, de- auchery, as temperance and ſobriety; yea, and hath gotten the ſtart of it: it faceth the Sun, it lifts up the head, it wears the Garland; it paints it ſelf Vertue, Ge- nerolity, Gallantry, the Beauty and Ornament of the VVorld, where the fear of God is departed.

God may promiſe, threaten, command, *Hearken to my voice, turn at my reproofs, caſt away your tranſgreſſi- ons:* Awake from your wine, be chaſt, ſober, be hum- ble; let your merriment be turned into mourning, your jollity into heavineſs. Remember your Creator, remem- ber your ſouls, why will you dye? Turn and live: God may ſpeak thus once, and twice, and ten times, but is not regarded; his words have no weight; his counſels have no credit, his warnings are of no value with hard- ned fearleſs hearts. If the Devil ſpeak but once, he is heard; If Luſt ſpeak but once, 'tis obeyed; if a proud Companion ſpeak but once, he is followed, whilſt the VVord of the God of Glory is made a reproach, and a ſcorn. O the intollerable contempt that's poured out upon the moſt High, by men that fear not God: Make thy Promiſes, and give thy gifts to whom thou wilt; give Grace, and give glory where thou pleaſeſt; the world for

me; my Pleaſures, mine Honours, my Liberty fo
this world for me, look after the other who will. L
Lord threaten, let the day of the Lord come; let
ſten, that we may ſee it; let the Almighty do his
I will not hearken nor turn. This is the blaſpeh
hardned, fearleſs hearts.

4. God will recover his Honour in the hearts o
people. He will put his fear in their hearts, whilſt o
are hardned, they ſhall tremble; whilſt others kick
ſhall ſtoop; whoever deſpiſe me, of theſe will I b
in honour.

5. What this fear of the Lord is, that he will pu
to their hearts. The fear of God is taken in Script

1. Sometimes more *largely*, as it comprehend
Religion. *Job* was ſaid, *Chap.* 1. to be a man fe
God; that is, a godly man; but in this ſenſe I ſhal
here ſpeak of it.

2. Somtimes more *ſtrictly*, as a diſtinct grace, a
ſtinguiſhed from Faith, Love, Hope, and other gra
the ſpirit. And being taken in this ſenſe, there are
two things included in it.

1. A Reverence of God.
2. An abhorrence of evil for Gods ſake.

1. A Reverence of God. To fear God, is to hav
awe of God abiding upon the heart, to be und
ſenſe of the Majeſty and Glory of the Lord, ſhi
forth in all his Attributes, eſpecially in his Holineſs
Omniſcience; the glory of his Holineſs and the ſ
of ſuch an holy eye upon the ſoul, ſtrikes it with d
and conſternation. This is expreſſed in Scripture, by *S*
ctifying the Lord in the heart, *Levit.* 10. 3. *I will be ſ*
ctified in them that draw nigh me, Iſa. 8. 13. *Sanc*
the Lord of Hoſt himſelf, and let him be your fear,
let him be your dread. There is mention in Scriptu
a *ſanctifying of God*, and a *juſtifying of God.* As G
doth juſtifie and ſanctifie his people, ſo they are to j

e and ſanctifie God. Theſe two, the juſtifying and nctifying of God, though they be much the ſame, et there is ſome difference betwixt them: To ſanctifie God, is to reverence him in our hearts, and to repreſent im in the Glory of his Holineſs before men. To juſtifie God, ſuppoſeth a ſinful judging, and fooliſh charging of God in the hearts of men, and is our vindicating of im from ſuch charges. Is God righteous? How is it hen that he is ſo partial in his dealings with the righte- us and unrighteous? that he deals worſe with thoſe hat fear him, than with thoſe that fear him not? Is God ood? How is it then that he is ſo hard, not only in im- oſing, but inflicting ſuch hard things upon his own? Is God true? How is it then that he fails his people ſo of- en, when he hath ſaid, I will never fail them nor forſake hem? Our fleſh hath failed, yea, and our heart hath failed, ea, and our God hath often failed us too; we have often alled, and have had no anſwer; we have often truſted, nd have had no deliverer. Yet God is righteous, yet God is good, yet God is true; he hath not been unrigh- eous, he hath not been an hard Maſter, he hath not failed nor forſaken; this is to juſtifie God.

Our juſtifying of God, hath ſome kindes of reſem- blance with Gods juſtifying of us. Gods juſtification of us, ſtands in not imputing ſin to us, and accepting us as righteous; and our juſtifying of God, ſtands in our not imputing evil to him, and our acknowledging him to be true, juſt and good. God hath juſtified me from my ſins, and that's enough to proclaim him good and faith- ful, whatever his other dealings be: Let him afflict me, let him chaſtize me, ſince he will not judge me, nor con- demn me with the World. God hath juſtified himſelf in my Conſcience. I have found that the Lord is gracious, I have found that God is faithful; he hath ſaid he will not, and I muſt ſay, he hath not forſaken: He hath not failed, when he hath moſt failed me; when he

hath

hath been fartheſt off from my help, he hath even been a preſent help in trouble: He hath anſwered, he hath been moſt ſilent; he hath been moſt g when he hath been moſt hard. I have never found ſweet, than in his bitter Cup? I muſt judge my ſelf, my God: I have ſinned, I have ſinned againſt him, therefore I muſt juſtifie him when he ſpeaketh, cleare him when he judgeth. Hold thy peace quer heart, be ſilent all the Earth before the Lord, for *God is good to* Iſrael, *and to them that are of a clean h* There be few among the worſt of *ſinners*, but if ſcience might be ſuffered to ſpeak, it would ju God. 'Tis luſt that quarrels, not Conſcience; 'Tis to ſerve the Lord, and what profit is there to kee Ordinances. His ways are unequal and hard, his pro fails, take one time with another, oftener than 'tis good. Who is it that plagues and diſappoints, and ſeth and vexeth us? This evil is of the Lord, ſhould I wait on the Lord any longer? Nay, doth he puniſh more then thoſe that are neareſt who have ſorrow, who have trouble in the fleſh, are reproch'd, ſcorn'd, hunted up and down the W but theſe? This they may thank God for, and following of him. 'Tis better being the ſervant of than the ſervant of Chriſt. Thus *Luſt* blaſphemes. ſpeak *Conſcience*, Is God unrighteous? Is God fal his word? Are the pleaſures of ſin better than the of godlineſs? Have the children of this world m wiſer choice than the children of light? Speak f let thy Conſcience ſpeak whether it be thus or no. hath not left himſelf without witneſs in the hea ſinners, much more with his Saints, when the ſpeak their hearts, ſpeak good of his Name. But th the way.

To return to the matter in hand. To ſanctifie G eſpecially to reverence him in the heart; to have ſu

gh, and holy, and honourable eſteem of him, as com-
ands an awe upon the heart; and that

1. At all times: *My ſon, be thou in the fear of the Lord the day long.* [My ſon] 'Tis not only for ſlaves, but r ſons to fear. [Be thou in the fear of the Lord.] 'Tis t only, Let the fear of the Lord be in thee, habitually thy heart; but actuat, and ſtirs up this holy fear, keep an holy awe, a deep ſence of God always upon thee; r the fear of the Lord be before thine eyes, be poſſeſſed d ſwallowed up in this fear [all the day long] where er thou art, with whomſoever thou haſt to do, remem- r thou haſt ſtill to do with God. A Chriſtian ſhould nd always *pro tribunali*; every day ſhould be as the laſt y, the day of Judgment to him. *So ſpeak ye, and ſo do, thoſe that ſhall be judged, Jam.* 2.12. The Judge ſtands the dore, yea, and thou mayeſt ſee him through every indow, yea, through every wall; every wall is a indow, through which God may ſee, and be ſeen. A hriſtian (when he is as he ſhould be) cannot wink God ut of ſight; can look no where, but he ſees that eye at ſtrikes an awe upon his ſpirit.

This abiding reverence of God, what an influence ill it have upon the whole courſe? we ſhall then ſerve od *acceptably*; when we fear, we ſhall pleaſe God: *hat we may ſerve God (acceptably) with reverence and odly fear.* We ſhall then ſerve God *univerſally*, in every hing. When we fear, we ſhall watch unto every du- y againſt every ſin, *Gen.* 42. 18. *This do, and live; for fear God*, ſaid *Joſeph* to his brethren; as if he ſhould ave ſaid, Do not you fear to find falſhood or any evil- ealing from me, for I fear God. I dare not be falſe to ou, you may truſt me, you may take my word, for I ear God. We ſhall then walk before the Lord *ſteadily*. When we fear, we ſhall fix, and hold in an even frame nd courſe. Fear will be our ballaſt whilſt Love fills ur Sails, Fear will Ballaſt our Veſſel. How are ſlight

and

and frothy ſpirits, toſſed up and down? Whit
they wander? How many hearts, and faces, and
have they every day? What contradictions are t
themſelves? The reverence of God upon them,
fix them, and hold them in a more even and equal
We ſhould then ſerve the Lord more *honourably*.
we fear, we ſhall ſhew forth the vertues of God
the World; ſo much of the reverence, ſo much
holineſs of God upon us. The preſence of a Chr
walking in the fear of the Lord, is as the preſen
God; the reverence of God upon his heart, caſts a
of Divine Majeſty into his face, and oftentimes b
an awe and reverence of him in the hearts of the
of ſinners; they reverence, even whilſt they revile
perſecute him.

John Baptiſt, who was a man of a juſt, holy, and
ſtere life, 'tis ſaid of him, *Mark* 6.20. That H
feared him, and obſerved him. The auſterity and ho
of his life, commanded a reſpect from an *Herods* h
Such Chriſtians, their wayes are a conviction, and
very countenances are a rebuke to the wanton wo
they ſpeak with authority, they exhort with autho
they reprove with authority, and ſin oftens hides
from them, even as from the face of God.

2. Eſpecially in our drawing nigh to God, *Pſa.* 8
God is greatly to be feared in the aſſembly of the Saints,
to be had in reverence of all them that are about him. I
be ſanctified in them that draw nigh me. He that fears
trembles at the word of God; and God loves he ſh
Iſa. 26.2. *To this man will I look —— that trembles*
word. That which makes him tremble, is, that h
the VVord carrying upon it,

The Holineſs.

The Authority of God.

He reads the VVord as the Epiſtle of God ſent d
to the world; his *Epiſtle Commendatory*; that ſets

Excellency and the Glory of God, and his *Letters ndatory*, that charge ſubjection and obedience upon n; he takes every VVord as coming from the mouth he holy One of *Iſrael*; he lies proſtrate before the rd; his ſoul bows the knee, his heart falls down at the t of the Almighty. The VVord, by how much the re it's conſidered as the word of God, by ſo much the re awe it works upon him. Every look he caſts upon Bible, is a looking into Heaven. He that feares God, rs *when he comes to worſhip*, reverences his Sanctuary: *thy fear will I worſhip*, *Pſal.* 5.7. That which works s fear, is, that he looks upon the Duties and Ordinces of VVorſhip, as

The Inſtitutions of God.

His Application unto God.

This is that which the Lord hath ſanctified; behold Image and ſuperſcription; here he hath appointed to wait for him; here he hath appointed to meet ſoul; now I am going up to the Mount of God (the ount of God is every where, where the Worſhip of d is.) My ſoul, where art thou? *I am before the rd of the whole Earth. Put off thy ſhooes from off thy feet, place whereon thou ſtandſt is Holy Ground. I am before High and Holy One, the God of all the Earth; and upon nſactions of Eternal conſequence, to do my Homage to the rlaſting King, to kneel before the Lord my Maker, to kiſs Golden Scepter, to beg my Life at his hands, to behold goings in his Sanctuary, his Wiſdom, and his Mercy, and goodneſs are all paſſing before me. How dreadfull is this ce? This is none other but the Houſe of God, and the te of Heaven*, *Gen.* 28.17. How dreadful is this Word! his is none other but the Word of God. How dreadll is this Ordinance? This is none other but the door glory. Tremble thou heart at the preſence of the Lord, the preſence of the God of *Jacob*.

2. *Ab-*

2. *Abhorrence of evil* for the Lords ſake. H
ſhall conſider

Its Object.
Its Ground.

1. *The Object of this Abhorrence* in general, is
Rom. 12. 9. *Abhor that which is evil, cleave to that*
is good. Good is the Object of Love, Evil of Fear.
is two fold, Preſent, or to come. The former is the
ject of Grief, the latter of Fear. Particularly, the
ject of this abhorrence is

The wrong of God.
The loſs of God.

1. *The wrong of God.* The great and only wr
God, is ſin. Sin is the *turning away* of the heart
God. The great thing in all the VVorld which G
ſpects, and requires as his own, is *Hearts*. *My ſon,*
me thine heart. Keep thine heart with all diligence,
4. 23. Keep thine heart, that is, keep it for me;
it clean for God, and keep it ſafe for God; ſee that
not defiled and carried away. VVhen the heart's
all's gone with it. If the world hath gotten hearts,
tan hath gotten hearts, let them take all, ſaith God
me have either a heart, or nothing; and all they
like to have, that have the heart. The heart, where
it goes, carries all with it. Where we beſtow our he
we beſtow all that we have. Sin is the *turning a*
the heart. This is the very nature of ſin, The
departing from the living God, *Heb.* 3. 12. And
fore this is the great wrong of God. There is bu
thing in the World that God reſpects, and this ſin
away.

Sin is the *inſurrection* and rebellion of the heart

od; it turns from him, and turns againſt him; it runs
er to the Camp of the Enemy, and there takes up
ms againſt God. Sin is a turning from God, and a
hting againſt God, it would ſpoil the Lord of all the
wels of his Crown. It oppoſeth the *Soveraignty* of
od. A ſinful heart would ſet up it ſelf in Gods Throne,
would be King in his ſtead, and have the command
all. Sinners would be their own Gods; *Our tongues*
e our own, who is Lord over us? God ſhall not be God,
here ſin is gotten up as Lord. It aſſaulteth the *wiſdome*
God. Vain man would be Wiſe, wiſer than his Ma-
r. It charges the Lord with Folly, and proclaims it
lf the only Wiſe. Sinners pretend to know how to
nuſe for themſelves, and order themſelves to their ad-
antage, better than God. If God would let me alone
o my ſelf, to be at my own finding, at mine own or-
ring it ſhould quickly be better with me. If every
hing might be with me, as I would have it, my caſe
ould be well mended from what 'tis now, that every
hing muſt go as God will have it. All our quarrellings
t Providence, all our murmurings and diſcontents at
ur Lot, are our hearts charging the Lord with folly. It
aſts dirt on the *holineſs* of God, it diſparages the *goodneſs*
f God; it abuſeth mercy, violates his Juſtice, deſpiſes
is Power. In ſum, it diſgraceth the Throne of his glo-
y, and layes his honour in the duſt; ſets the Almighty
elow the loweſt of his creatures.

Every companion ſhall be reſpected more than God;
very pleaſure ſhall be loved more than God; the Devil
hall be feared more than God. Where is his love? where is his feare? where is his honour? Nay, where were the Lord, might ſin carry it? Sin is the wrong of God, and this wrong is the eſpecial Object of this abhorrence. A gracious heart would do no wrong, he would not wrong his Neighbour, he would not wrong his Servant, his Enemy, no not his Beaſt that he poſſeſſes. But

oh!

oh! ſhould I wrong my God? Hath he ever don
any wrong? Hath he not been juſt to me? Yea,
he not been ever good to me? Kind, pitiful, pa
bountiful? who hath fed me, clothed me, kept me,
coured me, comforted me? What friend have I
the World? What Father, what Portion, what Hope
the Lord? what were I, what had I, but vanity,
woe and miſery, had I not a God? I cannot wrong
God, but I wrong my ſelf; *Prov.* 8. 36. *He that ſin
againſt me, wrongeth his own ſoul.* But if I did no
my Arrows would not recoyle, could I go out wit
injury, and ſuffer nothing by it: Yet he is Go wh
I wrong; he is holy, he is righteous, he is good,
glorious, he is excellent; he only is God, and ſhall
injurious to him? He is worthy, he is worthy of all
I have, of all the ſervice I can do, of all the reſpe
can give, of all the praiſe I can offer up; if I ha
thouſand tongues, if I had a thouſand hands, if I h
thouſand lives, if I had a thouſand ſouls, if *I* had all
Earth for an offering to the Lord, all would be nothin
ſhew forth the praiſe that is due unto his Name, as
God, and *I* his creature: and when *I* owe ſo much,
have nothing to pay, ſhall *I* ſteal from him? ſhall *I*
up againſt him? *Waſt thou not afraid to lift up thy h
againſt the Lords Anointed?* 2 *Sam.* 1. Shall *I* no
afraid to lift up mine hand againſt the Lord himſelf
kick againſt God? Oh the Lord forbid? What art t
O my ſoul? what ſerveſt thou for? if thou canſt
tremble, if thou doſt not turn within me, if thou
not ſtart back at the very thought of ſo great wick
neſs.

2. *The loſs of God.* As was ſaid before, *He that
neth againſt God, wrongeth his own ſoul.* His loſs is
loſs, and more thine than his; though (no thanks to
the Lord will be no loſer at laſt, when ſinners have
their worſt, he can get up his Honour out of Diſhon

e can recover his ſpoiles out of the aſhes; if he had loſt l the world, he had loſt nothing, he is all things in him- lf. When Earth and Hell have ſpent all their malice, od will be God, holy, wiſe, glorious, bleſſed for ever. hough ſuch be the malignity of ſin, that it would not ve over, till God ceaſeth to be God; yet God is above, o high for ſin to reach; its Darts fall ſhort of its mark; od cannot, God will not ſit down a loſer by all that n can do.

But what doſt thou ſuffer, what doſt thou loſe that ſin- ſt againſt God? The carnal world underſtand not what, or would make much reckoning of it, did they under- and it. The loſs of two pence goes often nearer them, han the loſs of God. But now a Chriſtian knows no o- ner fear, fears no others loſs; let God be ſecure, and all well. Sin will be the wrong of God, and the loſs of God; it may be a total and eternal loſs for ought he nows, at leaſt if not aſſured; God loſt, is the ſoul loſt, he Kingdome loſt; this is hell, the loſs of God. Better ave no being; better be a Dog, or Toad, than a man vithout a God; or if he be not utterly loſt, yet to his reſent ſenſe, 'twill be all one as if he had no God; his eace is loſt, his comfort is loſt, and his ſonl is often gi- en for loſt, from whom God is departed, though but for ſeaſon; he can take pleaſure in nothing, he can find eſt no where, whoſe God is out of ſight. He knows not vhat a God means, who can ſpare him till Death or udgment. A Chriſtian cannot live a day without him; is night, 'tis all dark, he knows no day while the Sun is et upon him. How grievous do they find this loſs, who ave proved what it is? *What wilt thou do for me, whilſt I go childleſs?* What can be done for me, whilſt I go fa- herleſs? here is my houſe, here are my friends, and my ands, but where is my God? *My God my God, why haſt hou forſaken me?* Now I ſee what this earth is without an eaven; now *I* ſee what caſe, pleaſure, and carnal friends

are;and how little they can do for me; yea,what is p
er? what are Sabbaths? what are Sermons,Sacrath
Promiſes, whilſt God looks not down? Oh *I* was
to meet with God here! theſe glaſſes were my wind
into heaven; and then how pleaſant were they to
Sabbaths were a delight, the VVord was a Treaſure
craments were the Cluſters of *Canaan*. But now,
all's dark and dry; Ordinances are *Wells without wa*
Promiſes are *Breaſts without Milk*; Miniſters are *S*
without Light; Oh the ſtars are but Clods, whilſt
Sun is a Cloud to me; woe is me; *I had a God.*

I am pained, *I* am pained, my head is ſick, my h
is faint, my bowels are turned, my liver is poured
the light of mine eyes is gone from me. *I* am wea
my groaning, I am full of toſſings and turnings, th
no ſoundneſs in my fleſh, no reſt in my bones, while
ſoul ſayes daily to me, *Where is thy God?* And i
ſenſe of this loſs worketh ſuch grief, what wond
the hazard of it worketh fear? Now ſin divides, b
the peace, makes God and the ſoul two; ſin alien
breeds a diſtance and eſtrangement betwixt God an
ſoul. That ſoul can either not ſee him at all, or not
friend, whom ſin hath drawn away. Sin will either c
the face of God, or cloathe him with fury, will cauſe
either to turn his back upon the ſoul, or ſet his fac
gainſt it. He that knows what 'tis to enjoy God,
dread his loſs, he that hath ſeen his face, will fear t
his back; he loves, and therefore would not loſe.

7. The ground and reaſon of this abhorrence, th
two-fold.

Gods Jealouſie.

His Peoples Ingenuity.

1. *Gods Jealouſie. The Lord thy God is a Jealous*
Exod. 20. The ſame Arguments which the Lord
to keep up, and enforce his Authority upon the
ſciences of his people, the ſame Arguments they

and ought to make uſe of, to preſs it upon themſelves. I am a jealous God, ſaith the Lord; 'tis true, ſaith Conſcience, the Lord is jealous; and therefore take heed to thy ſelf, ſoul, how thou falleſt into his hands. *Its a fearful thing to fall into the hands of the living God.*

The Jealouſie of the Lord includes in it, His
Tenderneſs of his Honour.
Terribleneſs in caſe of Diſhonour.

1. *His tenderneſs of his Honour.* The Honour of God is very tender to him, he will not loſe a tittle of it, *Jer.* 48.8. *My glory will I not give to another. nor my praiſe to graven Images.* I will not, and look you to it, that you do not give away my glory. What was the Reaſon that God dealt ſo ſeverely with *Eli* and with *Herod*? What was *Eli*'s ſin? why, that he gave away the Honour of God to his Sons, 1 *Sam.* 2. 29. *Thou honoureſt thy Sons above me.* He was ſo tender to his ſons, that though they were become ſons of *Belial*, and dealt ſo wickedly before the Lord, yet they muſt be dealt gently with; *Nay, my ſons, it is no good thing that I hear of you.* Such a ſlight reproof muſt ſerve in ſo dreadful a caſe; he was afraid to diſpleaſe his ſons by a ſharper reproof; this the Lord interprets an honouring of his ſons above him. Indulgent Parents, ſtand and tremble, you that can ſee your Children ſin, and let them go out with a *Nay my ſons*, it is not good, a ſlight or cold reproof; this is no other but your honoring your ſons above your God. What was *Herods* ſin? *Acts* 12.22,23. that he gave not God the glory. He made an Eloquent Oration, and the people thereupon made him a God: *The voice of God, and not of man*, and he accepted of the applauſe; and thereupon the Angel of the Lord ſmote him, that he died. *Eli* ſinned in giving the honour of God to his ſons; and *Herod* in taking it to himſelf; but God taught them both, how dear his glory is to him.

2. *His terribleneſs in caſe of his Diſhonour.* mentioned inſtances ſpeak him both tender and ter Deut. 4.24. *The Lord thy God is a conſuming fire, e jealous God.* The jealouſie of a man, is the rag man, *Prov.* 6.34. And the jealouſie of God is the and fury of a God. *Our God is a conſuming fire*; t the fire of his Jealouſie. The wrath of a King is as roaring of a Lyon; when the Lyon roareth, the beaſt the field tremble; what then are the terrors of Lord? The threatnings of the Lord are terrible, P 50. 20. *Conſider this, ye that forget God, leſt he* [*you in pieces* | *and there be none to deliver.* Hoſ. 5. *I, even I, will tear and go away.* Tearing and tearin pieces, the very expectation of it is enough to tea heart in peices. I will tear them, ſaith God; I my will do it, (*I* even I) will tear. It's terrible to be t of men or of wild beaſts; but take heed of Gods tear I will tear (in pieces.) *I* will not tear off their h or their garments, or their ornaments; *I*'le tear t fleſh from their bones, limb from limb; yea, foul f body; I'le tear you in pieces. I will tear them (an away,) tear them, and leave them; wound, and not h I will tear them, and deliver them who can; yea, I tear them, and trample upon them: *Iſa.* 63. 3. *I tread them in mine anger, and trample them in my fu* Trampling notes contempt and indignation. *I will m them as the dirt in the ſtreets*; the marke of my ſcorn fury.

His *Judgments are terrible*, he doth terrible things righteouſneſs. Go to *Jeruſalem* and Mount *Sion*, behold the Monuments of his fury there. *Go to Shi* (ſaith God) *and ſee what I did to it*, *Jer.* 7. 12. Bu you go down to *Sodom*, or look down to *Tophet*, and b hold the terrors of the Lord there; or if you look particular perſons, let *Nadab* and *Abihu*, *Corah*, D *than* and *Abiram*, *Uzzah*, *Uzziah*, *Ananias* and *Sa*

Ibir

bira, Herod, &c. be for inſtances of his dreadfulneſs and ſeverity. This jealous God, this terrible God, is the God that his people fear; and they therefore fear him, becauſe he is ſuch a jealous God. *Who would not fear thee, thou King of Nations? Who can ſtand before thee when thou art angry? My fleſh trembles for fear of thee, and I am afraid of thy Judgements.*

Chriſtians, Let none ſay, this fear is not the fear of his Children; this be to his Enemies and Slaves, not his Children: Fear ye not their fear. But are not all theſe things written for our learning? Is this written only for their ſakes? Or ſaith he not alſo for our ſakes? For our ſakes no doubt this is written, ſaith the Apoſtle in another caſe. Conſider that full Scripture to this purpoſe, 1 *Cor.* 10. 6. to the end of ver. 12. *Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted; neither be ye Idolaters, as were ſome of them, as it is written; The people ſate down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand: Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of Serpents. Neither murmure ye, as ſome of them alſo murmured, and were doſtroyed of the Deſtroyer. Now all theſe things happened unto them for enſamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.*

Mark, theſe things are our examples, Are they examples to us, and not warnings too? Are they warnings to us, and muſt we not by them learn to fear and beware? Let him that thinks he ſtandeth, take heed leſt he fall. My Soul ſtandeth in a ſure place, my Mountain is ſo ſtrong, that I ſhall never be moved; I am ſafe enough; I am in Chriſt, and ſhall not come into condemnation. But what ever thou thinkeſt, as ſure as

thou thinkeſt thou ſtandeſt, take heed, take hee
thou fall; that is, not only into the ſame ſins, bu
the ſame condemnation; that's the ſenſe of the
Rom. 11.20. *Becauſe of unbelief they were broken off*
ſtandeſt by faith. Be not high-minded, but fear.

No need of fear? No need of threatnings? w
may we burn half our Bibles? Can we ſpare ſo gr
part of what is written? Have we out-grown the
Judgement, as ſoon as ever we are partakers of Me
Have we out-grown the uſe of the ſcourge, as ſoo
ver we are entered into Chriſts School? Do we fin
too little, mercies, Threatnings, Judgments, to kee
hearts in order? and yet is it more than needs? T
are two Parties in us, we are fleſh as well as ſp
and muſt not the fleſh be frighted? will love pr
with luſt? This ſlave ſure, this ſon of the bond wo
muſt be kept in awe. Hath God no wanton Childre
rebellious Children? and muſt theſe have no other
cipline, but ſtrokings and dandlings?

Believe it Chriſtians, God will not have his te
loſt, nor loſt to you; God will ſometimes make his C
dren feel, that he is a terrible God. He is *terrible o*
his holy place. Beware you be not preſumptuous C
dren. There is a threefold preſumption. A preſum
on upon temptation, in confidence of ſtrength. U
ſin, in confidence of Mercy. Upon ſin, in contemp
Mercy and Juſtice.

1. *A Preſumption upon Temptation, in confide*
ſtrength. Some unwary ſouls, not knowing what
they are of, ſuppoſing themſelves too hard for the
vil, will be venturing within his reach; as if they wo
dare him to try his skill and power; who having for
ten this prayer, [*Lead us not into temptation*] put th
ſelves into the Tempters hand; the falls of ſuch
teach them to underſtand their folly.

2. P

2. *Preſumption on ſin, in confidence of Mercy.* And that either in confidence of Mercy already obtained; *I* am in Chriſt, and my ſin ſhall not ſeperate me from him; whatever I do, I have a pardon in my hand: or in *hope of mercy at laſt*; I have to do with a merciful God, and therefore may venture on a little farther: hereafter I will repent, and then I need not doubt of remiſſion.

3. *Preſumption on ſin, in contempt of Mercy and Juſtice.* *I* will have my ſin, though I never find mercy. I will have my will and my way, and run the hazard of what follows: I will take my courſe, and come on me what will.

This laſt ſort, who preſume to ſin in contempt of Mercy and Judgement; who are ſo drunken with their ſenſual delights, and given over to the hardneſs of their hearts, that they neither value Mercy, nor fear wrath: *What do you talk to me of Mercy and Judgment to come? Give me my pleaſures, and my liberties, and my mirth, and my money: Think not to make me ſuch a fool, to let go the pleaſure and comfort of my life, for I know not what uncertain fears or hopes.* Such as theſe have one foot already in hell. *If* it be not yet thus with thee, thou dareſt not contemn either Mercy or Judgment; beware thou be not preſumptuous neither in the former ſenſe. Be not bold upon temptations; think not that thou art ſtrong to overcome a temptation, when thou art ſo weak as not to fear it; he that fears not a temptation, underſtands not it, or himſelf: but eſpecially beware thou preſume not upon ſin, in confidence of Mercy. Grow not over-bold upon love or patience; *Læſa patientia fit furor.* God loves me, therefore *I* may be bold to take the more liberty, the leſs care, the leſs watchfulneſs, the leſs fear, becauſe ſo much love! Spit in thy Fathers face, becauſe he weeps over thy neck! Smite him on the face, becauſe thou hopeſt he will not ſtrike again! Tear his bowels, becauſe they are ſo tender towards

thee! Be froward, ſtubborn, wanton and Idle, b
thou haſt found him ſo indulgent.

Chriſtians conſider, whether ſuch wickedneſs ha
ſometimes been found in ſome of our hearts. Bu
heed, you will find, though he be a tender, yet he
not be a fond Father; where he loves, he will be fe
Some as bold and as confident as you, have felt to
coſt, what 'tis to abuſe patience and kindneſs; h
rows in their hearts, his terrors in their ſouls, hath
them to know, that *the God of Love is a terrible God*.
look to it, if thou yet wilt adventure, wilt be a wa
ſtill, froward, or idle, or heedleſs ſtill, he will either
thee into better manners, or caſt thee out as no Chil
his, but a Baſtard and Rebel. If thou wilt not take w
ing by others, take heed leſt he make thee a warnin
them which ſhall come after.

Chriſtians know, that though God be tender o
Saints, yet he is jealous for his Name; he tenders t
as the Apple of his Eye, but not above the leaſt titt
his honour. As God will have us love our neighbour
he will love his Childe, but *as himſelf*: Eſteem himſelf,
then his Child. He will not bate an *Ioſe* of his glor
ſave a world. As little offences done to his little one
little ſins allowed by them, are as *Millſtones about*
neck. If they allow it in themſelves, yet heaven and ea
ſhall paſs away, and fall to nothing, ere he allow it
them. God will not, and therefore his Children dare
indulge themſelves in little ſins. They therefore fear,
cauſe he whom they ſerve is a jealous God.

2. *Their own ingenuity*. This fear is from Love a
good Nature, and is moſt properly the fear of Childre
Children fear, becauſe God is jealous, and ſo do Slaves
but only Children becauſe God is good. Children fe
becauſe they love; Slaves fear although they hate. Chil
dren fear to be *unworthy*; Slaves only to be unhappy an
miſerable. There's nothing more contrary to an ingen-

ous

ous nature, than to abuse goodness and kindness, to abuse goodness, hath as black an aspect with him, as to provoke wrath. *Hos.* 3. 5. *They shall fear the Lord and his* [*goodness*] *in the latter dayes.* But how can goodness be the Object of fear? we fear evil, and not good. The meaning is, they shall fear to wrong or abuse goodness. They shall fear to wrong the Lord, because he is good, [In the latter dayes.] These latter dayes that this Promise refers to, shall be dayes of more grace; wherein there shall be, not only a more *clear revelation* of the goodness of God, they shall *know* the Lord and his Goodness, but a more *plentifull communication* and diffusion of the goodness of God; they shall *love* the Lord and his goodness: They shall see themselves both more *obliged* by goodness, and shall feel themselves more *seasoned* with goodness. By Grace they shall be better natured. Religion doth not make *morose*, but more *generous*, *free*, and *ingenious*. There is nothing more abhorrent to an ingenuous spirit, than to be base and unworthy. Abuse of goodness is an unworthiness, which an ingenuous nature abhors as death to be guilty of; 'tis its destruction, 'tis dis-ingenuity. The abuse of the goodness of God, is great unthankfulness, and unthankfulness is great dis-ingenuity.

Ingratum si dixeris omnia dixeris. Call me unthankful, and you call me all that's naught. Call me any thing else but unthankful. Indeed, were I all thanks, I should still be unthankful; I should still be behind-hand with the goodness of the Lord; my debt is greater than I can pay, yea, greater than I can acknowledge; but shall I return evil for his good? If I cannot pay, should I deny my debt? He that is unthankful, what ever God requires of him, sayes wickedly, *This is more than I owe thee. God I owe thee nothing, I care not for thee.* Oh this is dreadful to a gracious heart.

If this be in ſin (for all ſin is unthankfulneſs) t
be ſin, if this be the ſignification of all my neglec
God, and my duty to him ; then the Lord forbid, w
ever I ſuffer, that I ſhould yeild to ſin. How ſhall I
this wickedneſs ? How ſhall I neglect this duty, an
againſt God ? How ſhall I look my God, or my
ſoul in the face, ſhould I be ſo unworthy ? For thy
Lord, let me not ſin againſt thee; thou art good, thou
kind, thou art gracious, thou art holy ; O let me ne
a Devil; what heart, where a Devil is not, but ſuch g
neſs will charm it into love ? ſhall I ſin ? ſhall I re
For thy ſake, Lord, I will not do it ; I will not for
own ſake; for where then ſhall I appear ? In ſin
againſt God, I ſin againſt mine own ſoul ; I dare not
my life ; Sin and Death, Sin and Hell are link'd to
ther ; but were it not ſo, might I ſin and eſcape,
and not dye, yet for thy ſake, Lord, I will not do
Thou art Good, Good in thy ſelf, Good to me : thou
my God, thou art my Father ; love, care, tender
compaſſion, kindneſs, is all that is in thine heart tow
me ; what I am, what I have, what I hope for, th
breathe, that I live, all is thy goodneſs, thy bounty to
Oh let me not riſe up againſt the Womb that bare
and the Paps that gave me ſuck. I would not to
childe, to my ſervant, to my friend, but oh let me ne
to my Father, to my God, return *evil for good, and ha
for his goodwill.* Let not this evil which I fear, ever co
upon me ; put thy fear into mine heart, O Lord, th
may not ſin againſt thee.

CHAP. XV.

Obedience in the Covenant.

7. OBedience, *Ezek.* 36. 27. *I will put my Spi
within you, and cauſe you to walk in my Statutes*

ndye ſhall keep my Judgments, and do them. Ob dience s of the *Heart*, or of the *Life*. In this Scripture, God undertakes for both.

1. For the obedience of the *Heart*, he undertakes in the former words, [*I will put my Spirit in your heart*] where the Spirit dwells, he rules. Where Satan dwells, he rules; and where the Spirit of the Lord dwels, there God rules; the Spirit in the heart, is the Law of the heart. Thoſe two Promiſes, *I will put my Spirit into your hearts*, and *I will write my Law in your hearts*, ſignifie the ſame thing. The Law in the heart, is the will of man melted into the will of God. The Law of God may be in the mouth, and the heart a Rebel; its reception into the heart, notes the hearts ſubjection to it.

The Obedience of the heart includes two things:

1. The opening the heart to the Word.

2. The reſolution of the heart for the Work of the Lord.

1. *The opening of the heart to the Word.* What wilt thou have me to do, Lord? That's the voice of an obedient heart. *Veniat verbum & ſubmittimus.* Speak Lord, command Lord, what wilt thou? And when he ſpeaks, whatever it be, the word is imbraced and accepted of the heart. *Dan.* 4. 27. *Let my counſel be acceptable to thee.* The acceptance of the Word in the heart, is ſignified by its *hearkning* to it. To hearken, is more then to hear; though they ſometimes note the ſame thing, yet ordinarily, hearing is of the ear, hearkening of the heart; *Pſ* 81. 11. *Iſrael would not hearken, my people would none of me.* They *heard* what the Lord ſpake, but they would not *hearken*, that is, as 'tis there interpreted, they would *none of the Lord.* They rejected the VVord of the Lord which he ſpake unto them. VVhen the VVord is let come in with Authority, ſuffered to rule in the ſoul; when the heart gives up it ſelf unto it, then it is accepted, there's its hearkening to it.

2. *The*

The resolution of the heart for the work of the Lord. Psal. 119. 106. *I have sworn, and I will perform it, that I will keep thy righteous Judgements.* I have vowed, and I will perform; I have covenanted, and I am de termined to keep thy statutes. *The word which thou hast spoken to us in the name of the Lord, we will not do*; that's the rebellious heart. *Whatsoever the Lord shall speak, we will do*; that's the obedient heart.

Where the heart is thus resolved to obey, this is true obedience which shall be accepted unto salvation. Where this resolution is, as there is opportunity, there will be practice; and where there's not opportunity in Gods account, this is it. This is Praying, this is Hearing, this is giving, and feeding, and cloathing and visiting; this is walking circumspectly, working righteousness, shewing mercy, exercising faith, and patience, and repentance; this is our keeping the Commandments of God and walking in his Statutes; an heart to obey, is our obeying; an heart to do, is our doing; an heart to suffer in Gods account, is our suffering for his Name.

But here it must be carefully noted, that though sincere resolution for Obedience, be Obedience; yet every resolution is not *that* resolution. Resolution for Obedience is then sincere, where

1. It flowes from an inward and rooted inclination.

2. It's bottomed on a firm belief of Scripture Revelation.

3. It's built on the highest and weightiest Reasons.

4. It's the result of the most mature and deep deliberation.

1. *A sincere resolution flows from an inward rooted inclination*, Psal. 119. 112. *I have inclined mine heart to perform thy Statutes.* Our new purpose is from our

ur new nature: It is not produced by ſome ſudden right, or ſenſe of danger; or meerly by preſent force of Argument: but by a Divine power, working the heart to a ſuitableneſs to the will and wayes of God, and an habitual propenſion and inclination, thereto. Reſolution for holineſs, without any holy inclination, is a blade without a root; as freſh and as green as it looks, 'twill wither and come to nothing; no Root, no Fruit, nor laſting. The heart is the root of action, and Grace is the life of the root: When our Reſolutions are the blade, ſprouting forth of this living Root, then they will abide, and bring forth the Ear and an Harveſt.

2. *A ſincere reſolution is bottomed on a firm Aſſent, to the truth of Scripture Revelation.* A Chriſtian reſolves for godlineſs, becauſe he believes God, that he is as he hath ſaid, *the Rewarder of them that diligently ſeek him.* He is built on the Scriptures; as his hopes, ſo his purpoſes have the foundation of the Prophets and Apoſtles, on which they ſtand. Whatever Reſolution hath not this Foundation, is but as an houſe upon the Sands.

3. *A ſincere Reſolution is founded on the higheſt Reaſon.* Where we reſolve without Reaſon, we will quickly finde a Reaſon to change. Where we reſolve we know not why, we ſhall change we know not how ſoon. To reſolve we know not why, and to reſolve on we know not what, will be alike unſtable. Though there be Reaſon for Religion, yet Religion may be taken up without Reaſon. What ever Reaſon there be for it, yet if it be not underſtood, or conſidered, 'tis all one as if there were no reaſon at all. And if there ſeem ſome Reaſon for it, yet if it be not the higheſt Reaſon, when a ſtronger than it comes, we quickly change our purpoſe.

The Reaſons we have for our ſerving and following God, are the higheſt of all Reaſons, and that whether we reſpect it as our duty; or our happineſs. For,

1. *There's none can lay ſuch claim to us as God.* Whoſe

am

am I? VVho hath made me? VVho hath bou
1 Cor. 6. 20. *Glorifie God in your bodies and in y*
rits, which are his, Pſal. 100. 2, 3. *Serve the Lo*
gladneſs, for the Lord he is God; it is he that ha
us, not we our ſelves; we are his people, and the ſhe
paſture. What reaſon have you to ſerve men, or t
ſin, or the world? Men think they have reaſon fo
what reaſon? Are any of theſe Gods? Are men
Gods? is ſin or the world God? do you owe your
to them? *It is he that hath made us, and his we ar*
the Apoſtle concerning obedience to Parents, much
may it be ſaid here, Children obey your God, for
right: This is his due, and your duty; if any o
lay as good a claim to you, let him carry you aw
ſervants.

2. *There's none can be better to us than God.* No
requite, none can reward our obedience as he. VV
can you be better than with God? He'l requi
more, than that you ſerve him till you can finde a b
Maſter. He that ſaith, 'tis beſt to ſerve ſin and the w
is a fool, and hath *ſaid in his heart, there is no God.* If
be God, he is the chief, yea, the only good. If
thing in the world, upon what account ſoever, be tho
better than the Lord, that's ſet up for a God in his ro

3. *Whomſoever we ſerve, 'tis God muſt pay us our*
ges at laſt. God is Judge, he is the rewarder bot
the evil and the good; both of thoſe that ſerve him,
thoſe that ſerve him not. If you ſerve the Lord
will be your reward; if you ſerve him not, he wi
ward you: but what reward have you? *Thoſe mine*
mies which will not have me reign over them, bring t
and ſlay them before me; there's their reward. Sin h
its rewards, but what are they but vanity and vexat
Or if they were better, how long will they laſt?
when ſin hath paid the moſt it can, Oh what a rewa
there behinde, that God hath to pay you! *This ſh*

ve of mine hand; ye shall lye down in sorrow.

4. *The wages which God will give, shall certainly be bles-*
d or dreadful, according to our Obedience or Disobedience.

he reward that God hath to give, is an eternal re-
ard: Eternal salvation to them that obey him; everlast-
g destruction to him that serveth him not.

I have a soul; this carcass is the least part of me; there's
nother world, a world to come; a few years is the most
have to spend in this; I must abide eternally, eternally
n the other world.

How inconsiderable is it, what have I here, whether
ttle or more, better or worse? in a short time that will
ome all to one. But oh my Eternity! what's that like
o be? why 'tis God that must determine it, and he will
ertainly reward every man according to his works, *Rom.*
.6,7,8,9,10. *Who will render to every man according to his*
deeds. To them which by patient continuance in well doing,
seek for glory, honour and immortality, eternal life. But to
them that are contentious, and obey not the truth, tribulati-
on and anguish, &c. There's glory and shame, mercy and
wrath, life and death set before me; there's no third state,
one of the two must be my lot; and this is that doth de-
termine which, *If I obey, I live; if I disobey I dye for e-*
ver.

Now when my resolution is founded on such reasons
as these, than which none can be imagined higher and
more weighty; (till Eternity become of less regard
than time; and an immortal soul be set below a perishing
body) and when the question being put; *Shall I follow*
God or not? God or the World? God or my Lust? Speak
Soul, give in thy answer; when this is the answer it
gives, Why there's none can lay such claim to me as
God; there's none can be as good to me as God; whom-
soever I serve, its God must be my Rewarder, my ever-
lasting blessedness, or eternal ruine depends on him, and
must be infallibly determined, according to my obedi-

ence

ence or disobedience: This is the plain case, O
Live; Obey or dye for ever. And therefore wha
say less or more, but I am the Lords, and will
Servant. Let others chuse whom they will serve,
me, O my Soul, serve thou the Lord. This reso
thus founded, is like to stand.

4. *A sincere resolution, is the fruit of mature d*
ration. Deliberation gives Reason its full weight, m
the strength of it appear; it layes all things in the
lance; it's the comparing of Reasons for, and ag
the weighing of Arguments and Objections, Encou
ments and Discouragements; casting the cost, as
as the gain. Par ticularly. In this deliberation there
be a considering,

1. What there is in this Obedience.
2. What it is attended with that may encour

1. *There must be a considering, what there is in this*
dience; or otherwise we resolve upon we know not w
Now there are five things in this Obedience:

Subjection.
Activity and Industry.
Integrity.
Circumspection.
Spirituality.

1. *Subjection.* Servants must be subject, must no
at their own wills, but at the will of another: The
of man naturally affects Dominion, that's the great
troversie of sinners with God, *Who shall be Lord?*
are Lords, (we would be at least) *we will come no*
unto thee, Jer. 2. 31. Obedience yields that God sho
be Lord; yea, and all others also whom he hath m
Lords over us. The servants of Christ must not be,
yet must be the servants of men; they must not serve
lusts, but must be subject to their righteous Laws
Commands. God must be obeyed, and Magistrates,
nisters, Masters, Parents must be in the Lord, and

the Lord; yea, and they must be, when God will have it so, the servant of servants.

While they must not serve the humors of the greatest, they must serve the necessities of the meanest, must stoop to the lowest of Offices, even to the washing of the feet of the least Disciple: All this the Lord expects of them, and they must be subject. They must not dispute, but do his will; only it must be considered, that there is a double disputing the will of God. There is a disputing whether that which is pretended to be the will of God, be so or no; this ought to be done: And there is a disputing or questioning that which is granted to be the will of God, whether it be fit to be done, or safe to be done? Is it not better to let it alone? what advantage is there in it? What reason is there for it? No, they must not thus dispute; this is reason enough, God will have it so. Gods will is ever reason, and it must be our reason. It's enough for thee to say, *This is that which the Lord hath commanded*, and must I be subject? This is one thing that must be considered, I will obey, but can I be subject?

2. *Activity and Industry.* The servants of the Lord must be Active and Industrious. VVhom he sends into the Vineyard, he sends to work, and not to sleep. The life of a Christian is laborious; whilst others are in their beds, he must be on his knees; whilst others take their pleasure, he must take pains; whilst others take their times, now a little, and then a little, he must sit to it, be over about his Masters business. An active spirit, is an *excellent* spirit, and 'tis necessary in a Christian.

1. An active spirit, is an excellent spirit: sluggards are the refuse of the earth.

But here it must be considered, that there is a double Activity, Gratious and Natural.

1. *Natural*, which arises from an innate vigour and vivacity of some mens spirits: There needs not

induſtry in ſuch, to bring forth action; 'tis but l
nature to its courſe, and that will flye high enough
ſelf. It requires more induſtry to regulate, and
times to reſtrain, than to put forth into action. Its
labour for them to reſt, than to be doing.

2. *Gratious*: Which is either Natural Activity,
naged and improved for God, turn'd into a right co
running in a right Channel; or a natural unactive
rit, raiſed and quickned by grace and religious in
ſtry. This gracious, this holy Activity, this is the
cellency; it is the extract of the ſpirits and life of
our parts and graces, and will go further, and do m
high honour, and more abundant ſervice to God and
Goſpel, than is done by a thouſand others.

An Active ſinner, is by accident the worſt of m
How much ſervice for the Devil will he diſpatch
little time?

An Active ſinner is *life and death met together*. H
all life, and yet dead; and the more he hath of de
becauſe ſo much of life; like poyſon in Wine, he
ſtroys the more *effectually*: Yet the evil is not in
Activity, but in the matter wherein he is imployed;
good mettal, as keenneſs of a Weapon, is its Excellen
but in a mad mans hand, better a wooden than an I
ſword. An Active Spirit is ſo *excellent*, that it's
that ever ſin ſhould have the uſing of it; 'twas well
Religion, if the Devil were a *D*rone, and had no o
Servants, but the ſluggards of the Earth. But Acti
when ſet right, is of great price in the ſight of God,
cauſe it ſets a great price upon God. Sloathfulneſs pu
ſlight upon God; when the Scriptures have ſet fo
Magnalia Dei, the great things, and the deep things
God; when the Lord Jeſus is evidently ſet forth as
cified before our eyes, as the Propitiation for ſin; w
he preciouſneſs of his blood, the tenderneſs of his b
ls, the riches of his Grace, the ſufficiency of his rig
ouſ

ulneſs, his ſatisfaction and pardons, are all held forth in open ſight; when the beauties of holineſs, the joys of the ſpirit, that peace which paſſeth all underſtanding, are laid forth to view; when the moſt glorious things are ſpoken of the City of God, *Jeruſalem*, which is above; when God in his word calls to us, Awake ſleepers, ariſe ſluggards, ſee what's before you; all this may be yours, if you will; ſloathfulneſs puts this ſlight upon all. Tuſh, all this is not worth the breaking my ſleep for; 'tis not all worth my labour to ſeek after; my eaſe and my quiet is better to me, than God and all his glory.

We may beſt underſtand the value we put on things, by the pains and the coſt we are content to be at to purchaſe them. When ſinners beſtow themſelves ſo upon the world, will bear ſuch labour and travel, are ſo conſtantly, ſo indefatigably induſtrious in the purſuance of it; and withall, run ſuch hazards and dangers for it, they make it evident enough what rate they put upon it; he whoſe time and ſtrength, whoſe dayes and his nights, yea, whoſe ſoul, and his hopes, muſt all be laid out in a purchaſe, muſt all go for a peice of Land, or a little money, or pleaſure; we need no other proof, what a bargain he thinks this world to be. *I care not much for this world; 'tis a vanity, a ſhadow, the faſhion of it paſſeth away; I hope 'tis far enough off my heart, however I am charged with greedineſs after it.* But what then mean all the expences of thy time, of thy ſtrength, of thy ſpirits, that thou daily layeſt out upon it? What means ſo much hunting after, and heaping it up for thy ſelf? What, haſt thou been hunting all this while after ſhadows, heaping up vanities? No, no, thou miſtakeſt thy ſelf, theſe ſhadows are thy ſubſtance; theſe vanities are the God whom thou adoreſt; if thou didſt not prize, thou wouldſt not venture ſo deeply for them.

And ſo on the other ſide, when ſo little is don
God; when any thing muſt ſuffice to be ſpent on S
or Eternity; what cheap things do we count them
love God above all, with all my heart, with all my ſ
he is all my hope, and all my deſire: What a mi
ble creature were *I*, if it were not for my hope in G
What would all the world be to me, ſhould *I* loſe
ſoul? But doſt thou ſpeak in earneſt? Doſt thou th
what thou ſpeakeſt? what, and ſo very a Drone in ſe
ing of God? what, and ſo indifferent, ſo cold, and
ſpiritleſs in thy enquiries after him, in thy motions
wards him? ſo ſparing of thy labour, ſo negligent
duty, ſo ſeldom at it, ſo ſoon weary, ſo many delayes
many excuſes: *How* many times hath God called t
after him, and all thine anſwer hath been an excuſe?
excuſe inſtead of an ordinance, an excuſe inſtead
Prayer, an excuſe inſtead of an Action, an excuſe inſ
of Alms, an excuſe inſtead of an admonition or a repr
if he will be ſerved with excuſes, he ſhall have ſer
enough, but little beſides. *I* am weary, or 'tis too late
'tis cold, and ſo a ſhort and haſty prayer muſt ſerve,
none at all. *I* have much buſineſs upon me, a Famil
Farm, and the cares and troubles of it, that *I* can
have ſo much time nor freedom to at tend upon God,
others have, and ſo a ſermon loſt, a Sacrament loſt.
live amongſt ill Neighbours, if *I* ſhould be ſo forwa
and ſo active for God, ſo zealous, and ſo ſpiritual in
diſcourſe, in my way, I ſhould be but a ſcoff and a
proach, and it may be a prey to evil men. I want abil
to ſpeak to the edification of others, I have not the bo
neſs as others have, to reprove or admoniſh; I pray th
have me excuſed. Wiſe men indeed, an excuſe inſtead
a duty! 'Tis all one, as if when the Lord calls to th
Come to me, and be ſaved, thy anſwer ſhould be, I pr
thee excuſe me, I muſt to the Devil, and be damned.

But is this thy love? Is this thy zeal? Is this thy va-
ing of God above all?

Tremble ſluggard; what ever excuſes thou findeſt
ut, to ſubſtitute in the room of duty, this is that thou
anſt never excuſe, nor acquit thy ſelf of, *a ſlighting of*
od. Thy very excuſes will accuſe thee for a ſloathful
rvant, and this for a ſlighter of God; whilſt the A-
oſtle ſayes, *I reckon, that the ſufferings of this life are*
t worthy to be compared with the glory that ſhall be re-
aled: But I reckon, ſaiſt thou, that all that glory to
me, is not worthy to be compared with the preſent
bour.

But now Activity and Induſtry puts a great price up-
God; this is written upon all our labours, *He is wor-*
y for whom I do all this. Some of the moſt humble,
atchful, laborious Chriſtians, do ſometimes complain,
h, I fear I love not God; his favour, his honour, is
tle ſet by by me; but whence then is thy care to
eaſe God? Whence are all thy labours of love? Doſt
tch, and pray, and work, and run? Canſt ſpend and
ſpent for God, and yet not love him? Doſt live
God, canſt dye for God, and yet not prize him?
hat greater proof canſt give of love, than ſuch la-
ur?

2. Activity is *neceſſary.* It is a vain thing to think of
aking any thing of Religion without it; the work of
is too great to be done by lying ſtill; the comforts of
lye too deep to be gotten out by a wiſh. There's many
poor man in this world, that would be the richeſt man
the Country, if riches may be gotten by a wiſh; he
ay as ſoon wiſh himſelf into wealth, as thou into grace
d comfort. This one thing, mens not being able to
ar the labour of Religion, is a Rock, at which many a
ul hath ſplit, and ſuffered an Eternal Wrack.

He that hath ſome love to holineſs, and yet
much as to carry him through the work of holi
ſhort of ſincerity; and ſhort of ſincerity, ſhort
vation. He that ſticks not at labour, will not ſt
ſuffering: he that ſlugs at doing, will ſhrink back
ſuffering. Say not, there's a Lyon in the ſtreets; o
come the Lyon, and you will not fear the Bear. Get
(Difficulties) and there's but one ſtile more (Dif
betwixt thee and glory. Paſs the firſt, and thou w
the more bold to venture the latter. Holy Activity
be a witneſs of thy ſincerity; carry this witneſs in
heart, and then which way ever the world does go
what ſtorms ſoever may fall, thou wilt have this to
hold thee, *Integrity and uprightneſs ſhall preſerve me*
Eternity reward me. Where ſincerity is the root,
holy Activity the bloſſome, an eternal weight of
ſhall be the fruit. Lye idle, and all will be loſt.
heed of (*Soul take thine eaſe*) leſt the next word
hear be (*This night ſhall thy ſoul be required of thee*)

Well, this is a ſecond thing included in Obedi
Activity; and this alſo muſt be conſidered ere tho
ſolveſt. I will obey; but can I labour?

3. *Integrity.* The Obedience which God exp
muſt be entire Obedience, not only the Obedien
the whole man, but to the whole will of God;
119. 8. *Then ſhall I not be aſhamed, when I have*
to all thy Commandements, 1 Pet. 1. 14, 15. *As O*
children, be ye holy in (all manner) of converſation
18. 20. *Teaching them to obſerve all things, whatſoe*
have commanded you. But of this having ſpoken
largely elſewhere, it ſhall ſuffice to give ſome
hints.

1. Of one comprehenſive duty, wherein all the
are included, and on which they depend; and tha
The holding up, and maintaining Gods Authority

ul. As God hath ſet up his Authority *over* the ſoul, his ord, which is to have the Government of it; ſo hath e ſet up an Authority *in* the ſoul, the underſtanding nd the Conſcience. Theſe Powers, as they are *under Authority*, under the Authority of the word; ſo they are ſet in *Authority* over the ſubordinate and inferiour aculties, the will, and the paſſions or affections. But n now hath made a Mutiny and Inſurrection; the will ſes againſt reaſon, and will not be guided; the paſſions ebel againſt Conſcience, and will not be governed; nay, hey do not only reſiſt, but take upon them to command nd impoſe upon Conſcience: VVhat the will would ave, Conſcience muſt ſay 'tis reaſon it ſhould have; muſt be put upon it, to find out arguments, to prove will o be reaſon, and to determine, that what the will would have done, ought to be done, *facile credimus quod imis volumus*: VVe eaſily bring our opinion to our affection; bring our ſelves to believe that to be right, which ve are unreaſonably willing to have to be right: But if t cannot prevail thus far, to gain Conſcience to ſay that's ight, which it would have to be right, then it will put ard for it to carry it, whether it be right or wrong. And his rebellion of the will, and ſo of the paſſions againſt he reaſon, is the great reaſon of the ſouls rebellion againſt God.

VVhen Conſcience hath loſt its Authority, Gods Authority is gone. VVhilſt the underſtanding and the Conſcience are maintained in their due Authority, where the will and affections are held in their due ſubjection, there the Lord reigneth. VVhile Conſcience rightly inform'd hath its due, God ſhall have his due: VVhere the will and the paſſions have no more than their due, he ſhall have his own. God ſhall be will'd the more, where nothing elſe is will'd too much. God ſhall be loved the more, and feared the more, where nothing

elſe is lov'd and fear'd too much. The more anger, more hatred, the more grief will be ſpent upon it be not inordinately ſpent elſewhere. Oh how ſervice might be done, and how much quiet would enjoyed in the heart, were this Authority and ſubje maintained and held up.

We may ſay of our affections, as men ſay of and water, *They are the worſt Maſters, but the beſt ſervants.* How much ſhould the Lord have of us, theſe only the Executioners of his will? *If* Conſcie be commanded by the word, and the will and affe ons would be commanded by Conſcience, what wo there then be wanting? We ſhould then not only abundantly ſerviceable, but all would be ſerene ſweet, and comfortable within us, if nothing were wi but what ſhould be will'd, we ſhould ever have our *If* nothing were deſired, but what ſhould be deſired, no more than it ſhould be lov'd or deſired, we ſho ever have what we love. *If* we were not angry, or g ved, or afraid, but where we ought, and no more than ought, what a calm would there be upon our ſpirits, in ſuch caſes wherein the ſpirits of others are like troubled Sea, that cannot be at reſt, whoſe waters forth mire & dirt: But where there is ſuch diſorder, ſu rebellion of the inferiour againſt the Superiour Faculti there we are at a perpetual loſs, both in point of du and comfort. This therefore is neceſſary, if we will obedient; and thoſe that have prov'd what there is it, do underſtand that this is hard work.

2. *I* ſhall inſtance in ſome few particular duties th are *harder then others.* He that will be entirely obedient, muſt ſtick at nothing that God will have. There ſcarce any thing that God requires, but *Luſt* will be quarrelling at, as too hard; but there are ſome duties harder then others. *It* ſhall ſuffice only to name them.

The denial of our ſelves. The diſobliging our neareſt Friends. The loving our enemies. The diſobeying all the world in their unrighteous commands. Obeying God rather than men. Returning good for evil. Reproving men for ſin, eſpecially if they be Superiours, or ſuch on whom we have dependency. The Sacrificing our Iſaac, *yea parting with all that we have.*

Well, this alſo muſt be conſidered, ere you reſolve; You will obey, but are you for any thing, for every thing the *Lord* requires?

4. *Circumſpection* and care, *Eph.* 5. 15. *See that ye walk circumſpectly.* A little labour will go far with care, but will be nothing without it. 'Tis not he that is hot and buſie, and active at all adventures; he that keeps to his *Line*, and his Rule, he's the obedient Chriſtian. 'Tis not ſo much action, as regular action, wherein the life of Chriſtianity lies. He that lives by rule, peace be on him, and mercy. *Activity* without care, is *Extravagancy*, 'tis care that keeps within compaſs. He that is all *Action*, hath the more need of *Caution*. A Chriſtian muſt have his eyes in his head, as well as a ſoul in his body. He that reſolves well in generall, and comes not off in particulars, doth but build Caſtles in the Air. What we ordinarily are, *pro hic & nunc*, in particulars, will beſt prove what we are. *He* that is for any thing but this, any time but now, is for nothing.

Circumſpection notes two things:
Taking notice.
Taking heed.

He that will be circumſpect, muſt eye and obſerve what's before him; muſt have his eye upon his *End*, his *Rule*, and his *Goings*; muſt eye duty and ſin, opportunities and temptations, his times and ſeaſons; he muſt *take*

heed

heed, as well as take notice; muſt keep a ſtrict e
himſelf, and hold a ſtrict hand on himſelf, that h
not over a duty, nor turn aſide to iniquity; muſt
guard upon himſelf, upon his tongue, upon his eye
on his appetite, upon his company, upon his habit,
his thoughts, upon his paſſions, upon all the motio
his ſoul, and the actions of his body.

This will require ſomething. What, not a word
muſt be weighed? Not a look but muſt be look'd
Not a thought but muſt be examined? Not a ſin to
allowed? Not a duty to be abated? Not a circ
ſtance to be neglected? Muſt all be in weight and
meaſure, by line, and by rule, and this alwayes t
If ſomething might ſerve, if *ſomtimes* might ſuffic
might be born; but to keep touch in every point,
that every day, this is an hard ſaying indeed. But
it muſt be, to live as a Chriſtian, and to walk exactly
curately, preciſely, is the ſame thing. Duty and
though they be as far diſtant as Heaven and Hell;
there is but an hair betwixt them. The leaſt latitude
tranſgreſſion; either all this, (that is, as to the purpoſe
the heart) either all this, or nothing.

VVell, all this muſt be conſidered; you will be o
dient, but will you be circumſpect?

5. *Spirituality.* This muſt be the *Obedience of fai*
Rom. 16. 26. It is the very *life of Jeſus made manif*
in our mortal fleſh: I live, yet not I, but Chriſt liveth
me; and the life which I now live, in the fleſh, I live
the Faith of the Son of God. Chriſtians Obedience
their walking in Chriſt, Coloſſ. 2. 6. *All the acts of*
are exerted and performed in the ſtrength of Chriſt.
will go in the ſtrength of the Lord; without him th
can do no nothing, but can do all things through Chri
which ſtrengthneth them. I live, yet not I, but Chri
liveth in me. I work, I wreſtle, I run, yet not I, b
Chri

Christ in me; as the Apostle speaks of his sins, *It is no more I that do it, but sin that dwelleth in me.* 'Tis sin that sins; so may it be said of duty. It is no more I that do it, but Christ that dwelleth in me. Though both be the act of the person, both the sin and the duty; yet the principle of the one is Lust, the power of the other is of Christ. Christians cannot go through, and they dare not set upon duty, without looking up to Christ, & leaning upon him for assistance. They cannot go through, and therefore they will not set forth, but in the strength of the Lord. *All their Acts of Obedience are exhibited, and offered up in the Name of Christ.* Their services are their Sacrifices to God, and Christ is their Altar. What is a Sacrifice without an Altar? Christ is our Altar, which sanctifies our gift; God looks on all, and so do they, as nothing worth without Christ; God will not accept, and therefore they will not offer other than the Lamb for their Sacrifice. *All their acts of Obedience are acknowledged to the praise of Christ. It is no more I that do it, but the grace of God which was with me.* Grace does the work, and Grace shall carry away the praise. Christ is all in the race, and therefore on his head the Crown is set. *Not unto us Lord, not unto us, but to thy Name be the praise.* Not of us, and therefore not unto us; of him, and therefore unto him. If *I* am any thing, what others are not; if I have done any thing more than others, no thank to me, and therefore no praise. To him be all, who is All in All to me. Christians Obedience, is their walking in Christ.

Christians Obedience is their *walking in the Spirit.* They have received the Spirit, and they walk in the Spirit, *Gal.* 5. 16. They have not received the Spirit of this world, (their spirit is not flesh) but the Spirit which is of God, 1 *Cor.* 2. 12. They are dead to things carnal, the spirit of the world is departed, they have given up this Ghost,

Ghoſt: it is the ſpirit of the living God that lives in
and in this they live and walk. They walk in the
of the Spirit, in the Power of the Spirit; the Spirit
Lord ſteers their courſe, and fills their Sails; is
Pilot, and their Star, and their Wind that carries
on. When they pray, they pray in the ſpirit; w
they hear, they hear in the Spirit; through the S
rit they mortifie the fleſh, are crucified to the world;
obey, they ſuffer, they fight, they overcome, through
Spirit of the living God that is in them: they live
fellowſhip with the Spirit, and by him with the Fat
and the Son. They dwell in the Inviſible world, th
acquaintance and converſe is in heaven, thither t
have acceſs; and there they have acceptance; thit
they have their recourſe, and thence they have their
turns; *D*uties and comforts, are the tokens that are p
ſing betwixt Heaven and Earth. Their life is love, a
joy, and praiſe; theſe are the moſt Noble Acts of th
Obedience, and theſe give wings to their hearts, ca
them on more ſwiftly, and more ſweetly through
their courſe.

Oh how heavily do we drive on, how ſlowly do o
Wheels move, when the Spirit of the living God is n
in the wheels! Oh how dead are our duties, how lam
are our walkings? What low and poor ſpirited creature
are we? *H*ow weak are our hearts, how unripe our fruit
we do but half what we do, there is no heart in o
life, we are as bodies without ſouls, whilſt our ſoul
without a ſpirit. Oh how ſad is it with many of u
upon this account! By our eſtrangement from God
we have even loſt our ſelves; we are not what we are
becauſe no more where he is. By our diſtances from hea-
ven, we are even choaked with the damps of the Earth.
We are fit for little, we proſper in nothing. God take
no pleaſure, and we take no comfort in any thing we
do;

lo, our ſpirits are ſo chil'd and benummed within, as hat we neither make ſign in our work, nor riddance of ur way. And what are we in our Societies ? To how ttle profit do we meet? How little heat do we get, yea, ow much do we loſe at our brethrens fires ? We ſerve ften, but to damp and cool each others ſpirits, as if it night be no longer ſaid, *Wo to him that is alone* ; but wo e to him that is in company : alone hee's more warm.

Chriſtians, I ſolemnly profeſs, I am aſhamed of my elf, and my heart is pained within me, to obſerve how nſipid, how ſpiritleſs, how carnal our converſes are; how ften may we meet ? How long may we ſit, Chriſtian with Chriſtian, ere any thing that ſavours of the ſpirit of a Chriſtian comes from us ? Oh, how hard muſt we train for a few gracious words ! How little does come ? How heartleſs when it comes ? How very few of us are here, whoſe ordinary converſe ſpeaks us to be men of nother world, whoſe buſineſs, and whoſe delight lies bove, and are in good earneſt preſſing on towards hea-ven ? How ſeldome, and how ſhort-breath'd are our ſpi-itual diſcourſes ? How little muſt ſuffice ? How quick-y are we diverted to things carnal and ſenſual ? Sure tis our little Communion with God, that hath thus in-carnated the communion of Saints.

Oh let us live more in the fellowſhip of the Spirit, and we ſhall have fellowſhip one with another, to better purpoſe. Let's warm our ſelves at the Sun, let's dwell more in his beams, and we ſhall get and give more Light and Heat. Thus muſt it be conſidered ere we reſolve, what there is in this Obedience.

2. It muſt be conſidered, *What is it like to be attended with all from without.* What ſuffering it may coſt us, what ſcorn, and contempt, and reproaches, and perſecu-tions of all ſorts ; it's like to ſet Earth and Hell upon our backs ; if carnal counſels, and fleſhly policies ; if all the

powers

Powers of darkneſs, if might and malice can do it, way will be made too hot, and too hard for thee bulation, great tribulation thou muſt expect, and not eſcape; and the more ſtrict and circumſpect, ter muſt thou look thine aſſaults will be.

Profeſſors of Religion that are of the largeſt that are not ſo ſtrict to their rule, but they can diſp with duty; nor ſo forward in point of zeal and ac ty, but they can remit and abate, as occaſion ſerves, eſcape this perſecuting world the better; but he will be faithful, who ever eſcape, is ſure to be ma prey. This alſo muſt be well conſidered, I will fo Chriſt, but can I drink of the Cup that he drank Can I be Baptized with the Baptiſm, the Baptiſ Blood that he was Baptized with?

There are perſons who ſometimes take up the pro ſion of Religion, and reſolve all on a ſudden they follow Chriſt, not underſtanding what there is in it what Chriſtianity may ſtand them in; who by that have look'd a little farther, and find it another ma of difficulty than at firſt they imagined; and withall the Armies of the Aliens to fall on, the Dogs to t the Wolves to worry, the Eagles, and the Vultures, all the Birds of Prey, to pitch upon them; and begi earneſt to feel the ſmart of Religion, in thoſe perſec ons that are rais'd upon them for it, preſently m their retreat, and go back, *Where am I? What ha choſen? Is this to be a Chriſtian? Doth Chriſt look all this from his followers, and will he leave them to ſ violence and rapine, as the reward of their faithfulneſs his Name? I never thought it had been ſuch hot ſerv and if I cannot be a Saint at a cheaper rate than this, low Chriſt who will for me; let thoſe that have not to loſe, or can bear ſo much labour, and pains, and v lence, take it up if they pleaſe; for my part, I muſt l*

myſelf, I muſt not be undone.

Maſter, I will follow thee whitherſoever thou goeſt, ſaid that Scribe, *Mat.* 20. 7. Man thou underſtandeſt not what thou ſayeſt. Doſt know whither I am going, where my dwelling, what my lodging is? *The Foxes have holes, and the Birds of the Air have Neſts, but the Son of man hath not where to lay his head*: And behold, here's an end of the Scribes Chriſtianity, we hear not one word more of it.

But now, he that both knows what 'tis to be a *Diſciple*, that hath look'd through Religion, through the length and breadth of it, hath duly weighed all that can be ſaid for, or againſt his taking it up, hath *examined the grounds* and reaſons he hath for it, what weight there is in them, hath *conſidered the Objections*, hath caſt up the coſt and charges of it, and as the iſſue and reſult of the moſt ſerious debate, ſtands *ſetled in his judgement*, that all things conſidered, it is indiſputably the beſt, and wiſeſt, and ſafeſt courſe he can take, *It's beyond all controverſie, without all diſpute* incomparably better for me to hearken to the Lord in all that he ſhall require, and to run all hazards with him, and that preſently; from this day forward, to the end of my life. He that ſtands thus ſetled in his judgment, and thereupon feels his ſoul fixing it ſelf in this *peremptory reſolution*: Well, through the Grace of God *I* will be his ſervant, I give up my ſelf to the Government of his will, to follow him in righteouſneſs and holineſs all my dayes. *I* am ſenſible it's no light thing to be a Chriſtian; I ſee I muſt be ſubject, I ſee I muſt be circumſpect, I ſee I muſt be active, *I* muſt ſtick at nothing that God will have, I ſee this fleſh will be pained and put hard to it, will fling and groan under ſo ſevere a yoke. I ſee the Devil and this evil world will be upon me, laying on more load, to make my bargain as dear as they can: but be there in it what there will,

let

let it coſt me never ſo dear, *I* am at a point; *I* ture all upon it, The Lord is my God, and him follow in all things that he ſhall ſpeak; *I* put m to the everlaſting Arms; *I* truſt upon everlaſting *I* will go forth in the name of the Lord, and no Lord, for *I* will hear.

This ſincere reſolution, this will hold out; wh holy inclinations are ſo rooted and ſtrong, that the down all fleſhly inclinations; when our aſſent to ture is ſo firm, that it overballances all objecti gainſt it; when our reaſons for Religion are ſo hig weighty, that they weigh down the higheſt pretc gainſt it; when we have throughly conſidered there is in it, and compar'd all that can be ſaid for gainſt our following the Lord, and upon the whole ter we judge it our beſt courſe, and accordingly re for it, this is ſincere reſolution, this is the obedien the heart.

2. *Obedience of the life.* This is *the Decree bri forth*, or holy inclination and reſolution ſpringing up action, and is a neceſſary proof of the ſoundneſs of reſolution.

Though ſincere reſolution be Obedience in Gods count; yet that reſolution which (ſuppoſing the time and opportunity) does not break forth into a undoubtedly unſound and deceitful. There are two th infallibly included in ſpiritual life; *a will, and a po* Grace is *the diſpoſing, and the enabling* the heart for holy life; and where there is both a will and a po performance will certainly follow. This ſincerit actual Obedience, is that which the prayer of the P miſt looks to, *Pſal.* 119. 80. *Let my heart be ſound (* *thy ſtatutes) that I be not aſhamed.*

There is a *ſoundneſs in the Faith, aud a ſoundneſ the ſtatutes* of the Lord. Faith notes in Scripture, ei

he *Doctrine of Faith*, or the Grace of Faith. And accordingly, ſoundneſs in the Faith, ſignifies both the receiving and entertaining ſound Doctrine, and the ſound or ſincere imbracing that *Doctrine*. Soundneſs in the Statutes of the Lord, notes eſpecially the *Practice*, the living or walking uprightly under the power of that Doctrine, under the Government and Obedience of the Statutes of the Lord. What this Obedience of life is, 't's eaſie to gather out of what hath been ſpoken touching the Obedience of the heart; I ſhall only add, that his Obedience is then ſound and ſincere, when

1. In General, the whole courſe of life is the iſſue of the mentioned ſincere reſolution; when the life is the birth of the purpoſe, the fruit growing up out of that holy Root. There may be actions materially good and holy, that yet are not gracious actions, becauſe they ariſe not from a right ſpring. When the ſoul hath devoted it ſelf to God in Chriſt, and *believingly*, *underſtandingly*, and *deliberately* decreed, and determined in his ſtrength to keep his word; and this decree or determination, goes into the performances of the life, and is the root and ſoul of that holy courſe we walk in; there's ſinceri-ty.

Some perſons may be found, who have taken up the profeſſion, and go far in the practiſe of Godlineſs, abſtaining from groſs ſins, yea, and making attempts upon the mortification of inward luſts; applying themſelves to the duties of Religion, Praying, Hearing, Reading, Meditating, diſcourſing of God, and the things of God, exerciſing themſelves in the works of righteouſneſs and mercy, being Meek, Temperate, Patient; and if all this do ariſe only from the advantages of a good Nature, good Education, good Society or Acquaintance, a powerful Miniſtry, or the workings of Natural Conſcience, as poſſibly it may, and doth not ſpring forth

from ſuch a fixed well-bottomed reſolution, if
of ſincerity. Whatever the blades be, they
Root, and will certainly wither away.

2. In particular actions, when they are done
plicity and ſingleneſs of heart unto the Lord;
whatever ſinful mixtures there may ſometimesbe
nal reſpects, that may have an influence upon th
erting and bringing them forth; yet the great poi
moves the Wheels, the ſwaying motive that brin
on, is God, and our reſpect to his Will and
nour.

Now for this alſo the Lord undertakes, promiſin
only *aſſiſtance*, but *ſucceſs*; *ſufficient* Grace, and *e*
ous Grace: *I will cauſe them to walk in my Sta*
and they (ſhall) keep my judgements, and do them. I
will not only teach them my Statutes, I will not
incline their hearts to my Teſtimonies; I will no
ly ſtrengthen them for my work; but I will cauſe
to walk in myStatutes. The event ſhall be ſure,
(ſhall) keep my judgments, and do them; my
ſhall fail, my promiſes ſhall be of none effect; le
be accounted unfaithful, if I do not make them fai
to me.

CHAP. XVI.

Perſeverance in the Covenant.

8. PErſeverance, Jer. 32. 40. *I will make an eve*
ing Covenant with them, that I will not turn
from them, to do them good; but I will put my fear in
hearts that they ſhall not depart from me.

The perſeverance of the Saints is founded on th
lection of God, and the immutability of his Cou

The foundation of the Lord ſtandeth ſure, Rom. 8. 38. *Whom he did predeſtinate, them he alſo called; and whom he called them he alſo juſtified, and whom he juſtified, them he alſo glorified.* This Golden Chain will hold, not a link of it ſhall be broken; on whomſoever the firſt link *Election*, hath taken hold, it will infallibly bring him up to the laſt, *Glory*. God is not as man, that he ſhould repent. But not to wade farther into the deep; our buſineſs lies in the promiſe of God.

There are two ſorts of Promiſes concerning perſeverance. There are promiſes.

To Perſeverance.
Of Perſeverance

1. The Promiſe of Eternal Life is made *to Perſeverance*. Hold out to the end, and be ſaved. Overcome and reign. *Be faithful to the death, and I will give thee a Crown of life*, Rev. 2. 10. *If thou forſake him, he will caſt thee off for ever.* 1 Chron. 28. 9. *If any man draw back, my ſoul ſhall have no pleaſure in him.* Chriſtians, beware of Apoſtacy; beware of preſumption; *Paſs the time of your ſojourning here in fear.* Let it not be ſaid of you, ye (did) run well. He runs well, that gives not off, that ſits not down on this ſide the goal. So *run that ye may obtain.*

2. There are promiſes *of perſeverance*. The Covenant of God is an everlaſting Covenant. He hath commanded his Covenant for ever, *Pſal.* 111. 5.

There are two things in the fore-mentioned Scripture, *Jer.* 32. 40. ſecured to Believers, which ſecure their perſeverance.

1. God will not depart from them.
2. They ſhall not depart from him.

1. God will not depart from them. *I will not t*
way from them. God is with me, but I fear I
provoke him away : I ſhall weary him out by my
and drive him from me : No ſaith the Lord, I wi
turn away from them, to do them good. I will nev
thee, nor forſake thee.

2. They ſhall not depart from him. 'Tis true,
Lord will be with me, but 'tis only while I am with h
if I depart, he will depart; if I forſake him, he will
me off for ever. Here's my great fear, that I ſhall
away from him; there is in me an evil heart of unbe
that's ever departing from the living God. Oh this
and fickle heart, I dare not truſt it for an hour; I do
it will be gone ere I am aware; my corruptions
ſtrong, my temptations are many, every day bring
temptations; and *I* am in great fear, that by one mea
or other, one day or other, I ſhall fall before th
and depart from the living God! No ſayes God,
not, thou ſhalt not depart; *I will put my fear in t*
hearts, that they ſhall not depart from me. They ſhall
kept by my Almighty Power, through faith unto ſalvat
My Grace ſhall be with them, and my Grace ſhall
ſufficient for them, and ſhall preſerve them to myH
venly Kingdom.

And here is the Saints ſecurity: The Lord God
not turn away from them, nor ever ſuffer them to
away from him. If the promiſe fail, then may th
faith alſo fail. 'Its true, there may be *gradual* declin
and departures of the Saints from Chriſt for a ſeaſo
but total or final there ſhall not be: They ſhall not
of them that draw back unto perdition, but of them t
believe to the ſaving of the ſoul. Though they fall, t
ſhall riſe again; they may turn, but they ſhall return
hypocrites will not ſtay (with) Chriſt alwayes, ſo
ther will Saints alwayes ſtay from him. And there's

like reason of both: Sinners sometimes will step aside, and salute Religion, and take some turns with Christ, but after a while, away they must again: and there is a double reason of it.

1. There's that within them } that will fetch them
2. There's one without them } back.

1. There's that within them that will fetch them back. Corrupt Nature, the power of unmortified Lust; this is it that bears the sway in their hearts; and however for the time, the stream may be somewhat turned out of its course, or bay'd up; however by the impetus of some external Motives or Arguments, or the *impulses* of an awakened Conscience, or some sudden heat of affection, they are carried on after, and in some fair compliance with the Lord Jesus; yet when the Bay is removed, when the external force is spent, Conscience laid to sleep, the heat of affection allaid, which is often almost as soon out as in, their very Natures will reduce, and bring them back to their old course. What is it that pulls a Stone, or a lump of Clay down again, that that is thrown into the Air? Why, when the *vis impressa* by which they were forced up, is spent, their natures, their innate gravities will bring them down to their place. Sinners need no other weights to pull them down to this Earth, than their Earthly hearts.

2. There's one without them that will fetch them off, Satan the God of this world, whose they are, and whom they serve, who though he indulge them so much liberty for their Religion, as is consistent with their Captive state, and may possibly secure them the more under his Dominion, (Hypocrites are often the faster to Satan, for being so near to Christ) the very Religion they have, is but the Devils snare, by which he holds them back from Religion; yet lest by venturing them too far, they should be lost to him at last, he that first tempted

them ſo near to Chriſt, (Hypocrites are often t
ing to the Devil for the Religion they have) wil
ly tempt them back again.

And ſo on the other ſide there are the like r
why Saints cannot alwayes wander, or ſtay away
Chriſt,

1. There's that within them, which will bring
back, *The grace of God* within them will bring
home. The Grace of God, is now their nature. Si
whilſt walking with Chriſt, and Saints whilſt wan
from Chriſt, are both under a force, they are carri
gainſt the ſtream; when the winds are down that
ed them on, they will return to their courſe. The
of God is the ſeed of God, *He that is born of God ſi
not*; (that is, not unto death) *the ſeed of God rema
in him*. The ſeed of God is immortal ſeed; it may
guiſh, and be ready to dye, but it ſhall not dye, it
recover.

2. There's one above them which will bring
back though he ſuffer them for a time to wander
the way. *Of thoſe whom thou haſt given me I have
none.* He hath loſt none, and he will loſe none.
ſends *a word of commandment* after them, *Jer.* 3. 14.
turn O backſliding Children, for I am married to you. W
ther are you running? Whom are you following af
Come back from your Lovers, return to your Husb
I am married to you, and we may not part.

After the word of Command, he ſends *a word of
miſe*, verſ. 22. *I will heal your back-ſlidings.* Re
from your back-ſlidings, and I will heal them. I
forgive your back-ſlidings, and I will cure you of y
back-ſliding heart. All the breaches they have m
ſhall be made up; I will paſs by all that you have d
and be reconciled to you, If you will turn, return
I will receive you. And this word of promiſe,

ard of Power. *I will bring you to Zion, then ſhall ſhe ſay, will go and return to my firſt Husband.* Hoſ. 2. *Behold e come unto thee, for thou art the Lord our God,* Jer. . 22. He that will not leave his *Iſrael* after the fleſh with their idolls, much leſs will he leave his *Iſrael* af- er the Spirit, *Phil.* 1. 6. *Being confident of this very hing, that he that hath begun a good work, will perform it ntil the day of Jeſus Chriſt.*

A good work may be ſaid to be begun in a double ence.

1. *When there is ſome good thing a doing:* Or when ſomething is done towards it; when it is *in fieri*, VVhen he Lord hath been ploughing upon the fallow ground, making his Batteries againſt the ſtrong Hold, ſhaking ecure hearts, breaking falſe hopes, awakening Conſci- nces, convincing ſinners, ſpreading ſin, and death, and hell before them, entring upon a treaty with them, nd perſwading them over to Chriſt, to make an eſcape: There may be hopes in this, the pains of travel gives hopes of a Birth. But this may go back, and after the higheſt hopes, prove an abortion. Sinners, awakened ſinners, beware you make not a ſtand at the threſhold; beware that our plough'd ground be not left to lye fallow. Beware that the VVomb prove not the Grave of all your hopes. Miſtake not Conviction for Converſion; make on, let not your God, nor your ſouls loſe the things which have been wrought.

2. *When there is ſome good thing done.* VVhen 'tis *in facto eſſe.* VVhen the rubbiſh is removed, and the firſt ſtone is laid; when the plough hath been going, and the good ſeed is ſown; when the new-creature hath paſſed the Birth; when Chriſt is formed, and the light of life is newly ſprung up in the ſoul; if there be but *a grain of Muſtard-ſeed*, the leaſt and loweſt degree of ſaving Grace broken forth in the heart, the queſtion is not,

whether it be much or little, if it be grace, there
immortal ſeed, there's the good work begun,
ſhall be carried on till the day of Jeſus Chriſt. Gr
a ſecurity for glory. Yet beware Chriſtians, le
this ſecurity make you ſecure; though there be an
veſt in the ſeed, yet the ſeed muſt be cheriſhed, w
ed, and well looked to, that it may grow up to
harveſt: He that lets it dye for want of looking
proves that it was dead whileſt alive. Let not your f
ſhort of Glory, prove that your Grace was not Gra
Chriſtian, lay hold on the promiſe, and lift up y
heads, you are under fears; however it be with you
the preſent, you are in doubt how it may be; your
is long and dangerous, yet your hearts are dece
and unſtable; you are going on at preſent, but do
how you ſhall hold out; I may meet with Lyons in
way, which may fright me back; I may loſe my w
and never recover; I may be a weary, and faint in
way, and lye down and give off. My Lord and my f
have been often upon the parting pin; I have b
almoſt gone, and I tremble to think what may yet
come of me: Yet remember who it is that hath ſaid,
*will not turn from you to do you good; I will put my fe
in your hearts, and you ſhall not depart from me.* He ſa
take care for to day, and take no thought for to m
row. Mind the preſent duty, go on in thy way, thou
weeping and trembling, and hard beſtead: go on thy
way, and then commit thy way and thy ſelf to him, b
whoſe mighty power thou ſhalt be kept through fai
unto ſalvation. Faithful is he that hath called you, a
will do it.

And now you have all. *Let us hear the concluſion of
the whole matter.* God hath made a Covenant with h
people, hath given *himſelf* for their portion, *h
Son* for their price, *his ſpirit* for their guide in th
wa

way, *his Earth* for their accommodation by the way; *his Angels* for their Guard, *The powers of darkneſs and Death* for their ſpoils, *everlaſting Glory* for their Crown. And becauſe their way is difficult, and their work ſi contrary to them, he hath given them all that grace that is neceſſary to bring them to Glory. In ſgeneral, *a new heart* in all things ſuited to their way, and throughly furniſhed for every good work. In particular; *Knowledge* to guide; *oneneſs* to fix and intend; *tenderneſs* to ſubmit to and yield; *love* to conſtrain and bring on; *fear* to fence and hold in; *obedience* to perform and bring forth; and *perſeverance* to go through, and hold out to the end; and there Grace and Glory meet. This is the Covenant of Grace; this is the Word which by the Goſpel is preached unto you.

It will be ſaid, but if God hath undertaken all this for us, what is there then left on us to do? Here's a Doctrine according to ſinners hearts; if this be Goſpel, then, Soul take thine eaſe, take thy liberty, caſt away care, make much of thy body, God will take care of the reſt.

But is there nothing required of us? Let the Scriptures ſpeak, *Ezek.* 36. 37. *Yet for all this will I be enquired of*, or ſought unto, *by the houſe of Iſrael*; otherwiſe let them look for no ſuch things. He that will not ask in faith, *let not that man think he ſhall receive any thing of the Lord*, *Jam.* 1. 7. And can he think to receive any thing that neither believes nor pray? That neither prayes in faith, nor prayes at all, *Phil.* 2. 12. 13. *Its God works in you, both to will and to do*: What then? Therefore ſit you ſtill and do nothing? No ſuch matter; therefore work out your ſalvation with fear and trembling, ſaith the Apoſtle. The promiſe of God was never intended to make the command of God of none effect. God in promiſing Grace, promiſes a power for duty; and as he doth not give, ſo we muſt not receive that power or grace of God in vain. Whilſt he gives

what

what he requires, he ſtill requires what he give
promiſe of God (*ye ſhall be my people*) though
dertakes to make it good, yet it is alſo the matter
ſtipulation. And in this promiſe wherein the *Le*
ſures us, what *de facto* we (ſhall) be, is included
cept, wherein we may underſtand what, *de ju*
(ought) to be.

In undertaking to give us a new heart, a tende
obedient, a perſevering heart, the *Lord* doth pr
both to make us what we ſhould be, and to help
what we are bound to do, and gives us at once a
hint, both of our mercy and duty. This is the ſen
ſum of that promiſe, the *Lord* will work all that
and will help and cauſe us to perform all that whi
required) unto ſalvation; and ſo the *Promiſſum* on
part, doth not make void, but eſtabliſh the *Debi*
ours. *Do we then make void the Law through Faith?*
we eſtabliſh the Law.

Though it be certain as to the event, that all t
neceſſary to ſalvation, ſhall be accompliſhed in us;
hath undertaken that, yet it is altogether as certain
God hath made our loving him, fearing him, obe
his whole will, and our ſincerity and perſeverance h
in, ſo neceſſary, that we cannot otherwiſe be ſaved.

Chriſtians, miſtake not, nor abuſe the grace of the
ſpel. The *Lord* never meant your mercy ſhould m
void your obligation to duty. Redemption from ſin,
never intended as a toleration of ſin. *He* gives
his Spirit in favour of the fleſh. What he undert
to work for you, was never with a mind to maintain
in idleneſs, *Tit.* 2. 11, 12. The grace of God that br
eth ſalvation, teacheth us, that denying ungodlineſs
worldly luſts, we ſhould live ſoberly, righteouſly,
godly in this preſent world.

Though you are ſaved by grace; yet you are ſtill
ſen

enſe) debtors to the whole Law. Perfect obedience to the whole Law, even to the utmoſt *Iota*, is ſtill due from you; and if it be not in your hearts to pay all that you owe, that is, if there be any duty commanded in the whole book of God, that you muſt be diſpenſed with, that you will not ſet your hearts to obſerve and obey; if there be any one ſin that you muſt be excuſed in, and will not part with; if there be any, the higheſt pitch of holy Care, Activity, *Induſtry*, Zeal for God and Holineſs, that you will not be perſwaded to preſs hard after; this is an evidence of ſuch an unſound heart, as hath no part in the Goſpel, or the ſalvation thereof. Perfection is ſtill due, though ſincerity will be accepted. Sincerity ſhall be accepted, but what is ſincerity leſs than an hearty willingneſs to be perfect, atteſted by a ſtriving and preſſing on to that mark which is ſet before us.

O admire and bleſs the Lord, the *Lord* for grace; but do not turn the grace of God into licentiouſneſs. Shall we continue in ſin, becauſe grace hath abounded? Will ye thus requite the Lord? Will ye thus deceive your ſelves, O fooliſh people and unwiſe? Will you ſlight him, becauſe he hath loved you? Kick at him, becauſe he hath cared for you? Shake off his yoke, becauſe he hath ſecured you the Crown! Will you ſerve his Enemies, becauſe he hath ſaved you from them? Will you nouriſh your diſeaſes, becauſe he hath ſaid he will cure? you? Will you live and not eat? Reap and not plough? Will you not eat, becauſe he hath given you meat? Will you not run, becauſe he hath given you legs? Nor work becauſe he hath given you hands? Nor watch becauſe he hath given you eyes? Or will you tempt the *Lord*, and call that your truſt in him? Awake from ſuch madneſs.

Chriſtians, ſay not (if God will *I* ſhall) whether *I* take care or no, beleive or no, repent or no, be obedient, or rebellious; Whether *I* awake or ſleep, work or be idle;

my

my unbelief, my diſobedience, my negligence ſ
make the faith of God of none effect. But rathe
God hath ſaid(you ſhall)let thine heart anſwer (
walk in his Statutes, Ariſe O my ſoul, up and be
work out thy ſalvation becauſe its God that work
thee to will and to do : Shake off thy ſloth, ſet to
work,run out thy race, ſince God hath ſaid, thou
not run, nor labour in vain. And look to it, for ho
thy idleneſs, or greateſt unfaithfulneſs, will not
void the Covenant of God, yet will it make ma
that thou haſt no part nor lot in it.

But to all theſe glorious things that have been ſp
poſſibly ſome will reply ; O if all this be ſo, then h
Saints indeed : *Happy are the people that are in ſu
caſe*; *yea*, *bleſſed are the people whoſe God is the L*
But will the Lord indeed do all theſe things for m
tals? Will he take notice of worms? ſhall ſuch dry b
live? will he ſet ſuch vile duſt as the apple of his
Is not this too good to be true? Too great to be belie
Are we not all this while but in a dream, or a fools
radiſe? O that I were ſure the one half were as it h
been told me ; too great to be believed? As if it
be queſtioned whether the Sun be light, becauſe it da
our eyes. But what certainty would you have? *Is* all
too great for the great and Almighty God to do, w
hath ſaid, *Iſa.* 55. 9. *As the Heavens are higher then*
Earth, ſo are my wayes higher then your wayes, and
thoughts than your thoughts. Can he not do it, who
do all things? VVill he not do it, when he hath ſaid
will? VVill the Lord mock? Can God deceive? ſhall
VVord, yea and his Oath too, thoſe *two immuta*
things in which it is impoſſible for God to lye, can the
fail? *If* you ſhould hear the Lord himſelf ſpeaking
you from Heaven with audible voice, my Covenan
make with thee, and it is my intent and purpoſe
perform every word that is written in it, accordi

o the plain import and meaning thereof; there ſhall not tittle fail, neither will I alter the thing that is gone orth of my lips. Heaven and Earth ſhall fail, but my Word ſhall not fail; truſt to it, truſt everlaſting truth, ruſt to everlaſting ſtrength. Fear not, for there ſhall not ail one word of all that I have ſpoken by all my ſervants the Prophets.

If you ſhould hear the Lord ſpeaking thus to you from Heaven, what would you ſay? Would not this ſatisfie you? Why ſearch the Scriptures, that *more ſure word of Propheſie*, 2 *Pet.* 1.19. Read them diligently, underſtand what thou readeſt, & then ſay, if thou doſt not there find the Lord ſpeaking fully to thee the following words.

CHAP. XVII.

God ſpeaking from Mount *Gerizim*. Or, the Goſpel in a Map, being a ſhort view of the exceeding great and precious promiſes † by another hand. † Mr. *I. A.*

The voice of the Herauld. *O All ye Inhabitants of the world, and dwellers on the Earth; Come ſee, and hear; gather your ſelves together unto the Proclamation of the great King. Hear, you that are far off, and you that are near: He that hath an ear to hear, let him hear. I am the voice of one crying in the wilderneſs, Prepare ye the way of the Lord. Let every Valley be exalted, and every Mountain made low, for the Glory of the Lord is to be revealed. Go thorow, go thorow the Gates, prepare the way: Caſt up, caſt up the high-way; gather out the ſtones, lift up the ſtandard for the people; for the Lord proclaimeth ſalvation to the ends of the earth. Tidings, tydings, O ye Captives! Hear all ye that look for ſalvation in* Iſrael; *Behold I bring you glad tydings of great*

joy

joy which ſhall be unto all people. Bleſſed news!
your ears, and hearts; the Lord hath comman
ſaying; Go unto the people, and ſanctifie the
them waſh and be ready, for the Lord is coming
upon Mount Sion, *in the ſight of all the Nations:*
Earthquakes and Fire, not in Clouds and Darkneſ
in Thundrings and Burnings, rending the Mountains
breaking the Rocks in pieces: He ſpeaks not to you
the Blackneſs, and Darkneſs, and Tempeſts; you
ſay no more, let not God ſpeak to us leſt we dye; He co
peaceably; the law of kindneſs is in his mouth, he pr
eth peace, peace, to him that is far off, and to him th
near.

Behold how he cometh, leaping upon the Mountains
hath paſſed Mount Ebal, *no more wrath or curſing;*
is come to Mount Gerizim, *where he ſtandeth to bleſs*
people: As Mordecai *to his Nation, he writeth*
words of truth and peace, ſeeking the welfare of his
ple, and ſpeaking peace to all his ſeed.

Behold how he cometh, cloathed with flames of l
with bowells of Compaſſion, plenteous Redemption,
multiplyed pardons. O how pregnant is his love! O
the rollings of his Bowells! Oh how full are his bre
even aking till they are eaſed by the ſucking of his hun
Children!

Hearken therefore, O ye Children, hearken to me.
you it is commanded, O people, Nations, and Lan gua
that at what time you hear the joyful ſound, the Tru
of Jubile, the tydings of peace in the voice of the everl
ing Goſpel, that you fall down before the Throne, *and wo*
ſhip him that liveth for ever and ever.

Ariſe, and come away; Prepare, prepare you; Hear
with an uncircumciſed ear; you are not upon a comm
thing. Behold the Throne *is ſet, the* Throne *of Grace, wh*
Majeſty and Mercy dwell together: from thence will

Lord meet you, from thence will he commune with you, from the Mercy-ſeat, from between the Cherubims, upon the Ark of the Teſtimony. Lo, the Lord cometh out of his Pavilion, the mighty God from Sion. Selah. *His glory covereth the Heavens, the Earth is full of his praiſe. A fire (of love) goeth before him, mercy and truth are round about him, righteouſneſs and peace are the habitation of his Throne; he rideth on his Horſes and Chariots of Salvation, the Covenant of life and peace is in his mouth.*

Rejoyce ye Heavens, make a joyful noiſe to the Lord all the Earth. Let the Sea roar, the Floods clap their hands, and the multitudes of the Iſls rejoyce. Stand forth the Hoſt of Heaven, prepare your Harps, caſt down your Crowns, be ready with your Trumps, bring forth your golden Vials full of Odours, for our voices will jar, our ſtrings will break, we cannot reach the Note of our Makers praiſe.

Yet let them that dwell in the duſt ariſe and ſing. Bear your part in this glorious ſervice, but conſider and attend. Call out your ſouls, and all that is within you, lift up your voices, fix your eyes, enlarge your hearts, intend all their powers; there is work for them all. Be intent, and ſerious, you cannot ſtrain too high.

Come forth ye graces, beſet the way, be all in readineſs. Stand forth Faith, and Hope: Flame O Love, come ye warm deſires, and break with longing: Let fear with all veneration do its Obéyſance. Joy prepare thy ſongs, call up all the daughters of Muſick, to ſalute the Lord as he paſſeth by. Let the Generations of the Saints appear, and ſpread the way with Boughs, and Garments of ſalvation, and Songs of Deliverance, Deut. 29. 10. *to the* 13. *Ye ſtand this day all of you before the Lord your God, your Captains, your Elders, your Officers, with all the men of* Iſrael, *your little Ones, your Wives, and the ſtranger that is within thy Camp, from the hewer of wood, to*

the

the drawer of Water: That thou ſhouldeſt enter i
venant with the Lord thy God, and into his Oat
the Lord thy God maketh with thee this day:
may eſtabliſh thee to day for a people unto himſe
that he may be unto thee a God, as he hath ſaid un
and as he hath ſworn.

I have done my errand. The Meſſenger of the M
diſappearoth, when the Orient Sun cometh forth out
Chambers, I vaniſh. I put my mouth in the duſt. The
of the Lord! The ſoft and ſtill voice! O my ſoul, wra
face in the mantle, and bow thy ſelf to the ground, an
thee in the clift of the Rock, while Jehovah *procla*
his Name, and maketh all his goondeſs to paſs before

HEar O ye ends of the Earth, The mighty God, the Lord hath ſpoken, Gather my Saints unto me, thoſe hat have made a Covenant with me by ſacrifice. *a* Behold I eſtabliſh my Covenant between me and you. *b* By y Holineſs have I ſworn, that I will be your Covenant iend. I lift up my hand to Heaven, I ſware I live for ver; and becauſe I live, you ſhall live alſo. *c* I will be ours: *d* Yours to all intents and purpoſes: your refuge and your reſt, *e* your atron and your Portion; *f* your Heritge and your Hope; your God and our Guide. *g* While I have, you ſhall ever want; and what I am to my ſelf, will be to you. *h* And you ſhall be my eople *i*, a choſen generation, a Kingdom Prieſts, a holy Nation, a peculiar Treaure unto me above all people. *i* I call leaven and Earth to witneſs this day, that *I* take you r mine for ever. My Name ſhall be upon you, and you all be Pillars in the Temple of your God, and ſhall go more out. *k*

The voice of the LORD.

a Pſ. 50 1, 5. *b* Gen 17 7. *c* Joh. 14. 19. *d* Jer. 32. 38, 40. *e* Jer. 50. 6. Pſ. 90. 1. Pſ. 46. 1. *f* Pſ. 73 25. Iſa. 25. 4, 5. *g* Pſ. 48. 14. *h* Pſa. 34. 9, 10. *l* Ex. 19. 5. 6. 1 Pet. 2. 9. *k* Rev. 3. 12.

My *Livery* ſhall you wear, and the ſtamp of my own ace ſhall you carry: *l* and I will make you my Witneſs nd the Epiſtles of Chriſt unto the world, *m* and you ſhall e choſen Veſſels, to bear my Name efore the Sons of men. And that you ay ſee that I am in earneſt with you, o I make with you an everlaſting Coenant, ordered in all things, and ſure; and do here ſolemnly deliver it to you s my act and deed, ſealed with ſacred blood, *o* and ratied with the Oath of a God; *p* a God that cannot lye, hat knows no place for Repentance. *q* Come ye bleſſed, eceive the Inſtrument of your ſalvation: take the wriing, behold the Seals; here are the conveyances of the Kingdome. Fear not, the donation is free and full. See it

l Ezek. 36. 25, 26. with Eph. 4. 24. *m* Iſa. 24. 8. 2 Cor. 3 3. *n* 2 Sam. 23 5 *o* 1 Cor. 11, 25. *p* Heb. 6. 17. *q* Tit. 1. 2.

is written in blood, founded on the All-sufficient m
of your surety, *r* in whom I am pleased, *s* whose
makes this Testament unchangeable for ever; so that
names can never be put out, nor
Inheritance alienated, nor your L
cies diminished; nothing may be a
ed, nothing added, nothing substrac
no not for ever. *t* Happy art thou,
Israel! Who is like unto thee, O p
ple! *u* only believe, and know y
own blessedness. Attend O my C
dren, unto the blessings of your Fat
and hear and know the glorious immunities, and
Royal prerogatives that I here confirm upon you.

Heb. 9. Lam. 1. 8. *Mat.* 3. 17. *t* Gal. 3. 15, 16, 17.

The blessings of the covenant, are either its glorious Liberties and immunities, or its royal Priviledges and prerogatives. *u* Deut. 33. 29

Here I seal you your pardons. Though your sins b
many as the sands, and as mighty as
mountains, I will drown them in
deeps of my bottomeless mercies.
will be merciful to your unrighte
ness; I will multiply to pardon, *x* w
your sins have abounded, my grace
super-abound; though they be as
let, they shall be as white as sno
though red like crimson, they shall be as wool. *y* Beh
I declare my self satisfied, and pronounce you absolv
The price is paid, your debts are cleared, your bonds
chancelled. *a Col.* 2. 13, 14.

The immunities & Liberties of the Covenant consisting in
1. *Our general discharge from all our debts.* *w* Mic. 7. 19. *x* Heb. 8. 12. Isa. 55. 7. *y* Isa. 1. 18 *z* Job 33. 24. *a* Isa. 43. 25.

Whatever the Law, or Conscience, or the Accu
hath to charge upon you, here I exonerate you, I discha
you. I, even I am he, that blotteth out your trang
ons, for my Names sake. Who
lay any thing to your charge, who
acquit you? Who shall impeach,
implead you, when I proclaim
guiltless? *b* Sons, Daughters, be of good chear, your
are forgiven you; *c* I will sprinkle your consciences,

b Rom. 2. 33, 34. *c* 1 Joh. 2. 12. Mat 9. 2. *d* Ez. 36. 25. Heb. 4. 14. Isa. 57. 19.

put the voice of peace into their mouths, *d* they ſhall be your Regiſters, in which I will record your Pardon, and the voice of Guilt, and Wrath, and terror ſhall ceaſe. *Heb.* 10. 22. *Iſa.* 27. 4, 5.

Here I ſign your releaſe from the houſe of bondage; *f* Come forth ye captives, come forth ye priſoners of hope; for I have found a ranſome: *g* I proclaim liberty to the captives, and the opening of the priſon to them that are bound. *h* Behold I have broken your bonds, and ſhook the foundations of your priſons, opened the Iron Gates. *i* by the blood of the Covenant have I ſent forth the priſoners out of the pit wherein there is no water. *k* Ariſe, O redeemed of the Lord, put off the rayment of your captivities, ariſe and come away.

2 *Our releaſe from the houſe of bondage particularly.*
f Rom. 6. 17, 18. 1 Cor. 7. 22. *g* Job 33. 24. 18 *h* Iſa. 61 1. & 42. 7. *i* Luk. 4 18. *k* Zech. 9. 11.

The dark and noiſome priſon of ſin ſhall no longer detain you. *l* I will loſe your fetters, and knock off your bolts. Sin ſhall not have dominion over you. *m*

From the dark and noiſome priſon of ſin.
l Joh. 8 34, 35, 36. *m* Rom. 6. 14.

I will heal your back-ſlidings, *I* will ſubdue your iniquities. *n* *I* will ſanctifie you wholly, *o* and put my fear in your hearts, that you ſhall not depart from me. *p* Though your corruptions be ſtrong and many; yet the aids of my Spirit, and cleanſing vertue of my word, and phyſick of my correction, ſhall ſo work together with your prayers & indeavors, as that they ſhall not finally prevail againſt you, but ſhal ſurely fall before you. *q*

n Mic. 7 19. Jer. 3. 12. *n* 1 Theſ. 5. 23, 24. *p* Jer. 32. 40. *q.* Ezek. 35, 37 Eph. 5. 26. Iſa. 27. 9.

From the ſtrong and ſtinking gaol of the grave do *I* deliver you. O death, *I* will be thy plague, O grave, *I* will be thy deſtruction; *r* my Beloved ſhall not ever ſee corruption. *ſ*

From the ſtrong & ſtinking gaol of the Grave. *r* Hoſ. 13, 14 *ſ* Pſal. 16. 10.

I will change your rottenneſs into glory, and make your duſt ariſe & praiſe me. *t* What is ſown in weakneſs, *I* will raiſe in power: what is

t Dan. 12. 2, 3. Iſa 26. 19.

sown in corruption, I will raise in incorruption : wh
sown a natural body, I will raise a
tual body. *n* This very flesh of yours,
corruptible flesh, shall put on incorru
on ; and this mortal shall put on imm
tality. *x* Death shall be swallowed up in victory,
mortality of life. *x* Fear not, O my children ; Come,
I will shew you the enemy that you dreaded. See,
lies the King of Terrors, like *Sisera* in the Tent, fastened
the ground, with the nail struck through his temples.
hold the grateful present, the head of your Enemy
Charger : I bequeath you your conquered Adversary,
make over death as your Legacie. *y*
death where is thy sting ? where now
thine armour wherein thou trustedst?
Come my people, enter into your cha
bers : *a* Come to your beds of dust,
lay you down in peace, and let your
rest in hope ; *b* for even in this flesh
you see God. *c* O ye slain of death, your carkasses, now
loathsome as the Carrion in the ditch, will I redeem
the power of the grave, *b* and fashion those vile bodies
unto the glorious body of your exalted Redeemer. *e* Lo
if you can on the Sun, when shining in his strength, w
such dazling glory will I cloath you, O ye of little faith

u 1 Cor. 15. 42, 43, 44 *w* 1 Cor. 15 53 *x* 2 Cor. 5. 4 1 Cor. 15. 54

y 1 Cor. 3. 22 *z* 1 Cor. 15. 55 *a* Isa 26. 20 *b* Isa. 57. 2. *c* Psal. 17. 9. Job 19 25, 26, 27. *d* Psa. 49. 15. *e* Ph. 3. 21. *f* Mat. 13. 43.

From the terrible dungeon of eternal darkness do I he
by free you. Fear not, you shall not
hurt of the second death, *y* you are de
vered from the wrath to come, and sh
never come into condemnation. *b* T
flames of *Tophet* shall not be able to sin
the hairs of your head, no nor the smel of the fire pass up
you. Stand upon the brink, & look down into the horri
pit, the infernal prison, from whence I have freed you;
you how the smoak of their torments ascendeth for eve
Hear you the cursings & ravings, the roarings and *k* bla
phemies

From the dungeon of eternal darkness.

g Rev. 2. 11. Rom. 8 1. *h* 1 Thes 5. 10. Jo. 5. 24. *i* Re. 14. 11 *k* Mat. 25 30.

ohemies? What think you of thoſe helliſh fiends? would you have been willing to have had them for your companions and *l* tormentors? what think you of thoſe chains of darkneſs? or of the river of brimſtone, of the inſtruments of torment for ſoul and body, of thoſe weepings, and wailings, and gnaſhing of teeth? Can you think of an everlaſting baniſhment, of a *gaye curſed?* could you dwell with everlaſting, could you abide with devouring *m* fire? This is the inheritance you were born *n* to. But I have cut off the entail, and wrought for you a great ſalvation. I have not ordained you to *o* wrath, but my thoughts towards you are thoughts of *p* peace.

l Mat. 25. 41. m Eſay 33. 14. n Eph. 2. 3. o 1 Theſ 5. 9. p Jer. 29. 11.

3 *Our protection from all our enemies,* p 2 King. 17. 39. *From the Arreſts of the law.* q Gal. 3. 13. Rom 4. 10. r Dan. 2 24. 2 Cor. 5. 19, 20.

Here *I* deliver you your protection. From all your enemies will I ſave you. *p* I grant you a protection from the Arreſts of the Law: your Surety hath fully anſwered it: *q* My Juſtice is ſatisfied, my wrath is pacified, my honour is repaired. *r* Behold, I am near that juſtifie you, who is he that ſhall condemn you?

From the powers of darknes. u Rom 16. 20 w Eph 1. 2 x Joh. 4. 4 y Gen. 3. 15. z Col. 2. 15. a Luk 10 18.

From the uſurped dominion of the powers of darkneſs. I will tread Satan ſhortly under you, and will ſet your feet in triumph upon the necks of your enemies. *u* Let not your hearts be troubled; though you be to wreſtle with principalities and powers, and the rulers of the *darkneſs of this world*: *w* for ſtronger is he that is in *you*, than he that is in the *world*. *x* He may bruiſe your heel, but you ſhall bruiſe his head. *y* Behold your *Redeemer* leading captivity captive, ſpoyling principalities and powers, and triumphing over them openly in his croſs. *z* See how *Satan* falleth like lightning from heaven, *a* and the *Sampſon* of your ſalvation beareth away the gates of hell, poſts and all upon his ſhoulders, and ſetteth them up as Trophies of his Victory: how he pulleth out the throat of the

Lyon, and lifteth up the heart of the Traitor upon the of his ſpear, and waſheth his hands, and dyeth his robes the blood of thoſe your enemies. Iſa. 63. 1, 2, 3.

From the victory of the world, *c* neither its frowns, nor its flatteries ſhall be too hard for your victorious faith. Though it raiſe up *Egypt*, and *Amalek*, and *Moab*, and all its whole Militia againſt you, yet it ſhall never keep you out of *Canaan*. Be of good comfort, your Lord hath overcome the world. Though its temptations be very powerful, yet this upon my faithfulneſs will promiſe you, that no ſuch ſhall come upon you, but what you ſhall be able to bear. But if I ſee ſuch tryalls (which you fear) would be too hard for your graces, and overthrow your ſouls, I will never ſuffer them to come upon you; nay, I will make your enemy to ſerve you, *e* and do bequeath the world as part of your dowry to you. *f*

From the victory of the world.
Joh. 5.4. Gal. 1 4. *d* Joh. 16.33. *e* 1 Cor. 10.13. *f* 1 Cor. 3. 22.

From the Curſe of the Croſs, *g* Affliction ſhall prove a wholſome Cup to you; your Lord hath drunk the Venome into his own body, and what remains for you is but a healthful Potion, which I will promiſe you ſhall work for your good. *h* Be not afraid to drink, nor deſire the cup ſhould paſs from you: I bleſs the cup before I give it unto you. *i* Drink you all of it, and be thankful; you ſhall find my bleſſing at the bottome of the cup, to ſweeten the ſharpeſt afflictions to you. I will ſtand by you in all conditions, and be a faſt friend to you in every change. *l* In the Wilderneſs I will ſpeak comfortably to you, and in the fire, and in the water, I will be with you. *m* I will be a ſtrength to the poor, and a ſtrength to the needy in his diſtreſs; a refuge from the ſtorm, and a ſhadow from the heat, when the blaſt of terrible ones is as a ſtorm againſt the wall. *n* Your ſuffering

From the curſe of the Croſs.
g Pſal. 119. 71. *h* Rom. 8.28. *i* Job 5 17, &c. *k* Jam. 5. 1, 12. Pſal. 94. 12. *l* Iſa. 43.2. *m* Hoſ. 2. 14. *n* Iſa. 25. 4.

ſhal

ſhall not be a cup of wrath, but a Grace-cup; not a Curſe, but a Cure; not a cup of trembling, but a cup of bleſſing to you. *o* They ſhall not hurt you, but heal you. *p* My bleſſing ſhall attend you in every condition. *q* I ſay not only, Bleſſed ſhall you be in your Basket, and bleſſed in your ſtore; but bleſſed ſhall you be in your poverty, *r* and bleſſed ſhall you be in your ſtreights: not only bleſſed ſhall you be in your Cities, and bleſſed ſhall you be in your Fields, but bleſſed ſhall you be in your bonds, and bleſſed ſhall you be in your baniſhment. *ſ* Bleſſed ſhall you be when you are perſecuted, and when you are reviled, and your name is caſt out as evil: Yea, then doubly bleſſed. *t* My choiceſt bleſſings, greateſt good, and richeſt ſweets, will I put into your evil things. *u* Theſe happy immunities, theſe glorious Liberties of the Sons of God, by this immutable Charter I do for ever ſettle upon you; and do in, and with my Covenant, unalterably, irrevocably, everlaſtingly convey unto you, and confirm upon you.

o Heb. 12. 6, 7, 8. *p* Pſ. 119. 67. *q* Gen 26. 3. *r* Gen. 28. 15 *ſ* Mat 9. 29, 30. 1 Pet. 3. 14. *t* Mat. 5. 10, 11, 12. *u* 1 Pet. 4 13, 14. Luke 6. 20, 21, 22.

Yea, I will not only free you from your miſeries, but will confer upon you Royal Priviledges and Prerogatives, and inſtate you into higher & greater happineſs than ever you have fallen from. Lo, I give my ſelf to you, and all things with my ſelf.

The Priviledges & Prerogatives of the Covenant.

Behold, O ye Sons of men! Behold and wonder. Be aſtoniſhed O Heavens! Be moved, ye ſtrong foundations of the Earth! For you ſhall be my witneſſes. This day do I by Covenant beſtow my ſelf upon my ſervants. *w* I will be your God, for ever and ever. *x* Your *Own God*: *y* Nothing in the world is ſo much your own as I. The houſes that you have built, that you have bought, are not ſo much yours as I am. Here you are Tenants at will; but I am your eternal Inheritance. *z* Theſe are loans for a ſeaſon, but

He gives himſelf to us for our God.

w Gen. 17. 7. *x* Pſa. 48. 14. Jer. 32. 38. Rev. 21. 3. *y* Pſal. 67. 6. Pſal. 16. 2. *z* Pſal. 16. 5. with 73. 26.

a Pſal. 90. 1. b 1 Cor. 6. 19, 20. c Jer 3. 19. Eſay 63 16. d Pſal. 50. 15. Jer. 49. 11. Pſal. 145. 18.

To be to us inſtead of all Relations. Our Friend.

Iſa 41. 8. Jam. 2. 2, 3. f Pſal. 25. 14. Joh. 15. 15. g Eph 3. 12. Heb. 4. 16.

but I am your dwelling place in all generations. *a* You have no where ſo a propriety, ſo ſure and unalter claim, as you have here. What do count your own? Do you count bodies your own, your ſouls your o Nay theſe are not your own; they bought with a price, *b* But you may bo ly make your claim to me; you may fr ly challenge an intereſt in me. *c* Co near, and fear not; where ſhould you free, if not with your own? where ſhould you bold, if not at home? You are never in all the world much at home, as when you are with me. You may fr ly make uſe of me, or of any of my Attributes, when ver you have need. *d* I will be all to you that you c wiſh, *e* I will be a friend to you. *f* My ſecrets ſhall with you, and you ſhall have all freedome of acceſs to m and liberty to pour out all your hearts into my boſom.

Our Phyſitian.

b Hoſ. 14. 4. Pſa. 103. 3.

I will be a Phyſitian to you. I wi heal your back-ſlidings, and cure all you diſeaſes. *b* Fear not, never did ſel miſcarry, that left it ſelf in my hands, and would bu follow my preſcriptions.

Our Shepherd.

i Pſal. 23. 1. & 80 1. *k* Pſal. 23. *l* Eſay 43. 14. Gen. 33. 31. 14.

I will be a Shepherd to you. *i* Be not afraid of evil tydings, for I am with you; my rod, and my ſtaff ſhall comfort you. You ſhall not want, for I will feed you; you ſhall not wander (to be loſt) for I will reſtore you. I will cauſe you to ly down in green paſtures, and lead you beſide the ſtill wa ters. *k* I will gather you with mine arm, and carry yo in my boſome, and will lead on ſoftly, as the flock and the children be able to endure. *l* If Officers be careleſs, I will do the work my ſelf. I will judg between cattle and cattle. I will ſeek that which was loſt, and bring again

that

hat which was driven away, and bind up that which was broken, and ſtrengthen that which was ſick; but I will deſtroy the fat and the ſtrong, and will feed them with Judgment. *m* I will watch over my flock by night. *n* Behold, I have appointed my Miniſters as your Watchmen, and Overſeers that watch for your ſouls. *o* Yea, mine Angels ſhall be your Watchers, and ſhall keep a conſtant guard upon my flock. *p* And if peradventure the ſervants ſhould ſleep, *q* mine own eyes ſhall keep a perpetual watch over you, by night, and by day. *r* The Keeper of *Iſrael* never ſlumbereth, nor ſleepeth, *ſ* nor withdraweth his eyes from the righteous. *t* I will guide you with mine eye; I will never truſt you out of mine own ſight. *u*

m Ezek. 34. 16, 17. *with* verſe 2, 3, 4. *n* Iſa. 27. 3. *o* Heb. 13. 17. Acts 20. 28 *p* Dan. 3. 17, 23. Pſal. 34. 7. *q* Mat. 13. 25. 27. *r* Pſa. 34. 15. & 33. 18. 2 Chron. 16. 9. *ſ* Pſal. 122. 3, 4, 5. *t* Job 36. 7. *u* Pſa. 32. 8.

I will be a Soveraign to you. The Lord is your Judge, the *Lord* is your Lawgiver, the Lord is your King. *w* Fear not the unrighteouſneſs of men, I will judg your cauſe, I will defend your rights. *x* You ſhall not ſtand at mans Bar; you ſhall not be caſt at their Vote; let them curſe, I will bleſs; let them condemn, I will juſtifie.

Our Soveraign. *w* Iſa. 33. 22 *x* Deut 32. 36. Pſ. 140. 12. & 9. 4. *y* 1 Cor 4 3 5. 2 Cor. 10 18 *z* Eſay 50. 9. Gen 12. 3.

When you come upon tryal for your lives, to have your eternal ſtate decided, you ſhall ſee your friend, your Father, upon the Bench. *a* Into my hands ſhall your Cauſe be caſt, and you ſhall ſurely ſtand in Judgment, and be found at the right hand among the ſheep, and hear the King ſay, Come ye bleſſed, inherit the Kingdom. *b*

a Pſa. 83. 9. Eccl. 3 16, 17. *b* Mat. 25 33, 34. Mat. 10. 32

I will be an Husband to you. *c* In loving kindneſs, and in mercies, will I betroth you unto me for ever. *d* I will eſpouſe your intereſt, and will be as one with you, and you

Our Husband. *c* Eſay 54. 5. *d* Hoſ 2 19, 20.

with

with me. *e* You ſhall be for me, and not for another, I alſo will be for you. Though I found you as an helpless Infant, expoſed in its blood, all your unworthineſs do not diſcourage me. Loe *I* have look'd upon you, & ſpread my skirt over you, & put my comelineſs upon you. Moreover, *I* ſwear unto you, & enter into Covenaut with you, and you ſhall be mine. *g* Behold, I do (as it were) put my ſelf out of my own power, and do here ſolemnly, in this Marriage Covenant, make away my ſelf to you, *h* and with my ſelf all things. *i* I will be an everlaſting Portion to you. *k* Lift up now your eyes Eaſtward, and Weſtward, and Northward, and Southward. Have you not a worthy portion, a goodly heritage? Can you caſt up your riches, or count your own happineſs? Can you fathom Immenſity, or reach Omnipotency, or comprehend Eternity? All this is yours. I will ſet open my treaſures to you, I will keep back nothing from you.

e Mat. 25. 40, 45 Act. 9 4. 5. Zac. 3. 3 *f* Hoſ. 3. 3 *g* Eze. 16 4. to the 10. *h* Jer. 24. 7. & 30. 21, 22. & 21, 33, 34. *i* Rev 21. 7. *k* Eze. 44. 28 Jer. 51. 19. Pſal. 119 57.

He maketh over himſelf to us in all his Eſſential Perfections, and perſonal Relations.

In all his Eſſential Perfections, his Eternity as the date of our happineſs

All the Attributes in the Godhead, all the perſons in the Godhead, do hereby make over to you. I will be yours in all my Eſſential Perfections, and in all my Perſonal Relations.

In all mine Eſſential Perfections.

Mine Eternity ſhall be the date of your happineſs.

I am the Eternal God, and while I am, I will be life & bleſſedneſs to you. *r* I will be a never failing fountain of Joy, and Peace, and Bliſs unto you. *I* am the firſt, and laſt, that was, and is, and is to come, and mine eternal Power and Godhead ſhall be bound to you. *n*

l Pſal. 90. 1, 2. with Pſal. 43. 19. 1 Tim. 1. 17. with 1 Pet 5 10. *m* Pſ. 36, 7, 8, 9 & 16. 11. *n* Iſa. 35. 10. Jer. 32. 40

I will be your God, your Father, your Friend, while I have any being. I have made mine ever laſting

Iſa. 9. Jer. 10. 10.

ing choice in pitching upon you. *p* Fear not for the e-
nal God is your refuge, and underneath are the ever-
ing arms. *q* My durable riches and righ-
ouſneſs ſhall be yours. *r* Though all
ould forſake you, yet will I not forſake
u. When the world, and all that is
rein ſhall be burnt up, I will be a ſtan-
g portion for you. When you are forgotten among the
d, with everlaſting loving kindneſs will I remember
u. *t*

p Pſal. 132. 113, 14. Hoſ. 2. 19. *q* Deut. 33. 27. *r* Pro. 8. 10. *ſ* Heb 13 5. Pſal. 27 10. *t* Iſa. 54. 10.

Mine unchangeableneſs ſhall be the rock your reſt. *u* When all the world is like
e tumbling Ocean round about you,
re you may fix and ſettle. *I* am your
ſting place. *w*

His unchangeableneſs as the Rock of our Reſt, *u* Mal. 3. Pſal. 62. 6, 7. & 92 15. *w* Jer. 50. 6. 2 Chron. 14. 11.

The immutability of my Nature, and of my counſel,
d of my Covenant, are ſure footing for your faith, and
firm foundation for your ſtrong and e-
rlaſting Conſolation. *x* When you are
flicted, toſſed with tempeſts, *y* and
ot comforted; put in to me: *I* am an
a ven of Hope, *I* am an Harbour of
eſt for you; here caſt your Anchors, and you ſhall never
e moved. *z*

2 Tim. 2. 15. Heb 6. 17, 18. *y* Iſa. 54 11. *z* Jer. 17. 13. 17 Pſal. 46. 1, 2, 5. & 125. 1.

Mine Omnipotency ſhall be your guard. I m God Almighty, your Almighty pro-
tector, your Almighty Benefactor. *a*

His omnipotency for our Guard. *a* Gen. 15, 1. and 17. 1.

What though your enemies are many; more are they
hat are with you, than they that are againſt you; for *I* am
with you. *b* What though they are mighty? they are not
Al-mighty. Your Father is greater then
ll, and none ſhall pluck you (pluck while
hey will) out of my hands. *c* Who can
inder my power, or obſtruct my ſalva-
ion? *d* Who is like unto the God of *Je-
ſhurun*, who rideth on the Heaven for your help, & in his
excellency on the Skie? *I* am the ſword of your ſtrength,

b 2 Chron. 32. 7, 8 2 Kings 6. 16. Joh 10. 29. *d* Iſa. 43 13 Dan. 4 35. 2 Pet. 2 9.

and

and the ſhield of your excellency. *e* Iam your roc
your fortreſs, *your* deliverer; *your* ſtrength, the horn
ſalvation, and your high tower. *f* I will maintain y
gainſt all the power of the enemy. You ſhall never fi
omnipotency can ſupport you. *g The gates of hell ſha*
prevail againſt you. *h* Your enemies
find hard work of it. They ſhall overc
Victory, or enervate Omnipotency,
corrupt Fidelity, or change immuta
ty, or elſe they cannot finally preva
gainſt you, either they ſhall bow or break. *i* Though t
ſhould exalt themſelves as the Eagle, though they ſh
ſet their neſt among the ſtars, even there will I bring t
down, ſaith the Lord. *k*

e Deu. 33. 26, 29. *f* Pſ. 18. 2. *g* 1 Pet. 1. 5 Ex. 28. 12. *h* Mat 16. 18. *l* Rev. 3. 9. Iſa. 66 24. *k* Obad. 4. Jer. 49. 16.

My faithfulneſs ſhall be your ſecurity, 1 *my truth*, ye
oath ſhal fail if ever you come off looſers by me. *m* I will
you to confeſs, when you ſee the iſſue
upſhot of all my providences, that I w
God worthy to be truſted, worthy t
believed, worthy to be reſted in, and
lied upon. *n* If you walk not in my jud
ments, you muſt look for my threats
frowns, yea, and blows too, and you ſh
ſee that I am not in jeſt with you,
will indulge you in your ſins. *o* Nev
theleſs my loving kindneſs will I n
take from you, nor ſuffer my faithfulneſs to fail. My C
venant will I not break, nor alter the thing that is g
out of my lips.

His faithfulneſs for our ſecurity. *l* Pſal. 89. 33, 34, 35 *m* Iſa 54. 9, 10. *with* Mar. 10. 29, 30. *n* Pſ. 34. 4, 5, 6, 8. & 84. 12. & 146 5. Jer. 17. 7, 8. Pſ. 22. 4, 5. *o* Pſ. 89. 30, 31, 32, &c. Am 3. 2. & 2 Sam. 12. to 15. 1 Pet. 4. 17.

My mercies ſhall be your ſtore. p I am
Father of mercies, and ſuch a Father I
be to you. *q* I am the fountain of merc
& this fountain ſhall be ever open to y
r My mercies are very many, and th
ſhall be multiplyed towards you; *ſ* yo
great, & they ſhal be magnified upon yo

His Mercies as our ſtore. p Iſa 47. 7. & 63. 7. Pſ. 119. 41. *q* 2 Cor. 1. 3 *r*. Pſ. 36. 9 *with* Rev. 21. 6. *ſ* Neh 9. 7. *with* Iſa. 55. 7. 1 Chr. 21. 13. *with* Gen. 19. 9.

ry ſure; and they ſhall be for ever ſure to you; *u* very
der, and they ſhall be infinitely tender of you. *w*
hough the Fig-tree do not bloſſome, nor the Vine bear,
r the Flock bring forth; fear not, for my compaſſions
l not. *x* Surely goodneſs and mercy ſhall follow you all
e dayes of your lives. *y* Even to your old age I am he, &
en to hoary hairs will I carry you: I have made, & I will
ar, even I will carry and deliver you.

u Iſa. 55. 3. *w* Pſ. 119. 156. *with* 103. 4. *x* Hab. 3. 17. Lam. 3. 22. *y* Pſ. 23. 6. *z* Iſa. 46. 4.

I will make an everlaſting Covenant ith you, that I will not turn away from u to do you good. *a* I ſwear that I will ew you the kindneſs of God. *b* I can ſoon forget to be God, as forget to be racious. *c* While my name is Jehovah, erciful, gracious, long-ſuffering, abun- nt in goodneſs and truth, I will never rget to ſhew mercy to you. *d* All my ayes towards you, ſhall be mercy and uth. *e* I have ſworn that I would not be wroth with ou, nor rebuke you; for the Mountains ſhall depart, and e hills be removed; but my kindneſs ſhall not depart om you, neither ſhall the Covenant of my peace be re- oved, ſaith the Lord that hath mercy on you.

a Jer. 32. 40. *b* 1 Sam. 20. 14, 15. 17. *with* 25. 9, 10. *c* Pſal. 77. 9. *d* Pſ. 103. 17. *with* 34. 6, 7. Pſalm 25. 10.

Mine Omniſcience ſhall be your Overſeer, mine eyes hall be ever open, obſerving your wants to relieve them, nd your wrongs to avenge them, *f* Mine Ears ſhall be e- er open to hear the prayers of my poor, he cries of mine oppreſſed, the clamours, alumnies and reproaches of your ene- nies. *g* Surely I have ſeen your afflicti- n, and know your ſorrows. And ſhall ot God avenge his own Elect? I will venge them ſpeedily. *h* I ſee the ſe- ret Plots, and Deſigns of your Enemies gainſt you, * and will diſannul their Counſels, *i* I ſee

His Omniſciency as our Overſeer.

f 1 Pet. 3. 12 Exod. 3. 7. *g* Pſal. 34. 15. Exo. 2. 24, 25. Zeph. 2. 8, 9, 10 *h* Lu. 18. 7, 8. * Jer. 18. 23 *i* Iſa. 8 10. *with* 29 14, 15. Pſal 33 10.

your

your ſecret integrity, and the uprightneſs of your
towards me, while the carnal and cenſorious worl
demn you as hypocrites. *k* Your
prayers, faſts, and tears, which the w
knoweth not of, I obſerve them, an
cord them. *l* Your ſecret care to p
me, your ſecret pains with your
hearts, your ſecret ſelf-ſearchings, and ſelf-denial; I
them all, and your Father which ſeeth in ſecret, ſhal
ward them openly. *m*

k Job. 1. 8 9, 10, 11 2 Chron. 15. 17. 1 Mat. 4. 6, 18. Acts 10. 4. *m* Mat. 25. 34 35, 36. 2 Chron. 34 27.

My wiſdome ſhall be your Counſellour. *u* If any want
dome, let him ask of me, and it ſhall
given him. I will be your delive
When you are in darkneſs, I will
light to you. *o* I will make your
plain before you. *p* You are but
ſighted, but I will be eyes to you. *q* I
watch over you, to bring upon you
the good I have promiſed, *r* and to
off all the evil you fear, or to turn it
good. *ſ* You ſhall have your food in its ſeaſon, and
Phyſick in its ſeaſon, Mercies, Afflictions, all ſuit
and in their ſeaſon. *t*

His Wiſdom as our Counſellor. *n* Jam. 1. 5. *o* Mic. 7, 8. *p* Iſa. 43. 19. & 57. 14 *q* Iſa. 42. 6, 7 & 49 6 *r* Jer. 31. 28. with 32. 24 *ſ* Pſal. 91. 10 14. Jer. 24. 5 *t* Pſ. 23. 2, 3. 1 Pet. 1. 6 Iſa. 27 7, 8, 9.

I will out-wit your enemies, and make their Oracl
ſpeak but folly. *u* The old Serpent ſhall not deceive
I will acquaint you with his devices.
The deceitful hearts you fear, ſhall
undo you, I will diſcover their wiles.

u Iſa. 19. 11, to 15 *w* 2 Cor. 2. 11.

I know how to deliver the godly out of temptation,
to reſerve the unjuſt to the day of jndgment to be puni
ed. *x* Truſt in me with all your hearts, & lean not to y
own underſtanding. *y* I am God that
formeth all things for you. *z* I will fo
the reputation of my wiſdome, if I m
you not to acknowledge, when you ſee the end of the L
a (though at preſent you wonder, & reach not the mean

x 2 Pet. 9. *y* Prov. 3. 8, 9 *z* Pſal. 57. 2 *a* Jam. 5. 11.

my proceedings *b* that all my works are in weight,& in
mber,& in time,& in order: *c* if I force
u not to cry out,manifold are thy *works*,
wiſdome haſt thou made them all. *d*

Jer. 12. 1. *c* Ec. 3. 14
d Pſal. 33. 4. & 145
10. Pſal. 104. 24.

y juſtice ſhall be your Revenger and Rewarder. Fear not
approach; fury is not in me. *f* My Juſtice is not only
peaſed towards you, but engaged for you. I am ſo fully
tisfied in the ſacrifice of my beloved, that Juſtice it ſelf,
at was as a flaming ſword drawn againſt you, doth now
early befriend you; and that which was an amazing,
nfounding terrour, ſhall now become
our releif and conſolation. *g* Under all
ur oppreſſions, here ſhall your refuge
. *h* Let me know your greivances, my
ſtice ſhall right your wrongs, and re-
ard your ſervices. *i* You may conclude
on your Pardons, conclude upon your
rowns, conclude upon reparation for
l your injuries, and all from the ſweet
nſideration of my juſtice; *k* the thought
which, to others, is as the horror of the
adow of death. If you ſin, deſpair not; remember, I am
uſt to forgive you. If you are at any pains or coſt for me,
o not count it loſt; for I am not unrighteous to forget
ou. I am the righteous Judge, that have laid up for you,
nd will ſet on you the Crown of Righteouſneſs. Are you
eviled, perſecuted, defamed? Forget not that I am righte-
us to render tribulation to them that trouble you, and to
you that are troubled, reſt with me. Though all your ſer-
vices & ſufferings deſerve not the leſt good at my hands,
yet as I have freely paſſed my promiſe to reward them,
o I will as juſtly keep it.

His Juſtice, as our Avenger, and Rewarder. *e* 2 Theſſ. 1.6. 2 Tim. 4.8. *f* Iſa 17.4. *g* Eccl. 3. 16, 17. & 5. 8. Pſal. 9. 6 10, to 14. and 97. 1 with 99. 1. *h* Pſal. 6 9. & 103 6. *i* Pſal. 146. 7. Heb. 6. 10 *k* 1 Joh. 1 9. 2 Tim 4.8. 2 Theſ. 4. 5 1 Pet. 2. 23.

Mine omnipreſence ſhall be company for you. *l* Surely I will be with you, to bleſs
you. *m* No bolts, nor bars, nor bonds,
nor baniſhment, ſhall remove you from

His Omnipreſence, as company for us *l* 1 Chron. 22. 13. Joſh. 1. 5. 9. Iſa. 41 10. *m* Gen. 26. 24.

me

me, nor keep my presence, and the influences of
from you. *n* I am alwayes with you: *o* in your
nights, in your deepest dangers, I
hand with you, a very present help
time of trouble. *p* I am not a God a
or asleep, or in a journey, when you
my counsel, mine ear, or mine aid: I
alwayes nigh unto them that fear me.

n Gen. 39. 21, 23. *o* Mat. 28. 26. *p* Ps. 46. 1. & 34. 18. *r* Rev. 1. 9, 10. Act 16. 25, 26.

No *Patmos*, no Prison shall hinder the presence
grace from you. *r* My presence shall
turne the noysomest Wards, and ligh
the darkest Dungeon where you can be thrust. *s*

s Acts 12. 7. Isa. 58. 10.

My Holiness shall be a Fountain of Grace to you. *t* I am
God of hope, *u* the God of love, *w* the God of patien
the Author and finisher of faith, *y* the God of all grace
and I will give grace to you. *a* My design is to make
partakers of my Holiness. *b* I will
constant spring of spiritual life to yo
The water that I shall give you, sha
in you as a Well of water, springing
into everlasting life. The seed of
that I shall put into you, shall be so
and cherished, and maintained by
power, that it shall be immortal. *c*
Unction that you shall receive from
holy One, shall abide in you, and te
you all things (necessary for you) and
it hath taught you, you shall abide in hi
f Keep but the Pipes open, and ply
means which I hav eprescribed, and
shal flourish in the Courts of your Go
Yea, I will satisfie your souls in drought, and make
your bones, and you shall be like a watered Garden:
I will be as the dew unto you, and you shall grow as
Lilly, and cast forth your Roots as *Lebanon*; and yo
branches shall spread, and your beauty shall be as the

His Holiness as a Fountain of Grace to us. *t* Joh. 1. 16 2 Pet. 1. 4. *u* Rom. 15. 13. *w* 2 Cor. 13 11. *x* Rom. 15. *y* Heb 12. 2. *z* 1 Pet. 5 10. *a* Ps. 84. 21. *b* Heb 12. 10. *c* Gal. 2 20. Joh. 14 & 8 12. & 10. 10. & 14. 6. *d* Joh. 4. 14. *e* 1 Joh 3. 9. 1 Pet. 1. 23. Col 2. 19. *f* Joh. 14 16, 17. 1 Joh. 2. 20 27. *g* Prov. 8. 34. Psal 92. 13.

ve-tree. *i* You ſhall ſtill bring forth fruit in old age, you all be fat and flouriſhing.

My Soveraignty ſhall be commanded by you. *l* You ſhall be my Favorites, men f Power, to prevail with me. *m* All mine ttributes ſhall be at the command of our Prayers. *n*

In ſum, *Mine All-ſufficiency ſhall be the t of your inheritauce.* My fulneſs is our treaſure. *p* My houſe is your home. *q* ou may come as freely to my ſtore, as o you own Cupboard, *r* You may have our hand as freely in my ; Treaſures, as n your own Purſes. You cannot ask too nuch, you cannot look for too much from ne. *s* I will give you, or be my ſelf to ou inſtead of all comforts. *t* You ſhall ave children, or I will be better to you than ten chil- ren. *u* You ſhall have riches, or I will be more to you han all riches.. *w*

l Hoſ. 14. 5, 6. *His Soveraignty to be (as it were) commanded by us.* *l* Gen 32. 26, 28. Deut. 9 14. *m* Hoſ. 12. 4. Ja. 5. 17, 18. *n* Iſa. 45. 15 *His All-ſufficiency to be the lot of our inheritance.* *o* Gen. 17. 1. Lam. 3. 14 Pſ. 16. 5, 6 *p* Num- 18. 20. Deu. 10. 9 Pſal. 16. 5. 6. *q* Pſal 91. 1, 9. *r* Eph. 3 12 *s* Ep 3. 20. Mat. 7. 4 *t* Gen 15, 1. Pſa. 83 11. *u* Iſa. 56. 3. *w* 2 Cor. 6. 10

You ſhall have friends, if beſt for you, or elſe *I* will be our Comforter in your ſolitude, *x* your Counſellour in your diſtreſs. *y* If you leave Father, or Mother, or Houſes, or Lands for my ſake, you ſhall have an hundred fold in me, e- ven in this time. *z* When your enemies ſhall remove your comforts, it ſhall be out as the letting the Ciſtern run, and opening my fountain, or putting out the Candles, and letting in the Sun. The ſwelling of the waters ſhall riſe higher the Ark of your comfort. *a* I will be the ſtaffe of bread to you, your life, and the ſtrength of your dayes. *b* I will be the houſe and home to you, you ſhall dwell with me; yea, dwel in me, and I in you. *c* I will ſtand and fall with you. *d* I will repair your loſſes, and relieve

x Iſa. 51. 3. Joh. 14 21. 2 Cor. 1. 3, 4. *y* Pſa. 73 25 *z* Mar. 10. 30. *a* Rom. 5. 3 Heb. 10 34. Acts 5 41. *b* Deut. 30. 20 Iſa. 33. 16. *c* Deut 33. 12. Joh. 14. 23 1 John 3. 24. *d* Pſa. 37. 17, 24. & 54. 4 Iſa. 41. 10.

your needs. e Can you burn out the Lamp of Heave
lave out the boundleſs Ocean with
hands? why, the Sun ſhall be dark,
the Sea be dry, before the Father
Lights, the Fountain of Mercies ſhall
exhauſted. Behold, though the world hath been ſpe
ing upon the ſtock of my mercy, ever ſince I created
upon Earth, yet it runs with full ſtream ſtill. My
doth diffuſe its Raies, and disburſe its Light, and yet ſhi
as bright as ever: much more can I diſpence of my goo
neſs, and fill my creatures brim full, and running over,
yet have never the leſs in my ſelf: and till this All-ſu
ciency be ſpent, you ſhall never be undone. I am the G
of *Abraham* and of *Iſaac*, and of *Jacob*, and whatev
was to them, I will be to you.

e Phil. 4. 19 Mark 8. 35. Mat. 19. 27 28, 29

Are you in want, you know whither to go. I am
at home, you ſhall not go away empty from my door.
.ver diſtract your ſelves with cares and fears, but
known your requeſts by prayer & ſupplication unto
I will help when all do fail. g W
friends fail, and heart fails; when
eye ſtrings crack, and your heart-ſtri
crack, when your acquaintance le
you, and your ſouls leave you, my
ſome ſhall be open to you. h I will lock up your duſt,
will receive your ſouls,

f Phil. 4. 6. g Pſ. 73 26. Iſa. 63. 5. Pſal. 102. 17 h Pſal. 49 15. 2 Cor. 5. 1. Lu. 16. 22

*And mine infiniteneſs ſhall be the extent of your inhe
tance.* Can you by ſearching finde out God? can you
out the Almighty to Perfection? it
as high as Heaven, what can you d
deeper than Hell, what can you kno
i This height incomprehenſible,
deep unfathomable, ſhall be all yours, for ever yours.

His infiniteneſs to be the extent of our Inheritance. i Job 11. 7, 8. *with* Pſa. 50. 7

I am your inheritance, which no L
can meaſure, no Arithmatick can va
no Surveyor can deſcribe. h

k Eze. 44 28. Eph. 3. 8. 1 Tim. 6. 15 Pſa. 142. 3.

ift up now your eyes to the ancient mountains, & to the moſt bounds of the everlaſting hills, all that you can ſee yours: but your ſhort ſight cannot ken the moietie of hat I give you; and when you ſee and know moſt, you e no leſs than infinitely ſhort of the diſcovery of your wn riches. *Job* 26. 14.

Yea further, *I will be yours in all my erſonal Relations.*

In all his Perſonal Relations.

I am the everlaſting Father, and I will be a Father to you. m take you for my Sons, and Daughters. *n* Behold, I receive u not as ſervants, but as Sons, to abide my houſe for ever. *o* Whatever love or re Children may look for from their ther, that may you expect from me; *p* d ſo much more as I am wiſer, and eater, and better than any earthly Pants. If earthly Fathers will give good ings to their Children, much more will give to you. *q* If ſuch cannot forget eir Children, much leſs will I forget you. *r* What would y Children have? Your Fathers heart, and your Fathers uſe: Your Fathers care, and your Fathers ear: Your Fathers bread, & your Fathers rod, *u* theſe ſhall be all yours.

God the Father to be a Father to us.

m Jo. 20. 17. *n* 1 Cor. 6. 18. *o* Joh. 8. 35, 36. *p* Mat. 6. 31. 32 *q* Luk. 11. 13. *r* Iſa. 49. 15. *s* Job. 7. 17, Joh. 14. 2 *t* 1 Pet. 5 7. Mat. 7 9. *u* Luk. 12. 40. 31, 32. Heb. 12. 7.

You ſhall have *My fatherly affection*, my heart I ſhare among you, my tendereſt ves I beſtow upon you. *w*

My fatherly Compaſſion. As a Father pitieth his Children, ſo will I pitie you. *x* I will conſider your frame, and not be exceame to mark what is done amiſs by you, but cover all ith a mantle of my excuſing love. *y*

My fatherly inſtruction. I will cauſe you to hear the ſweet oice behind you, ſaying, *This is the way.* *z* I will tender our weakneſs, and inculcate mine admonitions, line upon line, and feed you

He promiſeth his fatherly affection. *w* 1 Joh. 3 1. Jer. 31. 3 Iſa. 54. 8.

His fatherly compaſſion. *x* Pſa. 103. 13, 14. *y* Pſal. 78 39.

His fatherly inſtruction. *z* Iſa. 30. 21

a Isa. 28. 13. 1 Cor. 3. 2. *b* Psal. 32. 8.

with milk, when you cannot ſtronger meat. *a* I will inſtruct you, guide you with mine eie. *b*

My fatherly protection. In my fear is ſtrong confid and my children ſhall have a plac

His fatherly protection. *e* Pro. 14. 26 *d* Pro. 18. 10. *e* Zec 9. 12. *f* Psal. 48. 3 Dc. 4. 7. Job 10. 29

refuge. *c* My Name ſhall be your ſt Tower, to which you may at all t flie, and be ſafe. *d* To your ſtrong H ye Priſoners of hope. *e* I am an open fuge, a near and inviolable refuge for you. *f*

My fatherly proviſion. Be not afraid of want, in you thers houſe there is bread enough. *g* care for your bodyes. Cark not for you ſhall eat, drink, or put on. Let n

His fatherly provision. *g* Psal. 34. 9 Luk. 15 17. *h* Mat. 6 25. to the end, Lu. 12. 22, 19 the 34. *i* Joh. 6. 39, to 59. Pſ 15. 14 Lam. 3. 24.

fice you, that your heavenly Fa knoweth that you have need of all th *h* I will provide for your ſouls, Me them, and Manſions for them, and portions for them.

Behold, I have ſpread the table of my Goſpel for with priviledges and comforts tha man taketh from you. *k* I have ſet b you the bread of life, and the tree of and the water of life. *l* Eat, O Frie drink abundantly, O beloved.

k Isa 25. 6. Mat. 22 4 Pro. 9 2. *l* Joh. 6. 48. Rev. 2. 7, & 22. 17

But all this is but a taſte of what I have prepared. muſt have but ſmiles and hints now, and be conte with glimpſes and glances here; but you ſhall be ſho taken up into your Fathers boſome, and live for eve the fulleſt viewes of his glory. 1 *Theſ.* 4. 17.

My fatherly probation. I will chaſten becauſe I love you, that you may no condemned with the World. *n*

His fatherly probation *n* 1 Cor. 11. 32 Prov. 3 11, 12

My Son I give unto you, in a Marri Covenant for ever. *o* I make him ove you, as Wiſdome, for your Illumi

God the Son to be a Husband to us

o Isa, 9. 6. & 42. 6 2 Cor. 11. 2

n; Righteouſneſs, for your Juſtification; Sanctification, or the Curing of your Corruptions; Redemption, for your Deliverance from your Enemies, *p* I beſtow him upon you, with all his fulneſs, all his merits, and all his graces. He ſhall be yours in all his Offices. I have annointed him for a Prophet. Are you ignorant, he ſhall teach you; he ſhall be eye-ſalve to you: *q* I have ſent him to preach the Goſpel to the poor, and recovering of ſight to the blinde; to ſet at liberty them that are bruiſed. *r* I have eſtabliſhed him by Oath, as a Prieſt for ever. *s* If any ſin, he ſhall be your Advocate: He ſhall expiate your guilt, and make the Atonement. *t* Have you any ſacrifice, any ſervice to offer, bring it unto him, and you ſhall receive an anſwer of peace. *u*

Preſent your Petitions by his hand, him will I exept. *w* Having ſuch an High Prieſt over the houſe of God, *x* you may come, and welcome; come with boldneſs. Him have I ſet up as a King upon my holy Hill of *Sion*. He ſhall rule you, he ſhall defend you, *y* He is the King of Righteouſneſs, King of Peace; and ſuch a King ſhall he be to you. *z* I will ſet up his Standard for you: *a* I will ſet up his Throne in you. *b* He ſhall reign in Righteouſneſs, and rule in Judgement: and he ſhall be a hiding place from the winde, and a covert from the tempeſt, and the ſhadow of a great Rock in a weary Land. *c* he ſhall hear your Cauſes, judge your Enemies, *d* and reign till he hath put all under his feet. *e* Yea, and under your feet; for they ſhall be as aſhes under you, and you ſhall tread them, ſaith the Lord of Hoſts. *f* Yea, I will undo them that afflict you, and all they that deſpiſed you, ſhall bow themſelves down at the ſoles of your feet. *g* And you ſhall goe forth, and behold the Carcaſſes

p 1 Cor. 1. 30. *q* Iſa. 49. 6. & 42. 10. &c. 3. 18 *r* Luke 4. 18. *s* Pſa. 110. 4. *t* 1 Joh. 2. 1, 2. Zech. 13. 1 *u* 1 Pet. 2. 5. Heb. 13 15

w Joh 13. 13, 14. *x* Heb 10. 19, 20, 21, 22. *y* Iſa. 9. 6, 7. Mat 1. 21. *z* Heb. 7. 2. Jer. 23. 5. Ep. 2 14 *a* Iſa 49. 22. *b* Pſal. 110. 2. *c* Iſa. 32. 12. *d* Iſa. 11 3 4, 5. *e* Pſal. 110. 1. 1 Cor. 15 25 *f* Mal. 4. 3. *g* Iſa. 60. 14 Zeph. 3 19

of the men that have treſpaſſed againſt me, their w
ſhall not die, neither ſhall their fire be quenched;
they ſhall be an abhorring to all fleſh, *Eſay* 66. 24.

God the Spirit to be Counſellor and Comforter to us. *i* Joh. 16.7. Rom. 8.14. *k* Ezek. 36.27. Joh. 14.16,17

My Spirit do I give unto you, for y Counſellor, and your Comforter. *i* He ſh be a conſtant inmate with you, and ſh dwell in you, and abide with you for ver. *k*

I conſecrate you as Temples to his holineſs. *l* He ſh be your Guide, he ſhall lead you into all truth. *m* He ſh be your Advocate, to endite your prayers, and make int ceſſion for you, and ſhall fill your mouths with the arg ments that he knows will prevail w me. *n* He ſhall be Oyl to your Whe and Strength to your Ancles, Wine your Hearts, and marrow to your Bo and Wind to your Sails. He ſhall w neſs your Adoption. *o* He ſhall ſeal y up to the day of Redemption, and be to you the earneſt your Inheritance, until the redemption of the purchaſ poſſeſſion.

1 Cor. 3. 16, 17 & 6.19. m Gal. 5 18. Joh 14. 26. n Rom. 8. 26. 27. o Rom. 8. 16. *p* Eph. 1.30 & 13. 14. 2 Cor. 1. 22.

He giveth all things with himſelf both preſent, and to come. q Rom 8. 32 1. 1 Cor. 3. 22. *Things preſent ours* r Eph. 1. 3.

And as I give you my ſelf, ſo mu more all things with my ſelf. *q* Earth an Heaven, Life and Death, things preſen and things to come. *r*

Things preſent are yours, Loe I gi you *Calebs* bleſſing the upper Srpings an the neather Springs. I will bleſs you with all ſpiritu bleſſings in heavenly places in Chriſt.

Rom. 9. 4. *The upper ſprings, or bleſſings ſpiritual, as Adoption, Acceſs, Audience, Peace, Perſeverance,* &c *u* Rev 2.17. *w* Eph. 3. 12 *x* Eph. 1.6. *y* 1 Jo. 5. 14 15.

To you pertaineth the Adoption, an the Glory, and the Covenants, and th ſervice of God, and the Promiſes. *t* T you will I give the white Stone, and th new Name, *u* acceſs into my preſence *w* the acceptation of your perſons, *x* th audience of your prayers. *y*

Peac

Peace I leave with you, my peace I give unto you. *z* I will undertake for your perſeverance, and keep you to the end, and then will crown mine own gift with eternal life. *a* I have made you heirs of God, and co-heirs with your Lord Jeſus Chriſt, and you ſhall inherit all things. *b*

z Joh. 1. 27. a Jer. 32. 40 Joh. 10. 28. 29. 1 Pet. 1. 5 Phi. 1. 6. b Rom 8. 17 Rev. 2. 17.

I have granted you mine Angels for your Guardians. The Courtiers of Heaven ſhall attend upon you; they ſhall be all miniſtring Spirits for your good. *c* Behold, I have given them charge over you, upon their fidelity to look after you, and, as the tender Nurſes, to bear you in their arms, and to keep you from coming to any hurt. *d* Theſe ſhall be as the careful Shepherds, to watch over my flock by night, and to encamp round about my Fold. *e*

The Protection of his Angels. c Heb. 1. 14. d. Pſal. 91 11, 12. e. Pſal. 34 7

My Miniſters I give for your Guides. *f Paul*, *Apollos*, *Cephas*, all are yours. *g* I am alwayes with them, and they ſhall be alwayes with you, to the end of the world. *h* You ſhall have Paſtors after mine own heart, *i* and this ſhall be my Covenant with you, that my Spirit which is upon you, and my words which I have put into your mouth, ſhall not depart out of your mouth, nor the mouth of your ſeed, nor of your ſeeds ſeed, ſaith the Lord, from hence forth, and for ever. *k*

The Inſpection of his Miniſters. f Eph. 4. 11. g 1 Cor 3. 12 h Mat. 28. 20 Eph 4. 13. i Jer. 3. 15 & 23. 4. k Eſa. 59 21

In ſhort, all my Officers ſhall be for the profiting and perfecting of you. *l* All mine Ordinances ſhall be for edifying and ſaving of you. *m* The very ſeveritics of my houſe, admonitions, cenſures, *&c.* And the whole Diſcipline of my Family, ſhall be for preventing of your infection, curing of corruption, procuring your ſalvation. *n*

l Eph. 4 12. m Acts 20. 32. Rom. 1. 16 *The Rod of his Diſcipline.* n 1 Cor. 5 5, 6, 7 Mat. 18. 15

My Word have I ordained for converted

The light of his Word.

converting your ſoul, enlightning y
eyes, rejoycing your hearts, cautio
you of dangers, cleanſing your def
ments, and conforming you to mine
mage. *o* To you I commit the Oracles
God. *p* Here you ſhall be furniſhed
gainſt temptations, *q* hence you ſhall
comforted under diſtreſſes and afflictions. *r* Here you ſh
finde my whole Counſel. *ſ* This ſhall inſtruct you in yo
way, correct you in your wandrings, direct you in the tru
to be believed, detect to you the errors to be rejected.

o Pſa. 19.7, 8, 9, 11 Eph. 5.26. 2 Cor. 3 18. *p* Rom. 3. 2. *q* Mat. 4. 47. Eph. 6. 7 *r* Pſa. 119, 92, 93 *ſ* Acts 29. 27. *t* 2 Tim. 3.16. Pſa. 119 105.

My Sacraments I give you, as the ple
ges of my love. You ſhall freely cla
them, they are Childrens bread. Loe,
have given them as ſeals, to certifie
that I have here promiſed you ; *u* and when theſe ſac
ſigns are delivered unto you, then know, and remem
and conſider in your hearts, that I therein plight you
troth, and ſet to my hand, and do thereby ratifie and co
firm every Article of theſe Indentures, and do actua
deliver into your hands this glorious Charter, with
its *Immunities* and *Priviledges*, as your own for ever. *v*

The Pledges of his Sacraments. *u* Rom. 4.11. *w* 1 Cor. 11 25. Gen. 17.10.

The nether ſprings, or mercies temporal. The ſupply of his Creatures. *x* Luk. 12 29, 31. *y* Pſa. 8. 3 *to the end.* *z* Jud. 5 20 *a* Job 5. 23. Hoſ. 2 28. *b* Mat. 6. 25. *to the end.*

And having ſowed to you ſo largely
ſpiritual bleſſings, ſhall you not mu
more reap the temporal? Be you not
doubtful mind, all theſe things ſhall
added unto you. *x* My Creatures I gra
for your ſervants and ſupplies. *y* Heav
and earth ſhall miniſter to you. All t
ſtars in their courſes ſhall ſerve you, a
(if need be) ſhall fight for you. *z* And I will make
Covenant for you with the Beaſts of the field, & with t
fouls of heaven; and you ſhall be in league with the ſto
of the field, and all ſhall be at peace with you. *a* I will u
dertake for all your neceſſities. Do I feed the Fouls, a
cloath the Graſs, & do you think I will neglect my *b* Chi
dren

ren? I hear the young Ravens when they crie, ſhall I not much more fulfil the deſire of them that fear me? *c* Fear not, you ſhall be ſure to want no good thing; *d* and you would not your ſelves deſire riches, pleaſures, or preferment, to your hurt. I will give meat to them that fear me; I will be ever mindful of my Covenant. *e*

c Pſa. 145 19. *with the* 147 9. *d* Pſa. 34.10. *e* Pſa. 111.5

The Co-operation of his Providences.

My Providences ſhall *co-operate* to your good. *f* The croſs wind ſhall blow you the ſooner and ſwifter into your harbour. You ſhall be preferred, when you ſeem moſt debaſed; and then be greateſt gainers; when you ſeem to be deepeſt loſers, & moſt *effectually* promote your good, when you ſeem moſt to deny it. *g* Things to come are yours, the prefecting of your ſouls, the Redemption of your bodies, the conſummation of your bliſs.

f Rom. 8.28 *g* 2 Cor. 4.17. Mar. 10. 29 Phil. 1. 29. *Things to come ours.*

At Death in Glorification Initiate.

When you have glorified me for a while on earth, and finiſhed the work I have given you to do, you ſhall be caught up into Paradiſe, and reſt from your labours, and your works ſhall follow you. *h* I will ſend of mine own Life-guard, to conduct home your departing ſouls, *i* and receive you among the Spirits of juſt men made perfect. *k* And you ſhall look back upon *Pharaoh*, and all his Hoſt, and ſee your enemies dead upon the ſhore. Then ſhall be your Redemption from all your afflictions, and all your corruptions. *l* The thorn in the fleſh ſhall be pulled out, and the hour of temptation ſhall be over, and the Tempter for ever out of work.

h Rev. 14 13. Luk. 23 43. *The Convoy of Angels.* *i* Luk. 16 22 *k* Heb. 12. 23 *Redemption from all afflictions and corruptions.* *l* Luk. 7 1 28. Eph. 4 30. *The thorn in the fleſh taken out.*

The ſweat wiped off from our brows.

The ſweat ſhall be wiped off from your browes, and the day of cooling and refreſhing ſhall come, and you ſhall ſit you down for ever under my ſhadow. *m* For the Lamb that is in the midſt of the

m Act 3. 19. Heb. 4.9.

Throne ſhall feed you, and lead you to the living Fo
tains of waters. *Rev.* 7. 5.

The tears ſhall be wiped away from your eyes, and th
ſhall be no more ſorrow nor crying, neither ſhall there
any more pain; for the former things are paſſed away, a
behold I make all things new. *o* I will change *Marah* in
Naomi, and the cup of ſorrow, into t
cup of ſalvation; and the bread and w
ter of affliction into the wine of eter
conſolation. *p* You ſhall take down yo
Harps from the Willows, and I will tu
your Tears into Pearls, and your Penitential Pſalms in
Songs of Deliverance. You ſhall change your *Ichabods* i
to *Hoſanna's*, and your *Ejahs* of ſorrow into *Hallelujah*
of joy. *q*

The tears wiped away from our eyes. o Rev. 21.4.5. p Joh. 16.20,21, 22 Luke 6.21. q Rev. 19. 1, 4, 6

The Croſs ſhall be taken off from your backs, and you ſh
come out of your great Tribulations, aud waſh your Rob
and make them white in the Bloud of t
Lamb; and you ſhall be before the Thro
of God, and ſerve him night and day i
his Temple, and he that ſitteth on the Throne ſhall dwe
among you, and you ſhall hunger no more, and thirſt n
more, neither ſhall the Sun light upon you, nor any heat.

The Croſs taken off from our backs. r Rev. 7.14,15, 16

The load ſhall be taken off from your Conſciences. Sins no
doubts ſhall no more defile you nor di
ſtreſs you. *s* I will make an end of ſin
and knock off the fetters of your corrupti
ons, and you ſhall be a glorious Church
not having ſpot or wrinkle, or any ſuch
thing, but holy and without bleamiſh.

The load taken off from our Conſciences. s Rev 22.17 Heb 12. 23 t Eph. 5.27. Rev. 7. 9, 13, 14.

Thus ſhall you be brought to the King a
glorious, in raiment of Needle-work, an
cloathing of Gold; with gladneſs and re
joycing ſhall you be brought, and ente
into the Kings Palace. *u* So ſhall the be
loved of the Lord dwell ſafely by him, and you ſhall ſtan

The ſouls admiſſion into the chamber of Preſence, and Viſion of God. u Pſal. 45 9, 13, 14. 15

continually before him, and behold the Beautie of the *Lord*, and hear his Wiſdome. *w* Then will I open in yon an everlaſting ſpring of joy, and you ſhall break forth into ſinging, & never ceaſe more, nor reſt day nor night, ſaying Holy, Holy, Holy. *x*

w 1 Cor. 13.12. *x* Rev. 4.8, Pſ. 16.11

Thus ſhall the grand Enemy expire with your breath, and the body of death be put off with your dying body; and the day of your death ſhall be the birth-day of your glory. *Phil.* 1. 27. *Luk.* 23.43.

Have faith in God. *Mark* 11. 22. Wait but a little, and ſorrow ſhall ceaſe, and ſin be no more.

And then a little longer, and Death ſhall be no more; a *but your laſt enemy ſhall be deſtroyed, and your victory compleated.* Yet a little while, and he that ſhall come, will come, and you alſo ſhall appear with him in glory. *c* This ſame Jeſus which is taken from you into Heaven, *d* ſhall ſo come as he went up into Heaven: and when he cometh, he will receive you to himſelf, that where he is, there you may be alſo. *e* Behold his ſign; he cometh in the clouds of Heaven with power, and great glory, and every eye ſhall ſee him, and all the Tribes of the Earth ſhall mourn becauſe of him, *f* but you ſhall lift up your heads, becauſe the day of your Redemption draweth nigh. *g* Then ſhall he ſound his Trump, *h* and make you to hear his voice in your duſt, *i* and ſhall ſend his mighty Angels to gather you from the four winds of Heaven, *k* who ſhall carry you in the triumphant Chariot of the Clouds, to meet your Lord; *l* and you ſhall be prepared for him, and preſented to him, as a Bride adorned for her Husband. *m* And as you have born the Image of the Earthly, ſo ſhall you bear the Image of the Heavenly; *n* and you ſhall be ful-

At the Reſurrection. In Glorification conſummate. Redemption compleat.

a Rev. 20. 14 & 21 4. *The return of the Redeemer.* *c* Heb 10. 37. Col 3. 4. *d* Acts. 11. *e* John 14. 3. *f* Rev. 1. 7. Mat 24. 30. *g* Luk 21. 28. *The raiſing of the Body.* Joh. 5 28. *h* 1 Cor. 15. 52. 1 Theſ. 4. 16. *k* Mat. 24. 31. *l* 1 Theſ 4. 17. *m* Rev. 2. 2.

fully conformed both in body and rit, to your glorious head. *o* Then he confeſs you before his Angels, *p* you ſhall receive your open Abſolution fore all fleſh, and be owned, approv and applauded in the publick audience the general Aſſembly. *q* And you ſh be, with all Royal ſolemnities, eſpouſ unto the King of Glory, in the preſe of all his ſhining Courtiers, *r* to the vie, and gnaſhing, and terrour of yo Adverſaries. *ſ*

Full conformity, both in body and ſoul to our glorified Saviour. oPhi.3.21 He.12.23. pRe.3.5 *Publick Approbation and Abſolution.* q Mat.10.23, & 25 32,34,35, *&c. Solemn Eſpouſals.* rRe 19.7,8. 2Cor.4.14 Mat.25.31. ſ Luke 13.28 *The Coronation and Enthronement of the Saints. Their ſitting in judgement upon the world.* t Rev.2 10. uRe.3.21. Mat. 19 28. wICor.6 2 3. x Rev.2.26,27 y Pſal.49.14.

So ſhall your Lord, with his own han crown you, *t* and ſet you in Thrones, and you ſhall judge Men and Angels, and you ſhall have power over the Nat ons, *x* and you ſhall ſet your feet upon t necks of your Enemies. *y*

Lo, I have ſet the very day for your enſtalment, *z* have provided your Crowns, I have prepared the King dome. *b* Wherefore do you doubt, O ye of little faith theſe are the true ſayings of God. *c* A you ſure that you are now on Earth? ſurely ſhall you be ſhortly with me i Heaven. Are you ſure that you ſhall di ſo ſurely ſhall you riſe again in glor Lo, I have ſaid it, and who ſhall rever it? You ſhall ſee me face to face, and be with me where am, and behold my glory. *d* For I will be glorified in m Saints, and admired in all them that believe; *o* and a fleſh ſhall know that I have loved you. *f* For I will mak you the inſtances of my Grace, *g* in whom the whol World ſhall ſee, how unutterably the Almighty God ex advance the poor Worms-meat, and duſt of the groun

z Acts 17. 31. *a* 2 Tim.4.8 *b* Mat.25 34. *c* Rev.19.9. *d* 1 Cor.13.12. joh.17 24. *e* 1 Theſ. 1. 10 f Rev.3.9. *g* Eph.1 5.6 & 2.7.

And the deſpiſers ſhall behold, and wonder, and periſh : *b* for they ſhall be witneſſes to the riches of my magnificence, and exceeding greatneſs of my power. * They ſhall go away into everlaſting puniſhment, but you into life eternal.

b Acts 13. 41. * Lu. 16.23. *i* Mat. 25.46.

For no ſooner ſhall their doom be paſt, but the bench ſhall riſe, *k* and the Judge ſhall return with all his glorious Train ; with ſound of Trumpet, and ſhouts incredible ſhall he aſcend, and ſhall lead you to your Fathers houſe. *l* Then ſhall the Triumpal Arches lift up their heads, and the everlaſting Gates ſtand open, and the heavens ſhall receive you all, and ſo ſhall you be ever with the Lord. *m*

Our triumphant Aſcenſion into Heaven. *k* Mat. 25. 41, 46. *l* Pſa. 45. 14, 15 Mat. 25. 23. Joh. 14 2. *with* 2 Cor. 5. 1. *m* John 12. 26. 1 Theſ. 4. 17.

And now will I rejoyce over you with ſinging, and reſt in my love; and heaven ſhall ring with joyes and acclamations, becauſe I have received you ſafe and ſound, *Luke* 1.20,23,25, 27.

And in that day you ſhall know that I am a Rewarder of them that diligently ſeek me ; *p* and that I did record your words, *q* and bottle your tears, and tell your wanderings, *r* and keep an account, even to a cup of cold water, of whatever you ſaid or did for my Name. *ſ* You ſhall ſurely find, that nothing is loſt *t* but you ſhall have full meaſure, preſſed down and running over, thouſands of years in Paradiſe, for the leaſt good thought, and thouſand thouſands for the leaſt good word ; and then the reckoning ſhall begin again, till all Arithmetick be non-pluſt. For you ſhall be ſwallowed up in a bleſſed Eternity, and the doors of heaven ſhall be ſhut upon you, and there ſhall be no more going out. *u*

p Heb. 11. 6. *q* Mal. 3. 16. *r* Pſa. 56. 8. *ſ* Mat. 10. 42. *Bleſſed Eternity.* *t* 1 Cor. 15. 58. *u* Dan. 12. 2, 3. Rev. 3. 12. Luk. 16. 26. *Glorious Company.*

The

The glorious Quire of mine holy Angels, the glorious Fellowship of my bleſſed Prophets, the happy Society of Triumphant Apoſtles, the Royal Hoſts of Victorious Martyrs, theſe ſhall be your companions for ever. *w* And you ſhall come in white Robes, with palms in your hands, every one having the Harps of God, and golden Vials full of Odours, and ſhall caſt your Crowns before me, and ſtrike in with the multitude of the heavenly Hoſts, glorifying God, and ſaying *Hallelujah*; the Lord God Omnipotent reigneth. *x* Bleſſing, honour, glory and power; be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever. *y*

w Mat. 8. 11, 12. Heb. 12. 22, 23 *x* Rev. 7. 9, 10, 11, 12 & 19. 5, 6. *y* Rev. 5. 13.

In ſhort, I will make you equal to the Angels *z* of God, and you ſhall be the everlaſting Trumpets of my praiſe. You ſhall be abundantly ſatisfied with the fatneſs of my houſe, and I will make you drink of the rivers of my pleaſures. *b* You ſhall be an eternal excellency, and if God can die, and Eternity run out, then, and not elſe, ſhall your joyes expire. For you ſhall ſee me, as I am, *d* and know me, as you are known; *e* and ſhall behold my face in righteouſneſs, and be ſatisfied with my likeneſs. *f* And you ſhall be the Veſſels of my glory, whoſe bleſſed uſe ſhall be to receive the overflowings of my goodneſs, and to have mine infinite love and glory poured out into you brimfull; and running over for evermore. *g*

z Luke 20. 36. *a* Rev. 7. 10, 11, 12, 15. *b* Pſalm 36. 8. *c* Eſay. 60 15. *Beatifical Viſion.* *d* 1 Joh. 3. 2. *e* 1 Cor. 13. 12. *f* Pſa 17. 15 *g* Rom. 9. 23. 2 Tim 2. 20. Re. 22. 1

And bleſſed is he that hath believed, for there ſhall be a performance of the things that have been told him, *Luk.* 1. 45. The Lord hath ſpoke it, you ſhall ſee my face; and my Name ſhall be written in your fore-heads; and you ſhall no more need the Sun, nor the Moon, for the Lord God ſhall give you light, and you ſhall reign for ever and ever, *Rev.* 22. 3, 4, 5.

And as I give my ſelf to you for your God, and all things with my ſelf; ſo I take you for my Covenant-people, *k* and you ſhall be mine in the day when I make up my Jewels, ſaith the Lord of Hoſts; and I will ſpare you as a man ſpareth his own Son that ſerveth him. *l* The Lord shall count, when he writeth up the people, Surely they are my Children. *m*

He taketh us for his people. k Heb. 8. 10 Eſay 43. 1. l Mal. 3 17. m Pſa. 87. 6.

I do not only require you to be mine, if you would have me to be for you; but I do promiſe to make you mine, *n* and to work in you the conditions which I require of you. I will circumciſe your hearts to love me. *o* I will take out the heart of ſtone. *p* My Laws will I write within you *q*

n Lev. 20. 26. Eze. 36. 28. o Deut. 30 6. p Ezek. 36. 26 q Jer. 31. 33.

Yet you muſt know that I will be ſought unto for theſe things, *r* and as ever you expect to partake of the Mercies, I charge you to lie at the Pool, and wait for my Spirit, and be diligent in the uſe of the means. *ſ*

r Eze. 36 37. ſ Pro. 2. 3, 4, 5. & 8. 38. Luk. 11. 13.

I am content to abate the rigor of the old terms. *t* I ſhall not ſtand upon ſatisfaction. *u* I have have received a ranſome, and do only Expect your acceptance. *w* I ſhall not inſiſt upon perfection. *x* Walk before me, and be upright, and ſincerity ſhall carry the Crown. *y* Yea, both the faith and obedience that I require of you, are mine own gifts. *z*

t Rom. 4. 6. u Lu. 7 42. w Rev. 22. 17 1 Tim. 2. 6. x 1 Jo. 1 8, 9 y Pro. 11. 20 Gen. 17. 1. Pſal. 97 11. z Eph. 2. 8.

I require you to accept my Son by believing: but I will give you an hand to take him, *a* and to ſubmit to and obey him: but I muſt and will guide your hand to write after him, and cauſe you to walk in my ſtatutes. *b* I will take you by the arms, and teach you to go: *c* I will order your ſteps. *d* Yea, thoſe things will I accept of you, as the conditions of life, which, viewed in the ſtrictneſs of my Juſtice, would deſerve eternal death. *e* Grace! Grace! Amen,

a Phil. 1. 29 Joh. 6 65. b Ezek. 36. 27 c Hoſ. 11-3, 4. d Pſ. 37. 23 31. e Eph. 3 8. *with* 1 Theſ. 3 10. Heb. 5. 9. *with* Eccleſ. 7. 20.

The Voice of the Redeemed.

AMen, Hallelujah. *Be it to th*
vants according to thy word. Bu
are we, and what is our Fathers House, that thou hast br
us hitherto? And now, O Lord God, what shall thy ſe
ſay unto thee? for we are ſilenced with Wonder, and m
down in Aſtoniſhment, for we cannot utter the leaſt titt
thy praiſes: What meaneth the highth of this ſtrange l
And whence is this unto us, that the Lord of Heaven
Earth ſhould condeſcend to enter into Covenant with D
and take into his boſom the viperous Brood, that have ſo
ſpit their venom in his face? We are not worthy to be u
Handmaids, to waſh the feet of the ſervants of our Lord:
much leſs to be thy Sons and Heirs, and to be made part
of all theſe bleſſed Liberties and Priviledges, which thou
ſetled upon us? But for thy goodneſs ſake, and accordi
thine own heart, haſt thou done all theſe great things. E
ſo Father becauſe it ſeemed good in thy ſight.

Wherefore thou art great, O God, for there is none like t
neither is there any God beſides thee, 1 Sam. 7. 18. to the
And what nation on earth is like thy people, whom God w
to redeem for a people to himſelf, and to make him a Name
to do for them great things and terrible? For thou haſt c
firmed them to thy ſelf, to be a people unto thee for ever,
thou Lord art become their God.

Wonder, O Heavens, and be moved, O Earth, at this gr
thing! Rev. 21. 4. *For behold, the Tabernacle of God*
with men, and he will dwell with them, and they ſhall be
people, and God himſelf ſhall be with them, and be their G
Be aſtoniſhed and raviſhed with wonder, for the infinite bre
is made up; the Offender is received, and God and Man rec
ciled, and a Covenant of Peace entered, and Heaven and Ea
are all agreed upon the terms, and have ſtruck their han
& ſealed the Indentures. O happy Concluſion! O bleſſed Con

junction! Shall the Stars dwell with the Duſt? Or the wide diſtant Poles be brought to mutuall embraces and cohabitation?

But here the diſtance of the terms is infinitely greater. Rejoyce O Angells, ſhout O Seraphim. O all ye Friends of the Bridegroom, prepare an Epithalamium, *be ready with the Marriage-Song. Lo, here is the wonder of wonders: For* Jehovah *hath betrothed himſelf for ever to his hopeleſs Captives, and owns the Marriage before all the world, and is become one with us, and we with him. He hath bequeathed to us the precious things of heaven above, and the precious things of the Earth beneath, with the fulneſs thereof, and hath kept back nothing from us.*

And now, O Lord, thou art that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervants, and haſt left us nothing to ask at thy hands, but what thou haſt already freely granted. Only the word which thou haſt ſpoken concerning thy ſervant, eſtabliſh it for ever, and do as thou haſt ſaid, and let thy Name be magnified for ever, ſaying, The Lord of Hoſts, he is the God of Iſrael.

Amen.

Hallelujah.

A

SOLILOQUIE,

Repreſenting

The Believers triumph in Gods Covenant and the various Conflicts and glorio Conqueſts of Faith over Unbeleif. By t ſame Author.

CHAP. XVIII.

The Soul taketh hold on Gods Covenant.

YEA, Hath God ſaid [*Iwill be a G unto thee?*] Is it true indeed? V the Lord be mine? VVill he lay a the controverſie, and conclude a Peace? VVill receive the Rebel to mercy, and open his doors to Prodigal? I will ſurely go unto my Father, I will t unto me words, and bow my ſelf before his Footſto and ſay, *O Lord, I have heard thy words, and do here hold on thy Covenant, Iſa.* 56. 4. I accept the kind of God, and will adventure my ſelf upon thy fideli and truſt my whole happineſs here and hereafter up theſe thy promiſes.

Farewelldeceitful world, get thee under my fo Too long have I feared thy vain threats; too long h I been deluded with thy flattering promiſes. C thou promiſe me or denie me ſuch things as God h covenanted to give me? I know thou canſt not, therefore *I* renounce thee for ever from being the O ject of my Faith or Fear. No longer will *I* lean to t

otten Reed, no longer will I truſt to this broken Idol. Avoid Satan with thy tempting Baits. In vain doſt thou reſs the Harlot in her Paint and bravery; and tell me, *ALL THIS WILL I GIVE THEE*, *Mat.* 4. 8, 9. Canſt thou ſhew me ſuch a Crown, ſuch a Kingdome s God hath promiſed to ſettle upon me? Or that which will ballance the loſs of an infinite God, who here gives himſelf unto me? Away deceitful Luſts and Pleaſures, et you hence; I have enough in Chriſt and his Promiſes, to give my Soul full content; theſe have I lodged in my heart, and there is no longer room for ſuch Gueſts as you: Never ſhall you have quiet entertainment more within theſe doors.

Thou God of truth, I here take thee at thy word, hou requireſt but my acceptance and conſent, and re thou haſt it. Good is the word of the Lord which he ath ſpoken, and as my Lord hath ſaid, ſo will thy ſervant do. My ſoul catcheth hold of thy Promiſes. Theſe ave I taken as my heritage for ever. Let others carry he Preferments and Poſſeſſions of this World; it ſhall e enough to me, to be an Heir of thy Promiſes.

She maketh her boaſt in God.

O happy Soul, how rich art thou! What a Booty have I gotten! It is all mine own. I have the promiſes of this Life, and of that which is to come. Oh what can I wiſh more! How full Charter is here! Now my doubting Soul may boldly nd beleivingly ſay with *Thomas*, *My Lord, and my God!* *Tim.* 4. 8. What need we any further witneſs? We ave heard his words, He hath ſworn by his Holineſs, hat his decree may not be changed; and hath ſigned it ith his own Signet.

Rejoyce ye Heavens, ſtrike up ye Celeſtial Quires, elp Heaven and Earth: Sing unto the Lord, O ye aints of his. Bleſs the Lord, O my Soul: Oh had I the

tongue of men and Angells, all were too little for a ſingle turn. Had *I* as many tongues as haires, the whole Quire were not ſufficient to utter my Creators praiſe.

My Beloved is mine and I am his, *Cant.* 2. 16. This Grant is clear, and my claim is firm. Who durſt deny it, when God himſelf doth own it? *Is* it an hard adventure to ſpeak after Chriſt himſelf? VVhy, this is the Meſſage that he hath ſent me; *I* aſcend to my Father, and your Father; my God, and your God, *John* 20. 17. hath put words into my mouth, and bid me to ſay *OUR FATHER.*

I believe, Lord help mine unbelief. O my God, and my Father, *I* accept thee with all humble thankfulneſs, and am bold to take hold of thee. O my King, and my God, *I* ſubject my ſoul, and all its powers to thee. O my Glory, in thee will *I* boaſt all the day. Oh my Rock, on thee will *I* build all my confidence and my hope. O my ſtaff of my life, and ſtrength of my heart; the life of my joyes, and joy of my life, *I* will ſit and ſing under thy ſhadow, and glory in thy holy Name. *Cant.* 2.

O my Soul, ariſe and take poſſeſſion. *Inherit* the bleſſedneſs, and caſt up thy riches. Thine is the Kingdome, thine is the glory, and thine is the victory. Thine the whole Trinity is thine. All the Perſons in the Godhead, all the Attributes in the Godhead are thine. And behold here is the Evidence, and theſe are the Writings, by which all is made ſure to thee for ever.

Pſal. 116. 7. *Pſal.* 116. 6. *She quelleth Diſcontent, and reaſoneth down unbelief, in Sequentib.*

And now, *Return to thy reſt, O my Soul, for the Lord, hath dealt bountifully with thee*: Say if thy Line be not fallen to thee in a pleaſant place, and if this be not a goodly *Heritage*. Oh Blaſphemous Diſcontent! *How* abſurd and unreaſonable an evil art thou, whom all the fulneſs of the God-

ead cannot ſatisfie, becauſe thou art denyed in a petty mfort, or croſt in thy vain expectations from the Vorld? O moſt unthankful ſoul, ſhall not a Trinity con- nt thee? Shall not all-ſufficiency ſuffice thee? Silence ou murmuring thoughts for ever, *I* have enough, I a- ound, and am full. *Infiniteneſs* and Eternity is mine, nd what more can *I* ask?

The Aſſaults of unbeleif, 1. It queſtions the truth o the Promiſe.

But methinks I feel ſome ſecret amps upon my joy, and when *I* would ar aloft, and tryumph in the riches of y portion, a ſecret diffidence plucks back, as the ſtring doth the Bird, and Unbelief whiſ- rs in mine ear, *Sure this is too good to be true.*

The Tryumph o Faith in the certainty of Gods truth.

But who art thou that diſputeſt a- inſt God? The Lord hath ſpoken it, d ſhall not *I* believe him? VVill he angry, if I give my aſſent, and ſpeak confidently upon the credit of his word?

Oh my Lord, ſuffer me to ſpread the writing before ce. Haſt not thou ſaid, Thy Maker is thy Husband, a. 54. 5. I will betroth thee unto me? *Hoſ.* 2. 19. Thou alt call me, My Father? *Jer.* 3. 19. I pray thee, O ord, was not this thy ſaying, I am God, even thy God? *Cor.* 6. 18. I will be a Father unto you, and ye my Sons d Daughters? VVhy then ſhould I doubt? is not the uth of the living God ſure footing for my faith?

Silence then O quarrelling unbeleif. *I* know in whom have beleived, *Iſa.* 31. 3. Not in friends, though nu- erous and potent; for they are men, and not God, *Prov.* 3. 5. Not in Riches, for they make themſelves wings. ot in *P*rinces, for their breath is in their Noſtrils, *al.* 146. 3, 4. But let God be true, and every man a ly- . In God have I put my truſt, in his word do I hope. O re Word! *H*eaven and Earth ſhall paſs away, but not e jot nor title of this, *Mat.* 7. 25 2 *Tim.* 2. 19. I have not

built upon the ſand of mortality. Let the rain deſc
and the floods come, and the winds blow, neverthe
the foundation of God ſtandeth ſure. His everla
Counſel, and everlaſting Covenant are my ſtay. I
built upon his promiſes, and let Hell and Earth do th
worſt to blow up this foundation.

Now ſhall my Faith triumph, and my heart be gla
and my glory rejoyce, 1 *Kings* 18. 39. *I* will ſho
with the exulting *M*ultitude. The Lord he is the G
Heb. 11. 16. and he is not aſhamed to be called,
God. He is not aſhamed of my Rags, nor Pover
of my Parentage, not Pedigree; and ſince his infi
condeſcention will own me, will he take it ill if *I* c
him? Though I have nothing of my own to glory
1 *Cor.* 1. 29. 31. (unleſs *I* ſhould glory in my ſha
yet I will glory in the Lord, and bleſs my ſelf in him

For who is like unto the God of *Jeſhurun? Deut.*
26. Bring forth your Gods, O ye Nations. Lift
your eyes, and behold, who hath created all theſe thi
Can any do for their favourites, as the Lord can? O
he be angry, who is that God that ſhall deliver ou
his hands? will you ſet *Dagon* before the Ark? Or
Mammon contend with the Holy One! O ambiti
Haman, where is now thine Idol-honour? O rich g
ton, that madeſt a God of pleaſure, where is now
God whom thou haſt ſerved? O ſenſual worldl
that kneweſt not where nor how to beſtow thy Goo
Do riches profit thee? Could Mammon ſave th
Deceived Souls! Go now to the Gods that you h
choſen. Alas, they cannot for ever adminiſter a drop
water to cool your tongues.

But the Portion of *Jacob* is not like them, *Jer.* 10.
From everlaſting to everlaſting he is God, *Pſal.* 90.
His power is my confidence, his goodneſs is my main
nance, his Truth is my ſhield and my buckler.

2 It confounds the Soul with amazing greatneſs and difficulty of the thirgs.

But my clamourous Unbeleif hath many wiles, and afreſh aſſaults me with the difficulty of the things promiſed, and labours to non-plus, and confound me with their amazing greatneſs.

The Triumph of Faith in Gods Omnipotency and Veracity.

But why ſhould I ſtagger at the promiſe through unbeleif, robbing at once my Maſter of his glory, and my ſoul of her comfort? It is my great ſin to doubt and diſpute, and yet ſhall I be afraid to beleive? O my Soul, it is the higheſt honour thou canſt put upon thy Lord, to beleive againſt difficulties, and to look for, and reckon upon great things and wonderful, paſſing all created power, and humane faith.

Let not the greatneſs, nor the ſtrangeneſs of the benefits bequeathed unto thee, put thee to a ſtand. *It is* with a God thou haſt to do, and therefore thou muſt not look for little things; that were to darken the glory of his munificence, and the infiniteneſs of his power and goodneſs. Knoweſt thou not, that it is his deſign to make his Name glorious; and to make thee know he is able to do for thee above above all thou canſt aſk or think? Surely they cannot be any ſmall or ordinary things that ſhall be done for thee, when the *Lord* ſhall ſhew in thee what a God can do, and ſhall carry thee in tryumph before the world, and make proclamation before thee, Thus ſhall it be done to the man whom the Lord delighteth to honour. VVhat wonder if thou canſt not comprehend theſe things? if they exceed all thy apprehenſions and conceptions? This is a good Argument for thy Faith: For this is that which the Lord hath ſaid, That it hath not entred into the heart of man, to conceive what things he hath prepared for them that love him. Now if thou couldeſt conceive and comprehend them, how ſhould this word be made good? *It* is enough

for thee, that the Lord hath ſpoken it. Is not the w
nigh thee? Hath God ſaid, I will receive you? Y
ſhall be Kings and Prieſts unto God, and inherit
things; and ſhall ſit on Thrones, and judge Ange
and be ever with the Lord, and ſhall I dare to ſay hi
Nay? *Unreaſonable Unbeleif*! What never ſatisfied
Still contradicting and blaſpheming? Falſe whiſpere
no more of thy tales. I beleive in God, that it ſhall
as he hath told me. *Acts* 27. 25.

And now thanks be to God, who alwayes cauſeth us
triumph in Chriſt, 2 *Cor*. 2. 14. therefore my lips ſh
praiſe thee, and my ſoul which thou haſt redeem
Pſal. 71. 23. For thou haſt made me glad through t
Word, and I will triumph in the works of thy hand
Pſal. 92. 4. I will praiſe the Lord whilſt I live, I w
ſing praiſes to my God, whilſt *I* have any being, Ps
104.33.

Oh my ſoul, if thou couldeſt wear out thy fingers u
on the Harp, and wear thy tongue to the roots, th
couldeſt yet never ſufficiently praiſe thy Redeemer.

O mine Enemies, where is now your confiden
and where is your Armour, wherein you truſted? I w
ſet Chriſt alone againſt all your multitudes, and all t
powers, and malice, and policy, wherewith they are a
med. The field is already won, and the Captain of o
ſalvation returned, with the ſpoyls of his Enemi
having made a ſhew of them openly, triumphing o
them in his Croſs, *Col*. 2. 15. And thanks be to Go
who hath given us the Victory, through our Lord Je
Chriſt, 1 *Cor*. 15. 57.

Of whom then ſhould I be afraid, Behold, he is n
that juſtifieth me, who ſhall plead with me?

O ye Powers of Hell! you are but chained Captiv
and we have a ſure Word, that the Gates of Hell. ſha
not prevail againſt us, *Mat*. 16. 18. Though t

Wor

World be in Arms againſt us, and the Devil in the head of them as their Champion; yet *who is this uncircumciſed Philiſtine, that he ſhould defie the Armyes of the living God?* 1 *Sam.* 17. 45, 46, 47. Behold, I come out to thee, as the Stripling againſt *Goliah*; not with ſword and with ſpear, but in the Name of the Lord of Hoſts, in whoſe ſtrength I am more then a Conqueror.

O Grave, where is now thy Victory? Chriſt is riſen, and hath broken up thy priſon, and rolled away the ſtone, ſo that all thy priſoners have made an eſcape. *Rejoyce not againſt me, O mine Enemy; though I fall, I ſhall riſe again; though I lye in darkneſs, the Lord ſhall be a light unto me*, *Mic.* 7, 8. Enlarge not thy deſires O Tophet, but ſhut up thy flaming mouth, *for there is now no condemnation to them that are in Chriſt Jeſus*, *Rom.* 8. 1.

O deceitful World, thou art already overcome, *John* 16. 33. and the conquered Enemy is become my ſervant, 1 *Cor.* 3. 22. and I am fed with the honey taken out of the carkaſs of the ſlain Lyon. I fear not thy threats, nor the Enchantments of thy *Syren* Songs, *being kept by the Power of God, through a victorious Faith, unto ſalvation*, 1 *Pet.* 1. 5. 1 *John* 5. 4.

O my ſins; you are already buried, never to have any Reſurrection, and the *remembrance of you ſhall be no more*, *Heb.* 8. 12. *I* ſee my ſins nailed to the Croſs, and their dominion is taken away, though their lives be prolonged yet for a little ſeaſon. *Awake therefore O my glory; awake Pſaltery and Harp, and meet the deliverer with triumph; for his right hand, and his holy Arm have gotten us the Victory*, *Pſal.* 98. 1, 2. and all the ends of the earth have ſeen the ſalvation of our God.

Yet methinks my unworthineſs flies in my face, and *I* hear my caviling unbeleif thus upbraiding me, and crying out,

3 *It upbraids the trembling Soul with its unworthineſs.*

out, O proud Presumption! That thou that art
scious to thy self of thy great unworthiness, thou
est pretend a claim to God and glory! Shall daring
think to share with the Almighty, and say of his en
less perfections, They are my right? Bold sinner, sta
off, and tremble at thy presumptuous arrogance.

Faith subscribes the Charge, and tryumphs in Gods free Grace.

O my God, I lay my hand upon m
mouth. I confess the charge of mi
unworthiness. My guilt and shame
such as I cannot cover, but thou can
and dost. Thou hast cast a Man
upon my nakedness, and hast promised my transgressio
shall not be mentioned, and that thou wilt multiply pa
dons. And shall I take up what thou hast buried, a
then affright my self with the Ghosts that infidel
hath raised? Is it presumption to take the Pardon th
thou dost offer? or to receive and claim thee as mi
when it is but what thou hast promised. I durst n
have pretended a title, but upon thy grant. I shou
have thought it Diabolical pride, to have pleaded an i
terest in thee, and claimed kindred to thee, but that tho
hast shewed me the way.

And thou, my soul, art thou ignorant of Gods gre
design? Knowest thou not, that it is his purpose to glo
rifie Free-Grace? And how should Grace appear t
be Grace indeed, were there any worthiness in the sub
ject. Thine unworthiness is but a foil to set off the bea
ty and riches of free grace and mercy.

4 It questions the Believers Title to Gods Grace, and interest in the promise.

But I cannot shake off this bryar
Alas, what a cavilling Sophister is U
beleif! And will never be answered
Now is it ready to tell me, what if th
promise should be a sure Foundation
Yet thou mayest not build upon. ano
ther mans ground. VVhat though the Grace and mer
cie

es of God are infinite; yet dogs may not catch at e Childrens bread, Thou haſt not right nor title to e Promiſe, therefore ceaſe thy pretended claim.

The tryumph of Faith in the clearneſs of the Believers Evidences.

But, O my Soul, wherefore ſhouldſt thou doubt? Whoſe Image and Superſcription is this? Doſt thou not bear upon thee the marks of the Lord Jeſus? I have given up my name to him, and *taken hold of his Covenant*, Eſay 56. 4. and therefore may claim an intereſt.

I have accepted the matter, and cloſed with the Mediator, and ſubſcribed to the conditions of the Covenant, and therefore cannot queſtion but it is mine.

The Lord hath offered to be my God, and I have took hold of his offer; I have taken him as God, and given him the Supremacy. O my ſoul, look round about thee, in Heaven and in Earth; *is there any thou doſt eſteem or value in compariſon of God?* Pſal. 73. 25, 26. Is there any thou doſt love like him, or take that content, or felicity in, t that thou doſt in him? Are not thy chief deſires and deſigns to glorifie and enjoy him? Thou canſt not deny, but it is truly thus. I am ſure nothing but God will content me. *I* am never ſo well in all the world, as in his company. My *S*oul, ſeeketh him above all, and reſts in him alone, as my ſatisfactorie portion. He offereth to take me as one of his people, and *I* have reſigned my ſelf accordingly to him as his, and have put both my inward and outward man under his Government, and given up all to his diſpoſe, and am reſolved to be content with him, as my All-ſufficient happineſs.

Phil. 3. 8. *Phil.* 1. 20. *Pſal.* 86 8 & 84 1, 2, 3. *Pſal.* 27. 4. *and* 119. 57. *Pſal.* 119. 38. 2 *Cor.* 5. *Acts* 24. 16. *with Rom.* 6. 19. *Luke* 14. 33. *Pſal* 16. 5, 6. *John* 1. 12,

Beſides, I have taken him in his own way through Chriſt, whom he hath tendered to me as my Head and Husband, and I have accordingly, ſolemnly, and deliberately

berately taken him. O my ſoul, doſt thou not know
often debates? *Luke* 14. 26. *to the end.* Haſt thou not
Chriſt, and all the world, into the ballance? H
thou not caſt up the coſt, and reckoned upon the Cr
and willingly put thy neck under Chriſt's yoak, *Mat.* 1
29. and ventured thy ſalvation upon Chriſt alone, P
3. 9. and truſted him with all thy happineſs, and all t
hopes? 2 *Tim.* 1. 12. Haſt thou not over and over reſo
ved to take him with what comes, and that he ſhall
enough, though in the loſs of all things? 1 *Cor.* 1. 2
Thou canſt not but know, that theſe have been the tra
actions between Chriſt and thee, and therefore he
thine, and all the *Promiſes* Yea and Amen to t
through him.

And for the termes of the Covenant, *I* love and li
them; my Soul imbraceth them; neither do I deſire
be ſaved in any other way, than by *repentance towa*
God, and faith towards our Lord Jeſus Chriſt, Acts 20. 2
and ſincere obedience to his Goſpel, *Rom.* 2. 7.

I am willing to go out of my fleſh, and do look un
Jeſus for righteouſneſs and ſtrength, and truſt my ſalv
tion wholly in this bottome. *I* am co
tent to deal upon truſt, and ventu
all in hopes of what is to come, and
tarry till the next world for my pr
ferment. I am willing to wait till t
coming of our Lord Jeſus Chriſt, and have laid up m
happineſs on the other ſide the Grave.

Phil. 3. 3 *to the* 10. 2 *Cor.* 5. 7. 2 *Cor.* 4. 18. 1 *Theſ.* 1. 9, 10. *Tit.* 2. 13. *Heb.* 10. 34. *and* 11 35.

And though my ſins be many, yet *I* ſhould belye mi
own knowledge, if I ſhould ſay they were not my co
ſtant trouble and burden, and the enemies againſt whi
I daily watch, and with whom my ſo
hath no peace. Mine own heart know
eth that I hate them, and deſire an
endeavour their utter deſtruction, and do reſolve again
them all, and am willing to uſe all Gods means (that
know

Rom 7. 24. *Gal* 5. 17. *Pſal.* 39. 1 *and* 17. 3.

know) to mortifie them. 'Tis too true that I often fall, and fail; yet my Conſcience beareth me witneſs, that I confeſs and bewail it, and do not ordinarily and deliberately allow my ſelf in any ſin whatſoever againſt my knowledge. And though my obedience be miſerably lame, yet O Lord, thou knoweſt, that I have reſpect unto all thy Commandments, and do ſtrive to come up to what thou requireſt. The *H*oly Ghoſt is witneſs, and my Conſcience alſo, that *I firſt ſeek the Kingdome of God, and the righteouſneſs thereof*, *Mat.* 6.33. and that it is my chief care to pleaſe God, and keep from ſin. Speak O my ſoul, is not holineſs thy deſign? Doſt thou not thirſt for it, and follow after it? Doſt thou not, in thy ſetled choice, prefer the holy wayes of God before all the pleaſures, and delights of ſin? Thou knoweſt it is thus, and therefore no more diſputing; thou haſt ſincerely taken hold of Gods Covenant, and without controverſie it muſt be thine.

Pſal. 119. 101. 104. *Rom.* 7. 15, 16. &c. 1 *Cor.* 9. 26, 27. 1. *Joh.* 1. 9. *Rom.* 6. 16. *Pſal.* 119. 6. *Pſal.* 119. 5. 30 173. 2 *Cor.* 5. 9. *Pſal.* 18, 23. *and* 19. 13. *and* 119. 133. *Mat.* 5, 6. *Pſal.* 119. 14, 15, 16. 111, 112.

O my God, *I* ſee thou haſt been at work with my ſoul, *I* find the prints, *I* ſee the footſteps. Surely this is the finger of God. *I am thy ſervant*, O *Lord*, *truly I am thy ſervant*, *Pſal.* 116. 16. and my ſoul hath ſaid unto the Lord, *Thou art my Lord*, *Pſal.* 16. 2. It muſt be ſo. VVouldeſt thou ever ſet thy mark upon anothers goods? Or ſhall God diſown his own workmanſhip? My Name is written in heaven. Thou haſt written thy Name upon my heart, and therefore I cannot queſtion but thou haſt my Name on thine heart. I have choſen thee, O Lord, as my happineſs and heritage, and therefore I am ſure thou haſt choſen me, for I could not have loved thee, except *thou hadſt loved me firſt*, 1 *John* 4. 19. O my Lord, diſcern, I pray thee, whoſe are theſe, the Signet, the Bracelets, and the Staff! I know thou wilt acknowledge them.

And

And now bleſſed be God, and the Father of ou
Jeſus Chriſt, who of his abundant mercy, hath
ten me again to a lively hope.

Faith makes its claim to all the Benefits of the Covenant, and ſtirs up the ſoul to joy and thankfulneſs, in Sequentib.

And thou, my ſoul, believe and
look through the window, and
through the lattice, and rejoyce in
hope of the glory of God. *The viſi
for an appointed time, wait for it,
will come in the end, and will not
ry*, Hab. 2. 3. *Behold the Husbandman waiteth for the
cious fruits of the earth*, Jam. 5. 7. Be thou alſo pati
He hath long patience, and wilt not thou have a li
patience? He for the fruits of the earth, but thou for
joys of Heaven; He upon meer probabilities, but t
upon infallible certainties. He for a crop of Corn,
thou for a Crown of Glory. Were he but ſure that
ry Corn would bear a Crown, how plentifully woul
ſow, how joyfully would he wait? Why ſuch is thy h
veſt. As ſure as the Summers delights do follow
Winters ſeverities; as ſure as the wiiht-for Harveſt d
follow the toilſome and coſtly Seeds-time, ſo ſure
thy Lord return, *and bring thy reward with him*, Rev.
12. Therefore my ſoul, love and long for the approa
ing Jubile, and wait all the dayes of my appointed ti
untill my change ſhall come.

O bleſſed ſtate that my Lord hath tranſlated me in
O happy change that he hath made: I was a ſtrang
and he took me in, and made me an heir; and prefer
me from the Dunghil to the Throne, and from a he
of wood, and drawer of water, to attend his Court,
know his Counſels, and do his pleaſure. Happy a
that ever *I* was born to partake of this endleſs digni

O my Lord, it is no little thing thou haſt given me
hand. Heb. 12. 22, 23, 24. *I am already come to Mo
Zion, and the City of the living God, the heavenly* Jeru
lem, *and to innumerable company of An_ells, to the*
ne

al Assembly and Church of the First-born, and to God the dge of all, and unto the spirits of just men made perfect, d unto Jesus the Mediator of the New Covenant, and un- the Blood of sprinkling. My heart reviveth, as *Jacobs,* hen *I* behold the Tokens which thou hast sent me, the *irit of Adoption*, Gal. 4.6. *the pardon of my sins*, Luke 5. . My patent for *Heaven*, the chain of thy Graces, the n of thy Bosome, and the New Te- ment in his Bloud, and the letters his love. My Lord hath said, that will love me, and manifest himself to me; and that the Father will love me, and both ll come unto me, and make their abode in me. But is true indeed? Will the Lord dwell on earth? Or if will, shall so foul a Stable, so unclean a Stye, as my art hath been, shall this be the place that the Lord of ife will take up his lodging, and keep his Court in? Vill he indeed come with all his Train of Graces, and e and walk in me? how can these things be? but he th said it, and *I* do, and *I* will beleive it.

1 Cor 11.25. Luke 12. 32. Cant. 1. 10. Joh. 3. 16. Joh. 14.21, 23.

Yet all this is but the earnest of what is to come. *Oh w great is thy goodness laid up for them that fear thee? ul* 31.19. Yet a little while, and my warfare shall be compliished, and the heavens must receive me, till e time of the restitution of all things. *It* is but for a ort term that *I* shall dwell in this dirty flesh, in an *rthen Tabernacle*, 2 *Pet.* 1. 14. My Lord hath shewed e, that where he is, *there shall his servant be*, *Joh.* 12.26. low the living is tyed to the dead; and my soul is a tage of strife, and a field of war. But 'tis but a little oment, and *that which is perfect shall come*, 1 *Cor.* 13.10. rfect holiness, and perfect peace; eternal Serenity, and Serene Eternity.

O my sins. *I* am going where you cannot come; *where unclean thing shall enter*, *Rev.* 21.27. Nor any thing

that

that defileth. Methinks *I* ſee all my afflictions and
tations, all mine infirmities and corruptions falli
me, as *Elijah*'s Mantle at his tranſlation.

O my ſoul, doſt thou not ſee the Chariots of fire,
the Horſes of fire, come to take thee up? Be thou as
as *Lazarus*, *Luke* 16.22. yet God will not diſdain
ſend a party of Angells to conduct thee home.
canſt thou doubt of ready reception, who haſt ſu
friend in Court, who will lead thee with boldneſs
his Fathers preſence? *If* there were joy in *Phar*
Court, when it was ſaid, *Joſephs Brethren are come*,
45.16. Surely it will be welcome news in heaven, w
it's told, Jeſus his Brethren are come.

My ſoul, fear not to enter, though the Lord be clo
thed with Terrour and *Majeſty*: For thy Redee
will procure thee favour, and plead thy right. *I* am
of welcome, for the Father himſelf *loveth me*, *John*
27. *I* have taſted and tryed his love; and when I
played the wicked Prodigal, *Luke* 15. yet he deſp
not my Rags, but fell on my neck, and kiſſed me;
*H*eaven it ſelf made merry over me. Much more
he receive me gladly, and let out his loves upon
when preſented to him by his Son, in his perfect
neſs, as a fit object for his everlaſting delight. Fear
O my ſoul, as if thou wert going to a ſtrange place.
Heaven is thy Country, and thy home: Wilt t
doubt of leave, or fear of welcome, when it is t
own home? Why, my ſoul, thou waſt born fro
bove, and here is thy kindred, and thy Fathers ho
and therefore thou ſhalt ſurely be admitted. And
ſhall I ſee the glorious preparations of eternal L
and the bliſsful Manſions of the heavenly Inh
tants.

Doubtleſs it ſhall be thus. Theſe are not ſick mens eams, or Childrens hopes. The living God cannot ceive me: and may not I certainly promiſe my ſelf, hat the Lord hath promiſed me? I will ſooner think at all my ſenſes are deluded, and what I ſee, and feel, d taſte, is but a fancy, than think that the living God ll deceive me, or that his unchangeable Covenant ll fail. Now I am a Son of God, but it doth not yet pear what I ſhall be. But this *I* know, *I* ſhall be like m, and ſee him as he is, 1 *John* 3. 2.

I know it ſhall be thus. Why, what ſecurity ſhould *I* k of God, he hath given me all the Aſſurance in the ord. And though the word of God be enough, yet willing to ſhew more abundantly to the Heirs of Proſe, the immutability of his counſel, confirmed it an Oath: that by two immutable things, in which it as impoſſible for God to lye, *I* might have ſtrong conlation, *Heb.* 6. 17. O unreaſonable Unbeleif! what, all not the Oath of a God put an end to thy ſtrife?

O my God, *I* am ſatisfied: it is enough. Now *I* may bold without preſumption, and boaſt without pride. nd will no more call my duty Arrogance, nor my Faith fancy.

O my Soul! There is but a ſhort life betwixt thée d Glory, where holy Angels, and glorified Saints, all be mine Aſſociates, and *Love*, and *Praiſe* mine only mployment, *Job* 38.7. Methinks *I* hear already how the orning-Stars ſing together, and all the Sons of God out for joy. O that I could come in for one! But it was id unto me, I ſhould reſt yet for a little ſeaſon, but I all ſtand in the Lot at the end of the dayes, *Dan.* 12. 13. *It* is well Lord, thy word is enough. Thy Bond as good as ready payment. The Holy Ghoſt tells

me, that life and glory abide me; that look what
looſe from the body, the ſame day *I* ſhall be lan
Paradiſe. Amen. *Luke* 23. 43. It is as *I* would
it.

But this is not all; When my body hath ſlept
Nap in the duſt, Chriſt will call to it, Come up hi
Ah true Yoke-fellow, it will be hard parting, but
come meeting. I could not leave thee, but to live
Chriſt, *Col.* 3. 4. But he will raiſe thee to a glo
Temple; and when he ſhall appear, will bring me
himſelf in glory; and then I ſhall re-enter thee
Royal Manſion, wherein I ſhall abide with the Lo
ever. For as we have ſerved our Redeemer toge
ſo we muſt be glorified together with him. And
the Lord hath married us both together again, then
he marry us both unto himſelf. *For I know that my*
deemer liveth, and that he ſhall ſtand at the laſt da
the Earth. And though after my skin, Worms
this body, yet in my fleſh I ſhall ſee God. Whom I ſha
for my ſelf, and mine eyes ſhall behold, and not an
though my Reins be conſumed within me. My Lord
already told me how it ſhall be; He hath ſet dow
time, and ſhewed me the Robes of immorta
and the Crown of Life, that I muſt put on; and
Throne of Glory, and the Seat of Judgement, t
muſt ſit in. He hath told me the manner, in whic
ſhall be preſented to him, and eſpouſed by him.
hath told me where he will ſet me, and what he
ſay to me; and how he will acknowledge my mean
vices, and remember what I have forgotten, *Math.*
35, 37. How he will praiſe the works that I
been aſhamed of, and reward me openly, for wh
have buried in ſecrecy; *Math.* 6. 4. and not
get the pooreſt Alms that *I* have given for his Na
Then will he confeſs me before his Fath

nd before the Angels of God. Thus ſaith the true nd faithful witneſs, and we know that his Teſtimony s true.

Ah my Soul, ſee that thou make not God a Ly- r. 1 *John* 5. 10.

O my God, I have beleived thy report, and do look or all theſe things, according to thy promiſe. I know hou intendeſt me but for a very little while in this low- r Region. This world is but the houſe of my Pilgri- nage, and my ſoul now is but like a Bird in the ſhell: ut when the ſhell is crackt, then ſhall ſhe take wings ke a Dove, and ſore aloft to thee, and flee away, and e at reſt.

Yet I doubt not thy care for my deſpicable duſt, *Joh*. . 39. I know that nothing will be loſt; I know not where they will lay me: but thy wakeful eye obſerveth nd will not be to ſeek at what door to knock, nor at what grave to call for me. I beleive, and am ſure hat ſhall I come a glorious peice out of thy hands, ir as the Moon, clean as the Sun, crowned with ho- our and glory. And when my abſolution is read, and ntence paſt upon the world, then muſt I be taken up to well with thee.

Let not my Lord be angry, that thy duſt and aſhes peaketh thus unto thee. Thou Lord haſt raiſed my xpectations, and haſt made me to look for all theſe reat things from thee. In vain haſt thou written all heſe things unto me, if I ſhould not beleive them; and diſtruſtful diffidence would put a high diſhonour upon hy truth.

O Lord, it repenteth me, it repenteth me of my jea- ouſies, and my doubtful thoughts about thee. I know hou loveſt an humble confidence, and delighteſt in no- hing more than to ſee thy Children truſt thee. *I*

know the building of my hopes lies not an hairs b
over the foundation of thy Promiſes, yea, 'tis ſp
expectations are infinitely ſhort of what I ſhall fi

O my God, my heart truſteth ſafely in thee, and I
ſet to my ſeal, that thou art true; *Joh.* 3. 33. Chr
my Bottome in which I venture, *Eph.* 2. 20. and
Corner ſtone on which I build, *Mark.* 7. 25. and ther
my Fraught is enſured, and my Building ſhall chall
the winds and floods, *Pſal.* 39. 7.

And now, O *Lord*, what wait I for? my hope,
thee. O my bleſſedneſs, let me enjoy thee. O my
let me poſſeſs thee. O deſire of mine eyes, let me ſe
face and hear thy voice; for thy voice is ſweet, and
countenance is comly. I ask but what thou haſt
miſed: For thou haſt told me, that I ſhall ſee God,
thou wilt ſpeak to me mouth to mouth, *Mat.* 5. 8.
apparently, and not in dark ſpeechees, and the ſimili
of God ſhall I behold.

So ſhall my knowledge be perfected, 1 *Cor.* 13. 9
and I ſhall ſee the inacceſſible Light, and my tender
ſhall not water, nor my ſight dazle; but I ſhall wi
pen face look ſteadfaſtly on the Sun of righteouſneſs
behold his glory. Then ſhall Faith be turned into
ition, and Hope into Poſſeſſion, and love ſhall
like the full Moon in her brightneſs, and never wa
wane more.

O thou God of my hopes, I do look for a new b
and a new Soul; for new Heavens and for a new E
according to thy promiſe; when my whole Soul ſh
wholly taken up with thee, and all my affections fi
ted to the higheſt peg, and all the wheels of my
powers ſet in moſt vigorous and perpetual motio
wards thee, ſtill letting in, and ſtill laying out;
thus ſhall there be an everlaſting communication o

nd glory from thee, and of love and praiſe from me.

O my Soul, thou art rich indeed, and increaſed in oods. Thou haſt no reaſon to envy the gloty nor gran- eur of the mightieſt on Earth: For their glory ſhall not eſcend after them; like ſheep ſhall they be laid in their raves, and death ſhall feed upon them, and there's an ternal end of all their pomp and excellency. But my ingdome is an everlaſting Kingdome. My *Robes* ſhall ever wear, my Crown ſhall never totter, my Throne all never be vacant, my Bread ſhall never mould, my arland ſhall never wither, my Houſe ſhall never oulder, my Wine ſhall never ſowr, but everlaſting joy all be upon my head, and ſorrow and ſighing ſhall flie way.

O my God, how happy haſt thou made me! *It* is etter then I could have wiſhed. Thou haſt done all hings well. Thou haſt ſetled them for ever. The whole arth cannot ſhew any ſuch Heritage or Tenure. The World can ſtate out her poſſeſſions but for years, nor an ſhe make a good title for that neither. But mine in- eritance is for ever, and none can put me out of poſ- eſſion. The thing is eſtabliſhed in heaven; and in the olume of the Book it is written of me. My Evidence annot be loſt; it is recorded in the Court above, and nrolled in the ſacred Leaves of the word, and entred pon the book of my Conſcience, and herein I do and will rejoyce.

Now, my Soul, wipe up thine eyes, and go away with *Hannah*, and be no more ſad. What though mine Houſe be not ſo with God, ſo happy, ſo proſperous as could wiſh? What though they be increaſed that rouble me, and my temptations and afflictions be like he rolling billows, riding one anothers backs, for

haſt?

haſt? Yet ſhall my ſoul be as a Rock unmoved, ſit down ſatisfied in the ſecurity and amplitude of portion. For God hath made with me an everl Covenant, ordered in all things, and ſure; and he is all my ſalvation, and all my deſire.

And now what remaineth, O Lord, but that *I* ſho ſpend the remainer of my dayes in loving, praiſing, admiring thee? But wherewith ſhall I come before Lord, or bow my ſelf to the moſt high God? w ſhall I give thee, to expreſs my thankfulneſs, though to requite thy bounty? Alas my poor little ſoul! that thou art ſo little. How narrow are thy capaci How diſproportionate are thy powers! Alas that voice can reach to no higher a note! But ſhall I do thing becauſe I cannot do all?

Lord, I reſign to thee. With the poor widow, I my two mites (my ſoul and body) into thy tre ry. All my powers ſhall love and ſerve thee. All members ſhall be weapons of righteouſneſs for t Here is my good will. Behold, my ſubſtance is thy ſt mine intereſt is for thy ſervice. I lay all at thy fe There thou haſt them, they are thine. My Childr enter as thy ſervants. My Poſſeſſions *I* reſign as t Right. I will call nothing mine but thee. All mine thine. I can ſay, My Lord, and my God, and tha enough; I thankfully quit my claim to all things elſ will no more ſay, My houſe is mine, or my Eſtate mi *I* my ſelf am not mine own: Yet it is infinitely be for me to be thine, than if *I* were mine own. Thi my happineſs, that I can ſay, My own God, my own ther. And O what a bleſſed exchange haſt thou m with me! to give me thy ſelf, who are an infinite Sum for my ſelf, who am but an inſignificant Cypher.

And now Lord, do thou accept and own my claim. m not worthy of any thing of thine, much leſs of thee. t ſith *I* have a deed to ſhew, *I* bring thy word in y hand, and am bold to take poſſeſſion. Doſt thou t know this hand? wilt thou not own this name? wilt ou not confirm thine own grant? *It* were infidelity to ubt it. *I* will not diſparage the faithfulneſs of my rd, nor be afraid to aver, and ſtand to what he hath d and ſworn. Haſt thou ſaid, thou art my God, and ll *I* fear thou art mine Enemy? Haſt thou told me, hou art my Father, and ſhall *I* ſtand aloof, as if *I* were tranger? *I* will beleive. Lord ſilence my fears; and thou haſt given me the claim and title of a Child, ſo ve me the confidence of a Child. Let my heart be ily kept alive by thy promiſes, and with this ſtaffe t me paſs over *Jordan*. May theſe be my undivided ompanions and Comforters: When I go, let them ad me; when I ſleep, let them keep me; when I awake, t them talk with me. And do thou keep theſe things r ever, upon the imaginations of the thoughts of the earts of thy people, and prepare their hearts unto thee. nd let the heart of thy Servant be the Ark of thy eſtament, wherein the ſacred Records of what hath aſſed between thee and my ſoul, may for ever be pre- erved.

Amen.

Thus far my friend,

So be it.

CHAP. XIX.

An Exhortation to ſinners.

O Earth, Earth, Earth, hear the word of the Lo
Ye men of this world, ye ſpirits that are in Pri
held captive to iniquity, under the Prince of t
World; in a Covenant with Death, at an agr
ment with Hell? Without Chriſt, Aliens from the Co
mon-wealth of *Iſrael*, ſtrangers from the Covenant
Promiſe, having no hope, without God in the Wor
who have ſaid, We will not have this man to rule o
us; let us break his bonds aſunder, and caſt his Co
from us; who are joyned to Idols, have choſen you
ther Gods, are following after other Lovers; w
walk after the courſe of this world, according to
Prince of the power of the Air, the Spirit that now wo
eth in the children of diſobedience; having your co
verſation in the luſts of the fleſh, fulfilling the deſi
of the fleſh, and of the mind, and being ſtill as y
were by nature, the children of wrath, in the gall
bitterneſs, and bond of iniquity.

O ye Sons of Death, ye Children of the Night, a
of Darkneſs, Hear, and your ſouls ſhall live: to y
alſo is the word of this Salvation ſent; even the ſtra
gers, and thoſe that are afar off, that will lay hold
the Covenant, and chuſe the thing that pleaſeth Go
theſe alſo ſhall have a Name in his Houſe, even the gl
rious Name of Sons and Daughters. The Lord ha
ſent a word into *Jacob*, and it ſhall light upon Ed
and *Amalek*, and the uncircumciſed *Philiſtines*, e

s many of them as the Lord our God ſhall call, *Acts* . 39.

Hearken O people, you that are polluted in your lood, written in the Earth, free among the Dead; ome in, let your Covenant with death be made void, nd your agreement with Hell be diſanulled, ſtrike a eague with the Almighty, and your Names alſo ſhall e written amongſt the Living in *Jeruſalem.*

Stand ye before the Lord, come, let us reaſon toge- her.

Where are you? What is your Portion and Inheri- ance? Ye are Curſed with a Curſe. *Fire and Brimſtone, nd an horrible Tempeſt, this ſhall be the Portion of your Cup, Pſal.* 11. 6. What are you ſeeking, whither are ou travelling? After a few years of your vanity are o- er, where muſt your dwelling be? *Who can dwell with he devouring fire? who can dwell with everlaſting burnings?* Look before you, behold that ſmoaking Furnace, that burning Lake, that bottomleſs Pit that's gaping for you, and at your next ſtep may ſwallow you up. Eſcape for your lives; why will ye dye? Turn and live.

Do you beleive the Reſurrection from the dead, the Judgment to come, and the inviſible VVorld? Is it to the ſpirit of a man, as to the ſpirit of a beaſt? Doth it periſh with his carkaſs? Dyeth a man as a Dog dyeth? dyeth a wiſe man as a fool dyeth? Fall all things alike to all, juſt and unjuſt, good and bad, after this life as well as in it?

Do you beleive the Scripture? Are they but a fable? If you hope they are there, are you ſure they are? Dare you venture your ſoul upon it? VVhilſt the Saints venture on the *Truth*, dare you venture your ſouls on the *Falſhood* of it? dare you ſtand forth, and ſay: if this word be not a lye, let me be damned for ever I am content

that

that the everlasting worm shall gnaw my heart, t
infernal fire shall burn my fleth, and bones, and so
ever and ever, if it prove not at last a meer forgery
imposture.

Do you beleive the Scriptures to be true indeed?
you do, what do they preach to you? Do they speak
thing, if not this, *That there is another life and death,*
sides that which is within the ken of mortal eyes; that
other life, and the other death, are eternal; that upon
being found within or without the Covenant of God, ha
your eternal judgement, either for life or death; that w
you are in a Covenant with death, and in a course of
quity, you are without the Covenant of God, and can hav
benefit by it; that under sin, and out of Covenant; out of
venant, and out of Christ; out of Christ and under conde
tion?

Are there any things which that word which you p
fess to believe to be as true, and to stand as sure as H
ven and Earth; are there any things that this spe
more plainly, than these things, and such like? Wh
and yet secure in a state of sin? Aliens from God, E
mies of all Righreousness, and yet in quiet? Are you
solved to sell eternity for time, life for death, a s
for the pleasures of sin? Is this the choice you h
made, and are you resolved to stand to it? Let me h
this world, my portion here, my good things here, a
then let me be damned in the other world: Let me
here, and suffer hereafter: Let me laugh here, and
ment hereafter: Let me flourish, and prosper, and
at ease, and in honour, and in pleasure, and at libe
here, and let my prison, and my pain, and my angu
and my plagues be beneath; there let me be torn,
me burn, let me roar, let me dye, so I may be ri
and be merry, and rejoyce a while here; let *time* be
Heaven, and *eternity* be my Hell: speak in ear

this your choice? Or that you may not be put to it make a *new choice*; will you take upon you to make *new Gospel*? And dividing what God hath joyned together, will you joyn what he hath divided? Will you rite this for Gospel? *Holiness and Hell, Sin and Glory, brist and the Curse, the Devil and the Crown: Let the icked hold on his way, and the unrighteous his thoughts, let m still run away from the Lord, and he shall have mercy; d from his God, and he will abundantly pardon? Strait the Gate, and narrow is the way, that leadeth unto death, d few there be that find it; but broad is the Gate, and ide is the way, that leadeth unto life, and the whole world re going in thereat. Blessed are the proud in spirit, for eirs is the Kingdome of heaven. Blessed are they that laugh ow; blessed are the froward, the mercilesse, the impatient in eart, the persecutors for righteousnes sake; for great is heir reward in Heaven. Within shall be the Doggs, and the wine, the Whoremongers, the Sorcerers, the Drunkards, the uffians, the Blasphemers, the Gallants, the Idolaters, and hosoever loveth and maketh a lye: And without shall be the Lambs, and the Doves, the Holy, and the Humble, and the Meek and the Merciful, and the Upright in heart, and the Poor in spirit, and Peace-makers, the Persecuted for Righteousnes sake, and whosever loveth truth, and maketh God his trust; these shall go into everlasting fire, but the ungodly into life eternal.*

Are these the Articles of your Creed? Is this your Gospel? If it be, O what is your Heaven? if it be not, if the old Gospel must stand, O where are your souls? Are your souls lost, and are they not worth the recovery? *Why will ye dye? Turn and Live; Oh when shall it once be.*

As an Ambassador for Christ, to whom is committed the Word of Reconciliation, having hinted to

you

you what's *Law*, ſo in the name of the eternal G
publiſh to you the everlaſting Goſpel.

The *Lord* God having entred into a Covenant of
with the firſt *Adam*, for himſelf and all mankind in h
this Covenant being broken, whereby ſin hath entr
and death by ſin, and all the world is now become gu
before God; bound over to the vengeance of eternal
and under an utter impoſſibility of recovery, by ou
that that Covenant can do; hath out of his abund
grace, mde a new Covenant, on which whoſoe
ſhall lay hold, ſhall be delivered out of the ſtate
Death and VVrath, into a ſtate of life and bleſſedn
*Rom.*8.3. *What the Law could not do, being weak thro*
the fleſh, God ſent his Son in the likeneſs of ſinful fleſh;
with him this gracious grant, *that whoſoever beleiveth*
him, ſhall not periſh, but have everlaſting life, Joh. 3.
And this is the Covenant that hath been declared u
you.

This new Covenant is a *Marriage-Covenant*, Hoſ.2.
I will betroth thee unto me for ever, yea I will betroth t
to me in righteouſneſs, and in loving kindneſs, and in m
cies. In it the *Lord* makes offer, and invites you to acc
of an *Husband* and a *Dower*: the *Husband* is the *Kings ſ*
the *Lord* Jeſus Chriſt; and with him the *loſt kingdo*
and all that belongs to the kingdome of God for a *Dow*
Liberty for the captives, the opening of the priſon
them that are bound; riches to the poor, eyes to the bli
feet to the lame, healing to the diſeaſed, and life to t
dead.

And whoever among you all, who are perſons un
the *Law*, held by the cords of your ſins, whoſe ſo
are faſt bound in fetters of Iron, who are willing t
your Covenant with death be made void, and your
greement with Hell be diſ-anulled, and will joyn yo
ſelv

elves to the Lord, and be brought within the bonds of his Covenant, all the bleſſings of this Covenant are made over, and ſtand ſure unto you.

The grant is made, the Deed is drawn and ſealed; the Lord hath ſet to his Seal, come you in, and ſeal the counter-part; ſet to your ſeal, and the match is made up. Chriſt, and with him all things are yours, and you are his. Accept and live, refuſe and dye for ever.

Come on then, ſinner, what ſayeſt thou? Doſt thou conſent? Doſt thou accept? Or as *Laban* to *Rebeckah*, *Wilt thou go with this man?* Let me eſpouſe thee to this one Husband; onely let me firſt tell thee, The matter is ſolemn, and thou muſt be ſerious. 'Tis for life, 'tis for Eternity?

Conſider therefore, and let thine heart, lying proſtrate before the Almighty, come in and make anſwer to theſe demands, which from him, and in his great and dreadful Name I make unto thee.

1. *Wilt thou have Jeſus for thy Husband?* Underſtand before thou anſwer. The taking of Chriſt for thine Husband, implies,

- Intimate Union.
- Ingenuous Subjection.
- Total dependance.

1 *Intimate union*; by chuſing and accepting of him for thine, and reſigning and giving up thy ſelf to him, for his own; to co-habit and live with him, in the deareſt conjugal affection for ever.

2. *Ingenuous Subjection*; by a free and chearful putting thy ſelf under him, as thy Lord, whom thou wilt obey, and be ſubject to, in all things. The Wife muſt be ſubject to her Husband; yet not as a ſlave by *conſtraint*, but freely and by *conſent*.

3. *Total Dependance*; holding of him as thine head, expecting nothing, owning nothing, but what deſcends

ſcends upon thee from him. Depending on hi
things, the bearing of thy debts, thy diſcharge fr
Bonds, and thy whole proviſion for a livelyhoo
maintenance.

Conſider then, what ſayeſt thou? Doth thine
chooſe, and accept, and reſign up it ſelf unto Ch
Doſt thou chooſe him as an *Husband*? Thou canſt ch
him as a *Refuge*, to hide thee from danger; thou
chooſe him as a *Friend*, to help thee in thy need;
doſt thou chooſe him for thine *Husband*? Wilt
cleave to him, love, honour, and obey him? Doſt thou
derſtand his manner, the Law of his Houſe, his F
ly order and diſcipline? Doſt thou know his Comm
and expectations; how holy, how ſpiritual, how ſu
and ſelf-denying, how humble and ſubmiſſive he l
thy whole carriage ſhould be? wilt thou be at his
ing? Wilt thou look unto him, and lean upon him
all thou needeſt? Shall all thy deſire be to him, and
dependance on him? Thou art a *Bondman*, who
be thy Redemption? Thou art a *Malefactor*, who
be thy Satisfaction? Thou art a *Leper*, whence doſt
for cleanſing? Thou art a *Beggar*, whence doſt ex
an inheritance? wilt lean upon thy beloved for
Shall he be thy Viſdome, Righteouſneſs, Sanctificat
Redemption, and Inheritance? wilt do him this
nor, to truſt him for all this; to caſt all thy burthens,
cares, thy fears, thy ſins, thy guilt, thy hopes upon hi
Canſt ſay, O my God, I have ſinned, I have ſinned,
Law have *I* broken, thy love have I ſlighted, I have
len from thee, and run over to thine Enemies; *I* have
len under thy diſpleaſure, wrath is provoked, juſ
hath taken hold of me, my ſoul is undone? How drea
ful is thy controverſie with me? And I have nothing
anſwer but this, My Jeſus ſhall anſwer for me.

O my Jesus, thou hast wooed and invited sinners unto hee; thou hast sent forth thy Messengers, and thy Vord, *into the high wayes and hedges*, into the Gaols, and Iospitals of the world; among the poor, the blind, and he bound, and the diseased, and those that are in debt nd distress; to take from among them *a Wife for thy osome*. Behold, thy word hath found among the Capives this wretched Adultress, my poor Harlot soul, hich hath dealt treacherously with thee, and hath folowed after other Lovers, hath fallen among Theeves nd Robbers, is bruised, wounded, and undone; having rodigally spent and wasted all that *I* had.

But Behold, I come at thy word; if thou sayest, I ave no pleasure in thee, if thou spit in my face, and burn me with thy foot, and trample me in the dirt, or end me back to my Prison, and leave me to bear the ame of my VVhoredomes, I must be silent and speechess.

But wilt thou receive me? VVilt thou take me into hine house? VVilt thou spread thy skirt over me? Shall be called by thy Name? wilt thou love me, and be joyned unto me? VVilt thou be surety for thy servant? VVilt hou that my debts be upon thee, my Bonds be upon hee, my wants, my sins, my sorrows, my fears, my plagues, my help, my soul be upon thee? wilt thou Lord, and can *I* say thee nay? wilt thou take them, and an *I* refuse to lay them upon thee? *I* consent, Lord, I consent to thee; be thou mine husband, and mine helper; love me, discharge me of this guilt, loose me from these fetters, cleanse me from this filthiness, and then ask what thou wilt, impose upon me whatever thou pleasest; love thee, honour thee, obey thee? Oh what is my love? what is my obedience, that thou shouldest accept, or *I* should deny it to thee? 'Tis

but

but little that I can do, this heart is ſo falſe, ſo feeble, that I am afraid how I undertake for it, but as it is, take it to thee, I beſtow it wholly upon with this promiſe, that if thou wilt help me I will thee, if thou wilt help me *I* will be ſubject to thee, lay up all my hopes and expectations with thee. N Soul, now that thou knoweſt what it means, now wilt thou have Chriſt for thy Husband?

2. *Wilt thou take him for better for worſe, for richer, poorer?*

Though thy Lord be King, yet his Kingdome is of this world. He came not to be miniſtred unto, miniſter; he came to ſerve, and ſuffer, and all th that will follow him, muſt ſuffer with him. He c not to divide lands, and ſpoiles, and crowns, and tem ral dignities, and honours amongſt his Diſciples; croſſes and priſons, and ſcourges, and wants. T wilt joyn thy ſelf to the Lord, but wilt thou take thy lot with him? Thou wilt live with him, and ab with him; but coſt know where he dwells, and w his entertainment is? Sometimes he hath bread, a ſometimes he is hungry; ſometimes he hath cloath and ſometimes is naked; ſometimes he hath an hou and ſometimes he hath none, ſometimes he h friends, and ſometimes he hath none; he is ſometim uſed kindly, and ſometimes as courſly; ſometimes *Hoſanna*, and ſometimes *Crucifige*; ſometimes he cried up as a King, ſometimes cried out againſt as a D vil; and as it is with the Maſter, ſo will it be with Schollars; as with the Lord, ſo with the *Diſciple*; wh he is thou muſt be alſo. Canſt thou ſay, whither th goeſt, I will go with thee; where thou feedeſt, *I* w feed with thee; where my *Lord* dwelleth, if in a tent in a cave, if in a dungeon, if in a wilderneſs, where ver my *Lord* dwelleth, let me dwell with him? Conſi

wh

what thou ſayeſt, and be not over haſty. May be thou doſt not yet know, what hunger & thirſt, and nakedneſs, mean; what the wrath of man, what their reproachings, and ſpittings, and ſtripes and bonds mean; may be thou haſt thought, this may be far enough off, and may never come upon me; or haſt taken up a reſolution through incogitancy, not weighing how ſharp and how pinching they may be to thee. But ſuppoſe thou wert now juſt come to it; and that thou ſaweſt, that thy firſt foot Chriſt-ward, would be the parting point betwixt thee & all that is dear unto thee in the world, that thy firſt ſtep Heaven-ward would be into the fire, or the water, or into the camp of the *Philiſtines*, whoſe faces were all filled with fury againſt thee. Haſt thou yet ſuch a far deeper ſenſe of the eternal ſufferings, thou art in danger of; ſuch a ſetled belief of thy abſolute neceſſity of Chriſt, to thy eſcaping theſe; ſuch an high value of the love of Chriſt, and the everlaſting ſalvation thou expectſt by him, as does over-ballance and ſwallow up the ſharpeſt and the quickeſt ſenſe thou haſt or canſt have of the greateſt things thou ſhalt ſuffer by him? Haſt thou caſt up all afflictions imaginable, and then put thy ſoul to it? Now reſolve what to do; either this, or no Chriſt; either this, or no Crown; either this croſs, or the curſe; either the wrath of man, or the wrath of God; Scorpions and Dragons, and *D*evils; ſhrieking, and howling, and gnaſhing of teeth for ever and ever. Confeſs Chriſt, and be confeſſed by him; ſuffer with Chriſt, and reign with him; weep with Chriſt, and rejoyce with him; dye with Chriſt, and live for ever; deny Chriſt, forſake Chriſt, and periſh for ever. Haſt thou thus put thy ſelf to it? And after the moſt ſolemn debate thou haſt had, what is the reſult? Now tell me, Chriſt or no Chriſt. Wilt thou have Chriſt for better for worſe, how dear ſoever he coſt thee.

3. *Wilt thou forſake all others?*

Thou haſt three Husbands that lay claim to thee; *the World, and the Devil.* Wilt thou renounce and be vorc'd from all theſe? There's no compounding betw Chriſt and them, he or they muſt go.

The renouncing of ſin ſtands,

In the diſ-engaging of the heart from it.

In the ingaging of the heart againſt it.

1. *In the diſ-ingaging or looſning of the heart from* 'Tis an hearty willingneſs to let it go; a willingneſs part, is our parting with ſin. A breaking the Peace, cutting off the League betwixt ſin and the Soul, whe ſinner ſtands ſo clearly convinc'd of the worth of Chr of the value of a Soul, of the enmity of ſin againſt Chr and the Soul, of the unworthineſs of ſin, with all pleaſures and advantages, to be laid in the balla with Chriſt, is willing to be rid of it. VVhat is there it? VVhat can it do for me? How long will it laſt m where will it lead me? O the after births of ſin: O tail of theſe Locuſts, the ſting, the ſting that *I* ſee ther Can *I* want a Chriſt? Or can I hope that hee'l dw with ſuch neighbours? Can I bear the loſs of my ſou Or can it eſcape, if theſe eſcape? *I* ſee its vain to thi of keeping both Chriſt and Luſts, its vain to think of ving both my ſins and my ſoul; 'tis all one, as to be ſave and to be damn'd; I may as well bring Heaven and H together. VVell, let them goe; henceforth hold thy pe ſin, plead no more with me for entertainment, a ſtranger for ever to me, henceforth *I* know thee more.

2. *In the ingaging the heart againſt ſin.* VVhen the he is not only content to let it depart, but gives it a bill divorce and ſends it away. VVhen it can want it, a cannot bear; when it deals with it, as the *Egyptia*

with *Israel*; at first they have only leave given them to be gone, but at length they thrust them out, *Exod.* 12. 33. *They were urgent upon them, that they might send them out of the land in haste, for they said, we be all but dead men.*

Be gone sin, I am but a dead man if thou abidest with me; and so it will no longer Court it as a friend, but curse it as an enemy; fears it, hates it, and is resolved to be its mortal enemy; and to this end is determined to use all Gods means.

To discover, To destroy it.

1. To use all Gods means *to discover it*; to bring to light the hidden things of darkness. Sin goes under a disguise; 'tis hard to know friends from enemies; they had need have their sences about them, and well exercised too, that can discern betwixt good and evil, *Heb.* 5. 14. Who can understand his errors? *Psal.* 19. 12. Sin lies in the dark. *The heart of man is desperately wicked, who can know it?* There's too much wickedness, and it lies too deep to be discerned by every eye; he that means in earnest to cast out, must first search out his iniquities. *Let us search and try our wayes, Lam* 4. 40. He must *search the Scriptures* which describe these Enemies, and mark them out, what they are, and how many, and how you may know them, wherever you find them, and under what disguise soever they appear; must *search the heart*, where if they walk no more openly, they will hide themselves, that they be not discovered or suspected.

Thou art a fool, a self deceiver, Sinner, who takest thy self to be an adversary to sin, and takest no care to find it out; much more who willingly hidest it out of sight. He takes part with sin, which will not take pains to know it. *I hate the Devil and all his works, I repent, I forsake all my sins; and though I have done iniquity, by the*

grace of God, I will do ſo no more. Thus vain men t
doſt know what thou ſayeſt? what is ſin? Doſt
a friend from an enemy, good from evil? What are
ſins? What? What haſt thou done? VVherein haſt
tranſgreſſed? what are they that have done thee miſch
what are there names? May be thou wilt ſay, their n
is *Legion*, for they are many.

In many things I have tranſgreſſed, in many thing
have offended, but in what things? Doſt know thine
nemy when thou ſeeſt him? Or wouldſt thou know
if thou couldeſt? Doſt thou make any ſearch or enqu
after him? VVhen thou readeſt of a *proud heart* in
Scriptures, art able to ſay, *there's one of them* that
done me miſchief? Or of a *covetous heart*, ther's anot
of them; or of an *envious, malitious, froward heart*, th
are more of them; of an *hard and hypocritical, ignora
unbelieving heart*, *this is he*, this is my great enem
Or if thou canſt not tell, doſt ask, Is not this he? Are
theſe they? O that I could underſtand mine erro
Lord make me to know my trangreſſions.

Sinners, never make your ſelf believe you are e
mies to ſin, till you make narrow and particular enqui
after it; after all ſin, the ſeveral kinds of it, whether
omiſſion, or commiſſion, whether outward or ſpiritu
open or ſecret, greater or ſmaller, ſins of ignorance
knowledge, of infirmities or preſumption; your belove
your moſt pleaſing ſins, your moſt gainful ſins, 'what
ver they be, you can never renounce, till you reſolve
make a diligent ſearch after them.

2. *To uſe all Gods means to deſtroy and overcome tha*
He that hides his Enemy, and he that w
ſpare him when he hath found him, is not an Ene
but a friend. *He* that ſayes, **I will** deſtroy, and w

ot uſe his weapons, either knows not what he ſayes, or ayes what he never meanes. Thou ſayeſt thou wilt renounce and reſiſt all thy ſins, but art thou in earneſt? What courſe doſt mean to take? wilt thou take Gods way? He bids thee hear, beleive, pray, faſt, mourn, ſtrive, watch, &c. Wilt thou hearken to his Counſels? Wilt thou be healed of thy diſeaſes? But wilt thou take the counſel of the Phyſitian? Wilt thou uſe his Medicines? Thou wilt overcome thine enemy, but wilt thou take heed of him? Wilt thou fight againſt him? Wilt thou take in all the help that's offered thee? Wilt thou not only beleive, and lean upon God for his help, but wilt thou pray, and lift up thy heart for his help? wilt not only pray againſt thy ſins, but watch againſt them, againſt the occaſions, temptations, and beginnings of ſin? Wilt thou uſe (all) Gods means, and againſt (all) thy ſins? Shall not thine eyes ſpare any of them? VVilt thou make thorough work with them, root and branch, old and young? Shall there be neither the *lowing of the Oxen*, nor the *bleating of the Sheep* heard with thee? wilt thou deſtroy the greater, and daſh the little one alſo againſt the ſtone.

Wilt thou avenge thy ſelf of thy adverſaries, and wilt thou never again agree with thine adverſaries? wilt thou never again ſay, *is it peace*, Jehu? *is it peace* Jezabel? So if thy ſins ſay to thee, *is it peace, ſoul?* Wilt thou anſwer, *What have you to do with peace? get you behind me.* Wilt thou neither make a Truce with ſin, nor imbrace a parly, nor entertain a treaty for peace with it? wilt thou not draw back thine hand, nor put up thy weapons, nor give over thy watch, nor go off thy Guard, till all thine Enemies become thy footſtool; all this is included in the renouncing of ſin.

Beware you be not miſtaken here, this is the damnation of the world, their miſtakes about repentance. They

easily say I repent of my sins, I forsake the Devil a
his works; and they as easily perswade themselves
they do as they say; but did they understand what
is in this repentance, a searching out their sins,
ding their souls from them;a painful and watchful
ning and resisting them in their whole course; did th
know what their particular sins are,how near they ar
their hearts, how they have been nursed in their bos
and how hard 'twill be now to part;even this Coveto
ness must go, even this sensuality must go, these
pleasures,these beloved gains, these pleasant comp
ons must all be sent away, not one to be spared, no
much as once more;did they understand this,they w
then see what wind all their good words be. The
much mean to pluck their eyes out of their heads,to
their flesh off their bones, as to repent, if this be rep
tance. Well now say, Wilt thou repent? Wilt thou
renounce sin?

Wilt thou renounce *the world* also? By the world
derstand all the *substance* of the world, Houses, La
Money, and whatsoever worldly Possessions; all
shadows of the world, its Honours, Pleasures, Po
with all its glory; *the men of this world*, the friendship
the world, all fleshly Relations, Fathers, Mothers, B
thers, Sisters, Children; all sinful companions and S
cieties, whatsoever is in, and of the world.

Th'ese are then renounced, when we are resolved th
they shall neither be

Our Gods or Idols.

Our Devils or Tempters.

1. *Not our Gods*. Then we make the world a God
us, when we make it our *happiness*, or end, when
bless our selves in it,and count that our very life cons
in the abundance of the things which we possess. When
we devote our selves to it, making it as the *blessedness*

the great *buſineſs* of our life. He that can want the world, and yet be bleſſed; he that can want, or have the world, and yet not ſerve it; he hath renounced it, even whilſt he hath it, though 'tis his ſtill, yet 'tis not his God.

2. Not our *Devils or Tempters*. The world tempts in double way:

1. *Per modum Objecti*: as Objects, which by ſomething that is apprehended deſireable in them, entices and invites out the heart after them; or by ſomething apprehended as formidable, affrights us out of our way. Thus pleaſant meats tempts the Glutton, and wine the Drunkard, and a Lyon in the ſtreets the Coward.

2. *Per modum cauſæ Inſtrumentalis*; as under Devils, or the Devils inſtruments, or Agitators, by which he betrayes and beguiles unſtable ſouls: In the former ſence the *things of the world*, in the latter, the *men of the world*, are temptations and tempters to us. He renounces the world, that will not be tempted by the world; that takes up with Chriſt, and will not be brib'd off by worldly advantages, nor proſelyted by worldly companions.

He that is reſolved for Chriſt, though with the loſs of all, and with the diſpleaſure of all the world; He that can be poor for Chriſt, that can be vile for Chriſt, that can go hungry and naked with Chriſt, that can go alone with Chriſt, and that even then, when 'tis but turning away from Chriſt, and may be rich, and honourable, and be cloathed, & be filled, and have company enough, as much as he deſires, he forſakes the world.

He that (*can*) renounce the world, when-ever it comes to be a caſe, either Chriſt muſt be forſaken, or all things for Chriſt; he that (*can*) whoſe heart is brought to it, he (*hath*) renounced the world. What ſayeſt thou now Soul?

Thou wilt have Chriſt, but what if thou mu
all behind thee ? What if he ſay to thee, *Sell a*
haſt and follow me ? Canſt thou be poor ? Canſt th
naked ? Canſt thou be hungry for Chriſt ? Thou
have Chriſt, but how wilt thou leave thy Compani
What will all thy carnal friends ſay of thee ? *He's a*
he's mad, he's beſides himſelf : How wilt look thy Fa
or thy Mother, or thy wife in the face, who are all
gainſt it ? who will be perſwading, beſeeching t
weeping over thee, hanging upon thy neck ; or it
be, ſcoffing and reviling, and ſpitting in thy face, to
courage and hold thee back. VVhat ſayeſt thou ?
thou yet for Chriſt ? wilt thou forſake them all,
off all that ſtands in thy way ?

VVilt thou *forſake the Devil* alſo? But I need not
ask thee that, that's done already, farewel Devil, w
once ſin and the world are caſt out. If thou wilt no
tempted to ſin; if the world ceaſes to be a temptation,
Devil were as good ceaſe to be a tempter. There
many that ſay, I defie the Devil, and yet defie not
and the world ; wiſe men ! They like not the Devil,
yet will lick up his Excrements ; they hate the Dev
and yet are never well longer than they are dancing
his Chains. Defie the Devil, and yet love ſin? Su
defiance is his delight. Let ſin be defied, let the wo
be deſpiſed, and the Devil is conquered.

4. And laſtly, *Wilt thou cleave unto Chriſt from hen*
forth unto death ?

Thou wilt have Chriſt, but when ? Shall this
the Marriage-day ? Wilt thou from henceforth
the Lords ? Or when ſhall it be ? Muſt it be to mo
row firſt, or next Moneth, or next year, or ſome tim
or other thou knoweſt not when ? May we not tak
thy promiſe as they did the Propheſie, *Ezek. Is it n*
fa

for many dayes to come? is it not of the times that are afar off. To morrow thou wilt, hereafter thou wilt, as good as thou hadst ſaid nothing. As good thou hadſt ſaid (*never*) as (*not yet*) Speak ſoul, wilt thou give thy ſelf to the Lord? wilt preſently? if thou wilt, how long wilt thou abide with him? wilt thou not endorſe on thy Deed of Gift, *a power of revocation*? wilt thou not repent, not return again from heaven to earth? wilt be chaſt, and play the *Harlot* no more? wilt be faithful to the death, obedient to the death? Is this thy voice, *I have opened mouth to the Lord, and I cannot go back*? As the Lord liveth, nothing but death, no not death it ſelf, ſhall part thee and me, *I am perſwaded*, I am reſolved, *that neither Life nor Death, Angels nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature ſhall ſeparate me from the love of God or withdraw me from Jeſus Chriſt my Lord.*

Now ſoul, gather up all this together, ſtand thou before the Lord the God of all the earth, and this once more ſay; *wilt thou have Jeſus Chriſt for thy Husband?* Doſt thou chuſe him for thy Lord? VVilt thou cleave to him in love? Wilt thou lean upon him for righteouſneſs and ſtrength? For righteouſneſs to pay thy debts, for ſtrength to pay thy vows? Wilt thou be ſubject to him? Thou knoweſt the Commandments, how holy, how ſtrict they be, Wilt thou obey them in all things? wilt exerciſe thy ſelf to Godlineſs in the ſtrictneſs of it? wilt be a thorow-paced *Diſciple*? wilt not content thy ſelf with ſuch a cold or luke-warm indifferency in Religion, as thy lazy fleſh will bear, as thy credit, thy ſafety, or the temper of the times will bear? wilt follow thy Lord fully? *Wilt take up thy lot with Chriſt, be it better or worſe?* Shall his Father be thy Father, his Inheritance be thy Inheritance? yea, and his ſufferings thy ſufferings? his ſtripes,

his

his bonds, his poverty be thine? Wilt thou eſpouſe
his crown only, but his croſs too? whither ever he
wilt thou go? where he dwells, wilt thou dwell?
ſay, where ever my Lord is, there let his Servant
Wilt thou forſake all others? all thy ſins? wilt thou be
clean? wilt give up thy ſores, and thy ulcers, thy filth
fleſhly luſts to be purged out? does thine heart ſtand
engaged from every ſin? Is there not any one iniq
concerning which thine heart ſayes, *Let this ſtay with*
wilt *ſearch* out thy ſins? wilt accompliſh a dil
ſearch, ſweep every corner, ſearch every chamber
thine heart and life? wilt go down to the bottome of
great deep, to find out what lodges there? wilt faithf
endeavour no more *to allow thy ſelf in any known ini*
ty? wilt uſe all Gods means for the conquering and ca
them out? *Wilt forſake the world*? wilt caſt away thine
dols? ſhall thy Mammon be no more a God, nor a d
God to thee? ſhall it neither carry away thine h
from him, nor ſo much as ſhare with him in it?
thou not bow down to this Golden *I*mage, nor ſerve
Wilt thou no longer ſerve thy greedy appetite? Sh
thy heart no longer go after thy covetouſneſs? wilt th
abandon thine eſtate, thy pleaſures, thine honours, t
friends, and companions, *ſo far forth as any of theſe div*
or entice, or ſteal away thine heart from thy Lord? whe
ever they ſay, come away, wilt thou ſay, get you hence
wilt thou forſake the Devil? wilt fear, and flie from, and
longer hearken to his temptations? wilt no longer rega
his promiſes nor his threatnings? his flatteries nor h
frowns? Coming off from the tents of all theſe, *Wi*
cleave unto thy Lord from henceforth, from this day fo
ward, and not *depart from him for ever*? Wilt hold o
thy courſe; wilt run out thy race, wilt be faithful to th
death, wilt hope to the end for the Grace that ſhall b

brought

brought unto thee at the revelation of Jeſus Chriſt?

VVhat ſayeſt thou? if thou ſayeſt (*No*;) as 'the Lord liveth, thou ſpe akeſt this word againſt thine own life. If thou refuſeſt to enter into this Covenant, thou ſayeſt, I will not be the Lords, *I* will none of him, I will not live; let death, and wrath, and chains, and plagues be my portion for ever. I will not be the Lords, I will not leave my ſins, and my pleaſures, and my companions, for his love; that is, I will be a Fool, and a Beaſt, and a Devil; *I* will dye, and will not ſee life. Miſtake not thy ſelf, be not deceived, 'tis a matter of life and death that is before thee. Tis whether *H*eaven or *H*ell, a God or no God, a Chriſt or no Chriſt, a ſoul or a loſt ſoul, everlaſting life, or everlaſting fire ſhall be thy portion, that ſtands now to be determined, by thy conſent or refuſal; look to it, be wiſe this once for eternity. Conſent, and thou art bleſſed; conſent, and he is thine, and with him the Kingdome. Thy Lord hath given his conſent already, view the hand-writing, the whole New Teſtament, which is written in blood, and ſealed, as 'tis written: There thou haſt his (*I will*) in every line almoſt, viſible before thee, put to thine hand, and 'tis done. *W*hat ſayeſt thou? Doſt thou conſent? Shall thine heart come in, and put to thine hand, and ſubſcribe for thee.

I will.

Let that be done, and then ſay after me.

A Form of words expreſſing mans Covenanting with God.

O Moſt dreadful God, for the paſſion of thy Son, I beſeech thee accept of thy poor Prodigal now proſtrating himſelf at thy door: I have fallen from thee by mine iniquity, and am by nature a Son of death, and a thouſand-fold more the Child of Hell by my wicked

wicked practice; but of thine Infinite Grace
haſt promiſed mercy to me in Chriſt, if
I will but turn to thee with all my heart:
Therefore upon the Call of thy Go-
ſpel, I am now come in, and throwing
down my weapons, ſubmit my ſelf to thy
mercy.

The ter
our Conve
are either
which, or
which.

And becauſe thou requireſt, as the
my Peace with thee, that I ſhould put
away mine Idolls, and be at defiance
with all thine enemies, which I ac-
knowledge I have wickedly ſided with
againſt thee, I here from the bot-
tome of my heart renounce them all,
firmly Covenanting with thee, not to
allow my ſelf in any known ſin,
but conſcientiouſly to uſe all means

condition

The Ter
from which
muſt turn,
Sin, Satan,
World, and
own Righte
neſs, which
be thus reno
ced.

that I know thou haſt preſcribed, for the dea
and utter deſtruction of all my corruptions. An
whereas I have formerly inordinately and idol
trouſly let out my affections upon the world, I d
here reſign my heart to thee that madeſt it, humbl
proteſting before thy Glorious Majeſty, that it is th
firm reſolution of my heart, and that I do unfeigned-
ly deſire grace from thee, that when thou ſhalt call me
hereunto, I may practiſe this my reſolution, through
thy aſſiſtance, to forſake all that is dear unto me in thi
world, rather than to turn from thee to the wayes of
ſin, and that I will watch againſt all its temptations,
whether of proſperity or adverſity, leſt they ſhould
with-draw my heart from thee, beſeeching thee alſo to
help me againſt the temptations of Satan, to whoſe wick-
ed ſuggeſtions, I reſolve, by thy grace, never to yield my
ſelf a ſervant. And becauſe my *own Righteouſneſs* is but
menſtruous rags, I renounce *all confidence* therein, and
acknowledge that I am of my ſelf a *hopeleſs*, *helpleſs* un-

dom

done creature, without *righteousness.*

And forasmuch as thou hast of thy bottomless mercy offered most graciously to me wretched sinner to be again my God through Christ, if I would accept of thee, I call Heaven and Earth to record this day, that *I* do here solemnly avouch thee for the Lord my God, and with all possible Veneration bowing the neck of my soul under the feet of thy most sacred Majesty, I do here take thee, the Lord *Jehovah*, Father, *Son*, and Holy Ghost, for my portion and cheif good, and do give up *my self*, body and soul for *thy servant*, promising and vowing to serve thee in holiness and righteousness all the dayes of my life.

The terms to which we must turn are either ultimate or mediate.

The ultimate is God the Father, Son, and Holy Ghost, who must be thus accepted.

And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, *I* do here upon the bended knees of my Soul, accept of him as the only New and Living Way, by which sinners may have access to thee, and do here solemnly joyn my self in a Marriage-Covenant to him.

The mediate terms, are either principal or less principal. The principal is Christ the Mediator, who must thus be imbraced.

O blessed Jesus, I come to thee hungry and hardly bestead, poor, and wretched, and miserable, and blind, and naked, a most loathsome polluted wretch, a guilty condemned Malefactor, unworthy for ever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory: But sith such is thine unparallel'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better for worse, for richer for poorer, for all times and conditions, to love, honour, and obey thee before all others, and this to the death. I imbrace thee in all

thine offices: I renounce mine own unwo
and do here avow thee to be the Lord my righte
I renounce mine own wiſdome, and do here take t
mine only Guide, *I* renounce mine own will, an
thy will for my law.

And ſince thou haſt told me, that I muſt ſuffer if I
reign, I do here Covenant with thee to take my lot,
falls with thee, and by thy gtace aſſiſting to run all
zards with thee, verily ſuppoſing, that neither life
death ſhall part between thee and me.

The leſs Principles, are the Laws of Chriſt; which muſt be thus accepted.

And becauſe thou haſt been pleaſed to give me
holy Laws, as the rule of my life, and
way in which I ſhould walk to thy K
dome; I do here willingly put my N
under thy Yoke, and ſet my ſhoulder
thy burden, and ſubſcribing to all
Laws, as holy, juſt, and good, I ſolem
take them as the rule of my words, thoughts & actio
promiſing, that though my fleſh contradict and re
yet I will endeavour to order and govern my whole
according to thy direction, and will not allow my
in the neglect of any thing that *I* know to be my du

Only becauſe through the frailty of my fleſh, I
ſubject to many failings; I am bold humbly to prote
that unallowed miſcarriages, contrary to the ſetled bo
and reſolution of my heart, ſhall not make void this C
venant; for ſo thou haſt ſaid.

Now Almighty God, ſearcher of hearts, thou knowe
that I make this Covenant with thee this day, witho
any known guile or reſervation, beſeeching thee, that
thou eſpieſt any flaw or falſhood therein, thou would
diſcover it to me, and help me to do it aright.

And now glory be to thee, O God the Father, who
I ſhall behold from this day forward, to look upo
as my God and Father, That ever thou ſhouldeſt hu
ou

but such a way for the recovery of undone sinners; Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer: Glory be to thee, O God the Holy Ghost, who by the finger of thine Almighty Power, hast turned about my heart from sin to God,

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghost; thou art now become my Covenant-Friend, and I through thine infinite grace, am become thy Covenant-Servant, *Amen*. So be it. And the Covenant which I have made on earth, let it be ratified in heaven.

CHAP. XX. and last.

An Exhortation to the Saints.

COme ye people beloved, you that are highly favoured; the Lord is with you. Blessed are you amongst men and women. The lines are fallen to you in a pleasant place, yea, you have a goodly heritage. Come and enter upon your lot; let your hearts be glad, and let your glory rejoyce, but that your joy may be full, hearken to these following counsels:

Make sure your interest in the Covenant.

Rejoy ce not in that that's none of thine. Make sure, all lies upon this: Your life, and all the comforts and concernments of it, both your eternal safety hereafter, and your success in all the parts of your Christian course here, depend on your interest in the Covenant. *W*hat have you if Christ be not yours? and what have you in Christ, if you be not in Covenant? whence are your hopes, either of mercy at last, or of prospering in any thing at present, but from the Covenant of promise?

And

And what have you thence, if your name be not
Oh give not reſt to your ſelves, till this be put o
doubt; whatever duties you perform, whatever e
hope you find hereupon, whatever tranſportation
fection you feel in your hearts, in the midſt of all en
ry.

But am I in Covenant? How ſhall I know that, y
ſay? Why make a ſtrict and narrow enquiry, whe
thoſe ſpecial graces already mentioned, be wrought
on you. Common mercies, though even theſe be Co
nant mercies to the Saints, yet will they not prove the
ſelves ſo to be; but ſpecial graces will be their own e
dence. Things outward, fall alike to all: *No*
knows love or hatred by ought befalls him, *Eccleſ.* 9.
Thou mayeſt be a Son or a Baſtard, notwithſtand
all that thou enjoyeſt or ſuffereſt here; but not one
the fore-mentioned graces, but is a childs portion, G
mark upon the heart, to diſtinguiſh children from ſtr
gers. Prove that thou truly knoweſt the Lord, haſt
heart, a tender heart, *&c.* and thou therein proveſt
ſelf to be a child of Promiſe. Read over the deſcri
ons that have been given of theſe graces; obſerve d
gently where the main difference lies betwixt comm
and ſpecial grace; compare thine heart with it, a
thereby thou mayeſt give a judgment of thy ſtate. If
be yet queſtionable, whether it be ſound or no, ſit n
down till thou haſt obtained; but having obtained,

2. *Keep your evidences clear.* Have you peace? mai
tain it carefully. The hidden Manna will never bre
worms by long keeping. Content not your ſelves th
you once had peace; 'twill be but a poor livelyh
you will get out of what's waſted and loſt. Get
good evidences that God is yours, and keep them
you till you have need of them no more: Grace is yo
beſt evidence, cheriſh and preſerve it. Get a ſeei
eye,

eye, and keep your eye open ; get a ſingle heart, and let it not be again divided; get a tender heart, and keep it tender; let the love and fear of God be acted in holy Obedience. An Obedient, Gratious, Watchful, Active life, will keep Grace in heart ; and flouriſhing grace will ſpeak for it ſelf and you. Look not that the Lord ſhould ſo far countenance your declinings to a more fleſhly careleſs ſtate, as to ſmile upon you in ſuch a ſtate; God will not be an Abettor to ſin. Count upon it, that your grace and, peace your duty and comfort will riſe and fall together ; ſuſpect thoſe comforts that accompany you into the Tents of wickedneſs, and forſake you not, when you forſake your God. Keep up your ſpirits, and then lift up your heads ; keep heedfully on your way, and your joy ſhall no man take from you. Particularly,

1. Keep cloſe to God.
2. Keep hold on Chriſt.
3. Keep touch with the Spirit.
4. Keep in with Conſcience,

1. *Keep cloſe to God.* Keep thy ſelf under his eye and influences. Both thy grace and thy comforts as they had their birth, ſo muſt they have their nourishment from Heaven. Loſe the ſight of the Sun, and darkneſs follows. Let thine eyes be towards the hills. *Let* divine love be the pleaſure of thy life. *Let* it be thy Lords Cord upon thine heart, let it bind thee to him; he loves Captives, let thine ear be bor'd to the threſhold; be familiar in Heaven, keep thine acquaintance there, and be at peace ; chide back thy gadding heart. Soul, whither art thou going? Who hath the words of Eternal Life? *Let* the interviews of love betwixt thy *Lord* and thee, be conſtant; let them not be only on ſome few holy dayes of thy life.

Count not thou haſt lived that day, in which haſt not lived with God.

Keep cloſe to God, *by keeping cloſe to duty.* cloſe to duty, and keep cloſe to God in duty. Call that a duty, which thou canſt not call *Communion God.* Make not duty to do the work of ſin, to take out of ſight. Let not Prayer, or Hearing, or Sacra be inſtead of a God to thee. Such praying, and hea there is amongſt many, but know not thou any th for Religion, wherein thou meeteſt not with God.

Behold the face of God, but *behold his face in righ ouſneſs, Pſal.* 17. 15. 'Tis ill looking on God wit blood-ſhot eye. Guilt upon the heart, will be a c that will make the Sun as darkneſs to thee. Walk in light of the Lord. Walk in the light, as he is in light. In thy light (the holineſs of thy life) thou ſee his light. The light of his holineſs in thee, will attended with the light of his countenance upon t By the light of his countenance, thou wilt both ſee ſelf in thy way to thine hopes, and learn thy way perfectly, *Pſal.* 119. 135. *Make thy face to ſhine upo ſervant, and teach me thy ſtatutes.* God hath many w of teaching; he teaches by Book, he teaches by his ger, he teaches by his Rod; but his moſt comfor and effectual teaching, is by the light of his eye. *forth thy light and thy truth, let them lead me, let bring me to thy Holy Hill.*

2. *Keep hold on Chriſt.* He is thy peace. Appea before God, but in the blood of the Lamb; let him ry up thy duties, and own not that for a comfort, is not brought thee by his hand. Let him be thy the Father, and thy Fathers way to thee. Keep upon thine heart, the memory of his death and ſatis on, and let that be thy life, and thine hope.

hou caſt Anchor on this Rock, loſe not thy hold ; hang upon the horns of the Altar : Thou canſt not live, but there ; if thou muſt dye, ſay, but *I will dye here.* Put forth freſh acts of faith every day and hour. Be-ieve, believe, beleive, and then thou ſhalt be eſtabliſhed. Fall not into unbelief, then thou art gone ; thou de-artеſt from the living God , *Heb.* 3.12.

3. *Keep touch with the ſpirit.* Obſerve and obey his notions ; when he excites, get thee on ; when he checks, et thee back; know the holy from the evil ſpirit, by its ccording or differing with the Scriptures ; reject that pirit in the heart, that is not the ſame with the ſpirit n the Word. Try the wind, what and whence it is, by he Card and Compaſs; *To the Law, and to the Teſtimony.* nd when thou perceiveſt it's from above, hoiſe up ny ſails, and get thee on. *Quench not the Spirit : Grieve ot the holy ſpirit of God, whereby thou art ſealed to the day f Redemption.*

4. *Keep in with Conſcience.* Make not thy witneſs hine Enemy. Deal friendly with it ; thou wilt need s good word, which thou canſt not have, if it receive lows from thee ; it will not learn this leſſon, to *ſpeak ood for evil* : or if thou ſhouldeſt beat it into it, thou art ndone ; if an abuſed conſcience ſpeak peace, it becomes hy Traytor.

Give due reſpect to Conſcience. Let it abide with thee, peace , and in power. Keep up its Authority, as ods Vicegerent. Next under God *commit the keep-g of thy ſoul* to conſcience, as the Lord hath, ſo do thou ake it *ſuperintendent* in thy ſoul; the Judge and Over-er of all thy motions and actions. Let Conſcience *unſel* thee, and tell thee thy way; let Conſcience quick-thee, and put thee on in thy way; let Conſcience *watch*

thee that thou turn not out of thy way; let Con
check thee, and reduce thee into thy way. Wh
ever thou goeſt, carry Conſcience along with t
carry Conſcience into thy Cloſet, let it watch t
how thou behaveſt thy ſelf there; carry Conſci
into thy Shop, let it eye thee what thou doſt th
carry Conſcience into thy Fields, into the Ma
amongſt thy friends, amongſt thine Enemies, le
obſerve how thou behaveſt thy ſelf amongſt th
carry Conſcience with thee to thy Recreation, to
Bed, to thy Table; whither ever thou goeſt, th
like to be but ſad work, if Conſcience be not w
thee. *Commit the keeping of thy Covenant* to Conſcie
let it be *the Ark* in which the Tables of the Teſtim
are kept and preſerved; let it be the *Executor of*
Teſtament; Conſcience is bound by the Covenant,
Covenant layes hold on it, let it lay hold on thee.
thy Conſcience bound? Seek not to be looſed
thy Conſcience bound? Give it leave to bind t
whole man: Let it bind thy thoughts, and
thy will, and bind thy affections, and bind
tongue, and thy whole practice; thou never l
as a man in Covenant, longer then thou
as a man of Conſcience. What becomes of
Covenant, when a breach is made upon Conſci
Oh what is there in the world when Conſc
is not! What faith, or truth, or peace is
left alive? What are Vows, and Covenants,
Promiſes? What are our duties to the Lord, our
ings with men, when there is no Conſcience to
God? Keep thy conſcience, and thoukeepeſt thy
keep thy Conſcience, and thou keepeſt thy Cov
keep thy Covenant, and thou keepeſt thy Pea
that go, and all's loſt.

Let Conſcience govern what God hath put under its power, and *let it reſiſt all adverſe power*. Let it reſiſt temptations. When ever Satan, and thy fleſh, fall upon thee and tempt thee, *pitty thy ſelf, ſpare thy ſelf, take thy liberty, take thine eaſe, take thy pleaſure, provide for thy ſafety; what need is there of ſo much ado? Why canſt not take the ſame liberty, and allow thy ſelf the ſame latitude as others do? They have ſouls as well as thou, and they have dangers as well thou; and they have hopes as well as thou; and they have reaſons and underſtandings to know what they do as well as thou; and why canſt thou not be content to do as they?* Why, let this be thy anſwer, *But what Conſcience is there for it?* With what Conſcience can I be idle, when I have ſaid, I will be doing? with what Conſcience can I take mine eaſe when I have ſaid, I will take pains? with what Conſcience can I ſerve my fleſh, when I have ſaid, I will crucifie it? With what Conſcience can I love this world, when I have ſaid, I will renounce it? With what Conſcience can I walk at liberty, when I have ſaid, I will walk circumſpectly? If all this were *more than needs*, (far be it from me to have ſuch a thought, till the ſerving my God, and the ſaving my ſoul, be more than needs.) But if it were *more than needs*, yet is it any *more than I am bound to*? Are there any ſuch Liberties put into my Indendures? Was there any exception made of this duty, or that duty? Was there any limitation made, to this meaſure, or that meaſure; hitherto will I go, and no further; this little I will do, and no more? Was there any ſuch *Proviſo* put in, I will ſerve the Lord, provided I may with eaſe, or with ſafety? Have I not ſolemnly engaged to the Lord, to obey him in all things, to follow him fully, to love him, and ſerve him, with all my heart, with all my ſoul, with all my ſtrength, and this to the death? And Oh ſhall I lye unto God? is it more than needs to be righte-

teous, and to keep my faith? Come, O my ſoul, on; thou haſt opened thy mouth to the Lord, and muſt not go back; Be true, be honeſt; be honeſt, thou muſt ſwear for it; be honeſt, though thou ſuffer it. Remember what thy mouth hath ſpoken, and ſee thou fulfill it with thine hand.

Keep Conſcience pure. Its the Book in which all Records are written, let no blot be upon thy Book. ware of ſinning againſt Conſcience. Every ſin ag Conſcience, is a blot upon Conſcience; and blots Conſcience, are blots upon thy Covenant-evide thou wilt not be able to read whether there be thing written there for thee or not. Ah fooliſh ſoul, art thou doing? Daſhing out all thine hopes with own hand. Beware thou content not thy ſelf with ted Evidences.

Chriſtians, forget not this counſel, keep your dences clear. He who hath his whole eſtate in *Bon tings*, how charily will he keep them? If theſe be or loſt, or ſo blurred, that they cannot be read, he's done. Whatever elſe be loſt, if his money be gone, his goods be loſt, if his houſe be burnt, yet if his tings be ſafe, he's well enough. Oh take heed and your writings ſafe and fair; keep your title to God clear, and you can never be poor or miſera Whatever earth or hell can do againſt you, till they tear the Covenant of your God, or make you blot your own names, they have left you abundantly enou even when they have left you nothing.

O how highly are we concern'd to be tender of C ſcience, and yet how little care is there taken of What's become of the Authority of Conſcience, w thy thoughts, and thy paſſions, when thine eyes thine ears, and thine appetite, and thy tongue, are lef bridled and unconquered; when every ſervant is

be Master, and bears rule in thee, where is thy Conscience? what's become of its Authority? when thy *soul hath been no better kept* (what poverty and leanness is there grown upon it, what a starveling is it become both in grace and peace, eaten out with lust, evaporated into vanity, sunk into sensuality, thy spirit even transubstantiated into flesh, ready to perish, and dye away, for want of good looking to) when thy soul hath been no better kept, where is thy Conscience? when thy *Covenant hath been no better kept*, when thy duties thou hast vowed to perform, are so hastily and heedlessly shuffled over, if not totally thrust aside; when thy hours of prayer are such short hours, thy Sabbaths such winter dayes, so short and so cold too; when thy God is so shamefully neglected, can never hear of thee; but when thou hast nothing else to do, no not it may be then neither, when thy spare hours are hardly spared for God; when this earth, thy Corn, and thy Cattel, and thy Pleasures, and thy friends, which thou hast vowed to renounce, are let in again upon thine heart, and have stoln it away from Heaven, where is thy Conscience? when thou sleepest so, and hast let the Enemy come in and sow his tares in thy field; when thou art such a busie body in other mens matters, and thine own Vineyard thou hast not kept, but hast let it lye fallow, like the field of the sluggard, all overgrown with thornes, and nettles; when both thine heart and thy house are so much out of order; when thy wife, and thy children, and thy servants are left at randome, to do all, what's right in their own eyes; when more care is taken for the Asses, then for thy Sons and Daughters; when thy house is a very Hospital, of blind, and lame, & sick souls, ready to die for want of instruction and good discipline; where is thy Conscience? and if Conscience be not, where is thy Covenant? and if thy Covenant be not, oh where is thy God and thy peace?

Ah Conſcience! where art thou become? w
become of that good thing committed to thee, yea, w
is become of thee?

Ah Soul! where is thy peace? how is the keeper
thy peace laid low, and the Covenant of thy peace b
ken? what, peace whilſt no Conſcience, and what haſt t
left, whilſt no peace? Ah *Lord*! thy treacherous de
ers, how treacherouſly have they dealt with the
thy Children have forgotten thee, thy ſervants are R
awayes from thee; thou art our Father, but where
thine honour? thou art our Maſter, but where is thy fe
we are thy ſervants, but where is our faith? Ah Lo
we have dealt falſly in thy Covenant.

Return, O *Lord*, return; repair thy Watches, recov
thine honours, reduce thy wanderers, reſtore Conſcienc
revive our peace, cauſe us to return, and renew o
Covenant; and remember, break not thou thy Coven
with us.

Chriſtians, let us bewail loſt Conſcience, and let
be recovered; let us weep over our dead, and let th
ſouls return into them. *Let* thoſe of us, that have o
tained grace to be faithful, and watchful, and tender,
joyce, and take heed: let him that ſtandeth, take he
leſt he fall. Go on in the Name of the *Lord*: Remem
ber his counſels; keep cloſe by God, keep hold
Chriſt, keep touch with the Spirit, keep in with C
ſcience; keep thine heart, keep thy garments, keep up t
watch, keep on thy way, finiſh thy courſe, keep the Fai
and then let the Devil do his worſt, thy peace ſhall
extended to thee as a River, and eſtabliſhed as a Ro
and thou ſhalt be able to ſay, in the words, and in t
faith of the Apoſtle, *Henceforth is laid up for me a Cro
of righteouſneſs, which God the righteous Judge ſhall
unto me at that day, and not to me only, but to all that
his appearing.*

3. *Add to your Covenant, your Sacrifice,* Pſal. 50. 5. *Gather my Saints together unto me, thoſe that have made a Covenant with me by Sacrifice.* God hath made with you, and he expects that you make a Covenant with him by *Sacrifice.* Sacrifices were Seals of the Covenant. As Gods part of the Covenant, ſo our part alſo muſt be ſealed, and ſealed with blood; his with the blood of his Son, ours with the blood of our ſins.

Rom. 12. 1. *I beſeech you therefore, Brethren, by the mercies of God, that you preſent your bodyes as a living Sacrifice, holy, acceptable to God.* The Sacrificing of our ſelves to the Lord, comprehends in it three things.

Alienation.
Dedication.
Oblation.

1. *Alienation,* or the paſſing away of our ſelves from our ſelves. *Ye are not your own, you are bought with a price.* Thus he hath ſaid, and he expects that we ſhould ſay alſo, true Lord, *I* am not mine own.

2. *Dedication,* or the paſſing over our ſelves to the Lord, 2 Chron. 29. 35. *Ye have conſecrated your ſelves to the Lord.* His we are by *purchaſe,* but he expects that we be his alſo by *donation*: his we are by *conqueſt,* but he expects we ſhould be his by *conſent* alſo. Though he may challenge us as his right, yet the moſt acceptable claim is, when he hath us by gift. When our hearts ſay, *I am thine Lord*; then his heart will anſwer, *Soul thou art mine.*

3. *Oblation,* or the actual ſurrender or offering up our ſelves to him. In the Offering this Sacrifice, is included the *Immolation,* or ſlaying of it: We muſt ſlay our ſelves (in a ſpiritual ſenſe) be mortified, be crucified with Chriſt, and ſo offered up a Sacrifice to him. You

will

will ſay, how is it then required, that we offer up our ſelves (*a living ſacrifice?*)

Anſw. We are never truly alive, till we are dead. *Col.* 3. 3. *Ye are dead, and your life is hid with Chriſt in God.* When our fleſh is dead, our ſpirit is life, Rom. 8. As the Apoſtle; 1 *Cor.* 15. *That which thou ſowest, ſo thou ſowest not that body which thou ſacrificeſt, is not quickned, except it dye, Mortificatio eſt mors viva. Alapid.* 'Tis only the mortified Chriſtian that is a living ſacr ifice.

Chriſtians, come and ſacrifice your ſelves to the Lord, come and ſlay your ſacrifices, and ſo offer them up. Your ſacrifice is then ſlain (as before 'tis intimated) when your carnal ſelf, your *old man is crucified with Chriſt, and the body of ſin deſtroyed*, Rom. 6. *When the wiſdome of the fleſh* is crucified, and made to vaniſh before the wiſdome of God; when the *will of the fleſh* is ſubdued, and ſwallowed up of the will of God; when *the luſts of the fleſh* are vanquiſhed, and made captives by the Law of God.

Chriſtians, It may be you are willing to make your claim to the Covenant of God, but have you made Covenant with him? You have entred into Covenant with God, but will you confirm your Covenant by ſacrifice? You will give your ſelves a ſacrifice to the Lord, but is your ſacrifice ſlain? Is the wiſdom of the fleſh made fooliſhneſs? How is it with your carnal wills? Is the will of the fleſh broken, and brought into ſubjection, yielding it ſelf up to the Lord? O for an exinanition of wills, an emptying them into the will of God! What wilt thou do? What wilt thou have? Nothing but what God will. What the Lord will have me do, or avoid, or ſuffer, I can no longer ſay him nay. Is this the will of God, my ſanctification? So 'tis mine. Is this the will of God, my humiliation? So 'tis mine. Is this the will of God, my tribulation? ſo 'tis mine. Is God for Holineſs? through Grace ſo am I. Is God for his own will?

will? ſo am I. This is all the will I have, that the Lord may have his will of me, may be all to me, have all from me, rule all in me, and diſpoſe of all that concerns me.

How is it with your carnal affections, and fleſhly luſts? are theſe ſlain? Is your covetouſneſs, your ſenſuality, your pride and envy; are your carnal joyes, and fears, and worldly ſorrows, are theſe deſtroyed; thoſe wild-fires of paſſion, and fury, and rage, are theſe quenched? Come put the knife to the throat of all theſe, and then there's a ſacrifice for God. Go and offer it up, and let it be

A Free-will Offering.
A Thank-Offering.

1. *A Freewill-Offering.* Offering your ſelves willingly to the Lord, *Pſal.* 110. *Thy people ſhall be willing in the day of thy power.* O may that glorious day dawn upon us! God loves a chearful giver, offer up your hearts, with all your heart; grudge not that the Lord requires, but bleſs God, that he will accept of an Offering; this hath a comfortable ſignification: If the Lord had meant to deſtroy us, he would not have accepted an Offering at our hands, *Judg.* 13. 23.

2. *A Thank-Offering.* Offer unto God Thanſgiving, and pay thy vows unto the moſt high. Offer up *your ſelves* in token of your thankfulneſs to the Lord. Be ye both the Prieſts, and the Lambs for the ſacrifice. Preſent your ſelves to the Lord, as the accompliſhments of his Covenant, as the fruits of the death of your Redeemer, as the Trophies of his Victory, as the ſpoyls which he hath recovered from *D*eath and Hell, making a ſhew of them openly, that it may be ſeen, that the promiſe of God is not of none effect, and that Chriſt did

did not die in vain. Let your Lord Jesus, when he comes down into his Garden, where he left his Blood reap his pleasant fruits, and carry up your purified souls as the signals of his glorious atchievement. Offer up your sins to the Lord; these unclean Beasts will be an acceptable Sacrifice. There's more real honour growing up to the Lord, from one mortified Saint, than from ten thousand Anthems from the most Seraphick Tongues. Offer up *your duties* to the Lord; your obedience for a Sacrifice. *To obey is better then Sacrifice*; than thousands of Rams, and ten thousands of Rivers of Oyl. Let your whole life be this Sacrifice: let every day be a Sabbath, every duty an Eucharist, every member a Cymbal sounding out the praises of God. Offer up *the calves of your lips* unto the Lord. O let your souls be filled with wonder, and your mouths with praise. *Whence is this to me, that the Mother of my Lord should come to me?* Or whence is this to us, that the Lord our Father should come, and come so near to us! Oh whence is it, that the mighty God should indent, and come into Bond with sinful man! That he who was free from all men, should make himself debtor to any! That the high and lofty One, that inhabits eternity, should dwell in houses of clay, and pitch his Tabernacle in the dust! that he *who humbleth himself to behold the Heavens*, should come down into the Earth; and after what is he come down, but after a dead *Dog*, or a Flea? That he should make a league with the stones of the ground, with the beasts of the Field, and creeping things? should Espouse dust and ashes, & gather up vile worms into his bosome? Should set his heart upon shadows, and adopt the refuse of the Earth for *Sons* and Daughters to himself? Should raise the poor out of the dust, and the beggar from the dunghill? Should do such great things, & should chuse the *foolish, and the weak, and the base, and the contemptible,*

and

and bestow on (*them*) among all the world, these high honours? Should make them the Head, and the Honourable, whom the world hath made the tail, the filth, and the off-scouring of all things? Should give himself to be the portion, his Son to be the ransome, his Kingdome to be the heritage of Bankrupts, Prisoners, and Captives? *Lord, what is man, that thou art thus mindful of him!* Soul, what is God, that thou shouldest be yet unmindful of him? How is it, that the tongue of the dumb is not yet loosned, that the feet of the lame do not leap as an *Hart*?

O what is the love, whence this strange thing hath broken forth? This, this is the womb that bare thee; hence hath thy righteousnes sprung forth; hence have thy dignities, thy astonishing hopes, and joyes arisen to thee; this is it that yearned upon thee in thy misery, that reprieved thee from death, redeemed thee from darkness, rescued thee as a brand out of the burning; that pittied thee in thy blood, washed thee from thy blood, spared thee, pardoned thee, reconciled thee, and brought thee, an Enemy, a Rebel, a Traitor, into a Covenant of peace with the God of Glory. Ah contemptible dust! that ever there should be such compassionate contrivements, and such astonishing condescention of the Eternal *Deity*, towards so vile a thing! O love the Lord all ye his Saints! O bless the Lord ye beloved, ye people near unto the Lord. Alas, that our hearts should be so narrow, that the waters should be so shallow with us; where are our eyes, if we be not yet filled with wonders? What hearts have we, if we have not yet filled our lips with praise? Open all thy Springs, O my soul, let them flow forth in streams [of love and joy; let every faculty be tuned and strained to the height; let heart, and hands, and tongue, and eyes lift up their voice; be astonished O Heavens, be moved

ye

ye ſtrong foundations of the earth, fall down ye Elders, ſtrike up ye heavenly Quires, lend poor Mortals your Notes, to ſing forth the high praiſes of God, who rideth on the Heavens, and hath cauſed us to ride on the high places of the earth, and made us ſit together in heavenly places, ſhewing forth the exceeding riches of his grace in his kindneſs to us in Chriſt Jeſus.

Awake up my glory, awake Pſaltery and Harp, I myſelf will awake right early; my ſoul doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour; for he that is mighty hath done for me great things, and holy is his Name. Bleſſed be the Lord God of *Iſrael*, who hath viſited and redeemed his people, who hath raiſed up an Horn of Salvation for us, in the houſe of his ſervant *David*, who hath laid help on one who is Mighty, and exalted one choſen among the people, and hath given him for a covenant to them. Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy Name, who hath redeemed thy life from death, and crowned thee with loving kindneſs and tender mercies. Salvation to our God, that ſitteth on the throne, and to the Lamb. Let the redeemed of the Lord ſay ſo, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdome, and ſtrength, and glory, and honour, and bleſſing; for thou livedſt, and waſt dead, and art alive for evermore. Thou haſt redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation; and haſt made us Kings and Prieſts unto our God for ever. *Hallelujah, Hallelujah.*

FINIS.